



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



47

C10041.2.5

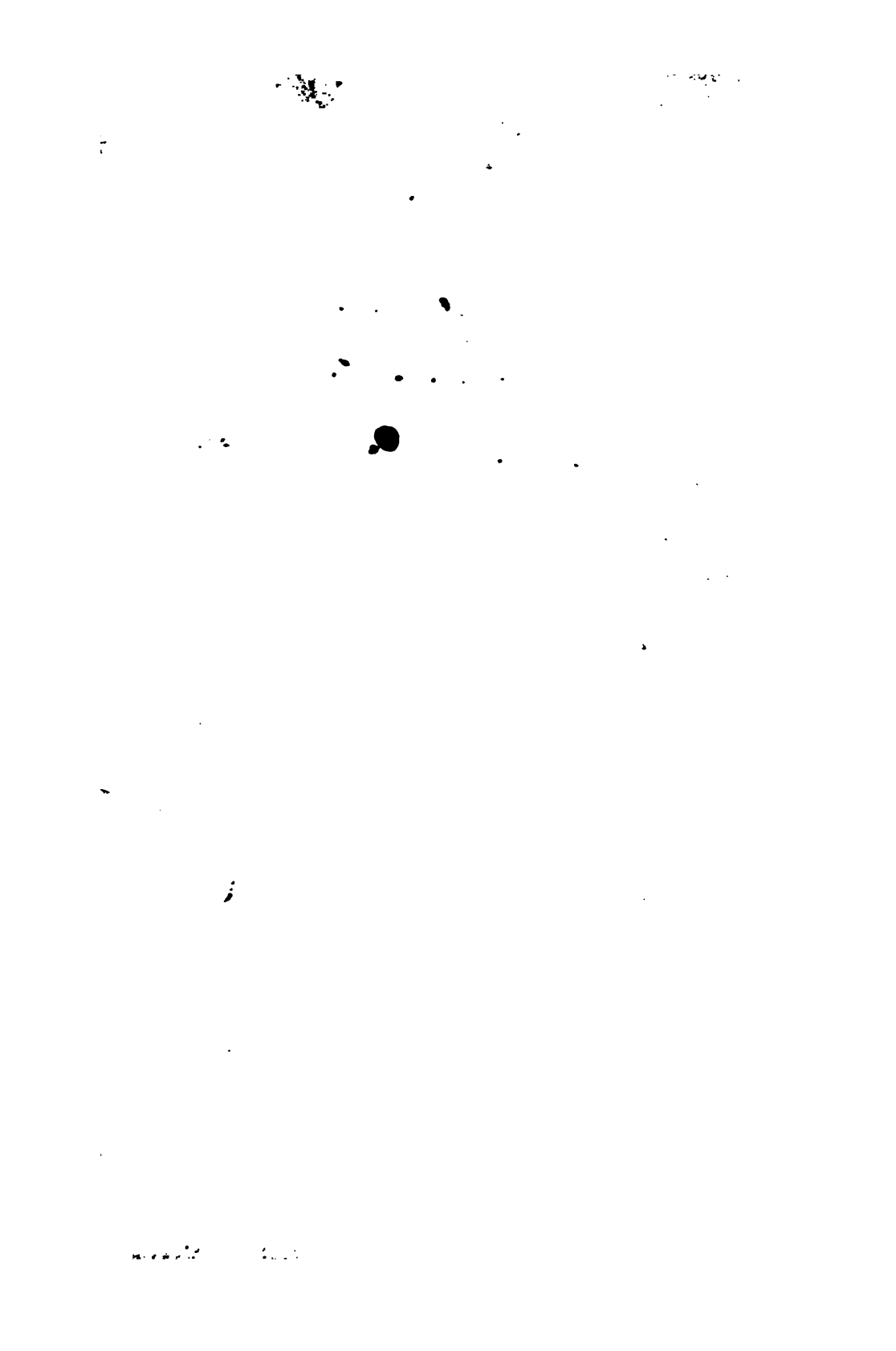


Harvard Librarian  
Presented by  
H. Seaver Agent  
of the Society for  
New England



My dear friend  
I have just received  
your letter of the 10th  
and am glad to hear  
of your success.

- 1 Proceedings of the Convention 1827
- 2 Bib. Study, &c. for the year 1830
- 3
- 4



806  
0

**PROCEEDINGS**

**OF THE**

**BIBLE CONVENTION,**

**WHICH MET IN**

**PHILADELPHIA, APRIL 26, 27, 28, AND 29, 1837,**

**TOGETHER WITH THE**

**REPORT OF THE BOARD OF MANAGERS**

**OF THE**

**AMERICAN AND FOREIGN BIBLE SOCIETY,**

**EMBRACING THE PERIOD OF ITS**

**PROVISIONAL ORGANIZATION.**

---

**NEW-YORK:**

**PRINTED FOR THE AMERICAN AND FOREIGN BIBLE SOCIETY.**

**John Gray, Printer.**

**1837;**

C 10041.2.5

## CONSTITUTION

OF THE

### AMERICAN AND FOREIGN BIBLE SOCIETY.

ART. I. The name of this Society shall be **THE AMERICAN AND FOREIGN BIBLE SOCIETY**.

ART. II. The object of this Society shall be to aid in the translation, printing, and circulation, of the Sacred Scriptures.

ART. III. Each contributor of three dollars annually shall be a member.

ART. IV. Each contributor of thirty dollars at one time shall be a member for life.

ART. V. Each contributor of one hundred and fifty dollars shall be a life director.

ART. VI. Every Baptist minister who is a life member, and all Life Directors, shall have the privilege of participating in the deliberations of the Board.

ART. VII. All Bible Societies agreeing to place their surplus funds in the treasury of the Society, shall be auxiliaries, and the officers of such societies shall be *ex officio* directors of this.

ART. VIII. A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six brethren in good standing in Baptist churches, sixteen of whom shall reside in the city of New York, or its vicinity; the whole board to be elected annually by the Society, and to hold their office until superseded by a new election. The board shall have power to fill such vacancies as may occur in their number.

ART. IX. The President, Vice Presidents, Secretaries, and Treasurer, shall be *ex officio* members of the board.

ART. X. The managers shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to, five of whom shall be a quorum.

ART. XI. The managers shall have the power of appointing such persons as may have rendered essential services to the Society, either members for life, or directors for life.

ART. XII. At the meetings of the Society, and of the board of managers, the president, or, in his absence, the vice president first upon the list then present, and in the absence of all the vice presidents, the treasurer, and in his absence, such member as shall be chosen for that purpose, shall preside.

ART. XIII. The annual meeting of the Society shall be held at New-York on Thursday after the last Wednesday in April in each year, or at any other time or place, at the option of the Society, when the accounts of the treasurer shall be presented, and a president, vice presidents, secretaries, treasurer, and a board of managers, shall be chosen for the ensuing year.

ART. XIV. The president shall, at the written request of six members of the board, call special meetings of the board of managers, causing at least three days notice of such meetings.

ART. XV. The whole of the minutes of every meeting shall be signed by the chairman and secretary.

ART. XVI. No alteration shall be made in this Constitution, except by the vote of two thirds of the members of the Society present at an annual meeting.

## BIBLE CONVENTION.

---

*Philadelphia, April 26, 1837.*

In compliance with a call from a committee appointed for the purpose, delegates from various religious bodies connected with the Baptist denomination in the United States, assembled this day at 4 o'clock, P. M., in the meeting house of the First Baptist Church, to consider and decide upon the duty of the denomination, in existing circumstances, respecting the translation and distribution of the Sacred Scriptures.

The Convention was called to order by Spencer H. Cone, of New-York, and on motion, Rufus Babcock, Jr. was appointed chairman pro tem. and Adiel Sherwood and Baron Stow, secretaries, pro tem.

Prayer was offered by Francis Wayland, Jr., of Rhode Island.

The delegates then presented their credentials, and the following list, duly certified, was made out.

### MAINE.

*Baptist State Convention*—Adam Wilson, John S. Maginnis, Thomas Curtis, Alvan Felch.

### NEW-HAMPSHIRE.

*Baptist State Convention*—Eli B. Smith, Ebenezer E. Cummings, Oren Tracy.

*New-Hampshire For. Bib. Soc.*—Dura D. Pratt, Leonard Tracy.

### VERMONT.

*Baptist State Convention*—Ira Person, Elijah Hutchinson.

*Shaftsbury Central Aux. Bib. Soc.*—Warham Walker.

### MASSACHUSETTS.

*Northern Bap. Education Soc.*—Ebenezer Thresher, jun., Caleb Parker, jun.

*Randolph Baptist Church*—Conant Sawyer.

*Sharon Baptist Church*—George N. Waitt.

*Tynngsborough Baptist Church*—J. W. Parkis.

*Westfield Baptist Association*—J. M. Graves.

*Berkshire Bap. Association*—J. Wilder, J. L. Smith.

*Salem Bible Translation and For. Miss. Soc.*—Addison Parker, N. W. Williams, John Holroyd, Lemuel Porter, jun.

*Federal-st. Baptist Church, Boston*—George B. Ide, Heman Lincoln, Charles D. Gould.

*Sturbridge Bap. Association*—Isaac Merriam.

*Wendell Bap. Association*—Stephen S. Nelson.

*Worcester Baptist Assoc.*—Jonathan Aldrich, Joshua T. Everett.

*First Bap. Church, Boston*—Moses Pond.

*Boston Baptist Association*—Daniel Sharp, William Hague.

*Barnstable Bap. Assoc.*—Seth Ewer, Henry Marchant.

*New-England S. S. Union*—S. S. Mallery.

*Middlesex and Norfolk Miss. Soc.*—J. W. Parker, Joseph Hodges, jun.

*Baptist Church in Baldwin Place, Boston*—Baron Stow, Jas. D. Knowles, Samuel Beal, Lewis Jones, Thomas Shaw.

*Roxbury Bap. Church*—Samuel Walker.

*Baptist State Convention*—Charles O. Kimball.

*Old Colony Baptist Association*—John Allen.

## RHODE ISLAND.

*Warren Baptist Association*—Francis Wayland, jun., David Benedict, John Blain, William Phillips, Silas Spaulding, J. C. Welsh.

*Baptist State Convention*—Horace A. Wilcox, Thomas B. Ripley.

## CONNECTICUT.

*Stonington Borough Baptist Church*—J. S. Anderson.

*Union Baptist Assoc.*—J. G. Collom.

*Hartford Baptist Assoc.*—H. D. Doolittle, James L. Hodge.

*Lebanon Bap. Church*—Levi Meech.

*Ashford Bap. Assoc.*—William Bowen, B. Cook, jun.

*New-Haven Bap. Assoc.*—Jno. Cookson, Rollin H. Neale.

*Hartford Baptist Church*—Lucius Bolles, J. W. Dimmock.

*Hartford Bib. Soc.*—Henry Jackson, Ira Chase, Edward Bolles, Philemon Canfield, Waterman Roberts, J. French.

*Stamford Bib. Soc.*—William Biddle.

*Saybrook Bib. Soc.*—John H. Baker.

*Connecticut Baptist Bib. Soc.*—Alfred Gates.

## NEW-YORK.

*Amer. and For. Bib. Soc.*—C. G. Sommers, William Colgate.

*Bap. Miss. Convention of the State of N. Y.*—Edward Kingsford, A. M. Beebe, Daniel Putnam, Amasa Smith, Joel S. Bacon, O. C. Comstock, Daniel Hascall, S. Ingham, Thomas Wilks.

*Chenango Assoc. Bib. Society*—J. H. Chamberlain.

*Cortlandt Assoc. Bib. Soc.*—Thomas Purinton.

*Dutchess Assoc. Bib. Soc.*—Philip Roberts, jun., E. W. Dickinson.

*Genesee Co. Bib. Soc.*—Joseph Elliott, William Arthur.

*Hudson River Assoc.*—B. M. Hill, R. F. Winslow, J. W. Green, A. Baker.

*Madison Assoc. Bib. Soc.*—Nathaniel Kendrick, John Peck, Lewis Leonard, John Smitzer.

*Monroe Co. Bib. Soc.*—Elon Galusha.

*Oneida Assoc. Bib. Soc.*—John R. Ludlow, R. P. Lamb.

*Onondaga Assoc. Bib. Soc.*—C. M. Fuller, John Manro, Isaac Hill.

*Oswego Assoc. Bib. Soc.*—Peter Woodin, John Waterman.

*Otsego Assoc. Bib. Soc.*—William B. Curtis, Thomas Houston.

*Rensselaer Bap. Assoc.*—David Corwin, Reuben Winegar, jun.

*Saratoga Bap. Assoc.*—C. B. Keyes, A. H. Palmer.

*Stephentown Bap. Assoc.*—L. Covell.

*Hamilton Inst. Bib. Soc.*—John H. Raymond, L. Stilson, Wm. W. Everts, Frederick Ketcham.

*Ministerial Conf. of the City of New-York and vicinity*—Luther Crawford, John Middleton.

*Amenia Bap. Church*—Luman W. Webster.

*Amity-st. Bap. Church, N. Y.*—W. R. Williams, D. Williams, T. R. Green.

*Athens Baptist Church*—Samuel B. Willis.

*Bethel Baptist Church, N. Y.*—Wm. G. Miller.

*Cattskill Bib. Soc.*—Samuel Wilson.

*Cazenovia Bib. Soc.*—Wm. Clarke, James Nickerson.

*Central Bap. Church, N. Y.*—William H. Card, Micajah Stanniels.

*First Bap. Church Bib. Soc., N. Y.*—William Parkinson, T. Thomas, P. Conrey, S. Pier, W. Durbarrow, J. Geer, B. B. St. John, L. Denney.

*First Bap. Church, Albany*—A. L. Covell, J. G. Wasson, J. P. Brayton.

*First Bap. Church, Brooklyn*—Jonathan Going, Silas Isley, C. W. Bradbury.

*Freeston Bap. Church*—D. B. Purinton.

*Homer Bap. Church*—J. W. Taggart.

*Hamilton Bap. Church Bib. Soc.*—Aaron Perkins.

*Hudson Bap. Church Bib. Soc.*—Moses Field.

*Le Roy Bap. Church*—Thomas A. Warner.

*Macedon Bap. Church Bib. Soc.*—Lewis Ranstead, P. Spear.

*North Bap. Church, N. Y.*—J. H. Townsend.

*North Beriah Bap. Church, N. Y.*—Duncan Dunbar, John Wellslager, William Keep.

*North Beriah Bap. Church Bib. Soc., N. Y.*—Amos Bridges, Thos. Davis.

*Oliver-st. Bap. Church, N. Y.*—S. H. Cone, T. Purser, W. D. Murphy, W. Williams, T. B. Hotchkiss, L. Davies, J. West.

*Oliver-st. Female Bib. Soc. N. Y.*—Silas J. Evans, S. Raynor, Zebedee Ring.

*Pearl-st. Bap. Church, Albany*—B. T. Welch, J. A. Burke.

*Schenectady Baptist Church*—John Pierson.

*Second Church Brooklyn Bib. Soc.*—Octavius Winslow, Alexander Stewart.



*Staten Island Bap. Church*—Samuel White.

*Sixteenth-st. Bap. Church, N. Y.*—David Bernard.

*South Bap. Church Bib. Soc. N. Y.*—Thomas T. Underwood, R. C. Smith.

*Stanton-st. Bap. Church, N. Y.*—George Benedict, John N. Wyckoff, James Cowan.

*West Baptist Church, N. Y.*—John Dowling, Wm. Winterton, Charles W. Houghton.

*West Troy Bap. Church*—Frederick S. Parke.

*Whitesborough Bap. Church*—Clessen P. Sheldon.

*Essex and Champlain Bap. Assoc.*—Hiram Safford.

#### NEW-JERSEY.

*Nottingham Square Bap. Church*—Searing Stites, Richard Bassaw, Henry Hutchinson.

*Burlington Bap. Church*—Samuel Aaron, John Boozer, Peter Powell, David Oliver, Jacob Wright, James Tage, Daniel Kelsay, Wm. V. Wilson, Joseph Beldon, John Courtney.

*Pemberton Baptist Church*—Timothy Jackson, Thos. Swaim.

*Baptist State Convention*—Daniel Dodge, Henry Smalley, G. S. Webb, M. J. Rhees, P. P. Runyon, James E. Welch.

*Newark Bap. Church*—James Hague, jun.

*Mount Holly Bap. Church*—Henry K. Green, A. H. Smith, W. Lucas.

*Vincent Town Bap. Church*—William Smith.

*Bordentown Bap. Church*—John C. Harrison, Thomas T. Blyer, Joseph K. Hillegas.

*Trenton and Lambertson Bap. Church*—David Brister, Joab H. Mershon.

*First Bap. Church, Cape May*—Samuel Smith.

*Second Bap. Church, Cape May*—M. Quin.

*Scotch Plains Baptist Church*—John Rogers.

*Rahway Baptist Church*—Simon J. Drake, Robert B. Moore.

*First Bap. Church, Cohansey*—Noah Flanagan, Samuel Fithian.

*Hightstown Baptist Church*—C. W. Mulford.

*Cedarville Bap. Church*—E. D. Fendall, Ebenezer Westcott.

*Flemington Bap. Church*—Charles Bartollett.

*Upper Freehold Bap. Church*—James M. Challiss, Ezborn R. Cole.

*Camden Bap. Church*—Joseph Shep-

pard, Charles Saxton, Isaac Smith, Aaron Fortener.

*Jacobstown Bap. Church*—Charles J. Hopkins.

*Sussex Bap. Assoc.*—Isaac Moore, T. C. Teasdale.

*Morristown Bap. Church*—William Sym.

*Freehold Bap. Church*—Peter Simonson.

*Woodstown Baptist Church*—Elijah Griffith, William Bacon.

*Bridgton Fem. Bib. Soc.*—Thomas G. Keen.

*Bib. Soc. of 2d Bap. Church, Middletown*—William D. Hires.

*Salem Bap. Church*—Samuel Nightingale, John P. Cooper.

#### PENNSYLVANIA.

*Philadelphia Bap. Association*—H. G. Jones, Joseph Mathias, John S. Jenkins, Samuel Huggens, Joseph Walker, R. F. Young, Joseph Taylor, D. A. Nichols.

*Blockley Bap. Church*—J. R. Hampson, Thomas Davis.

*Norristown Baptist Church*—Charles E. Wilson.

*Milestown Baptist Church*—Levi G. Beck, William Hartley.

*Lower Dublin Bap. Church*—Thomas Miles, Morgan Holmes.

*Centre Bap. Assoc.*—Joseph Miles, D. Williams, F. R. Potts, C. Tucker, jun.

*Central Union Bap. Assoc.*—William T. Brantly, C. Moore, B. R. Loxley.

*Bridgewater Baptist Church*—J. B. Worden.

*Pittsburgh and Alleghany Bib. Soc.*—William Shadrach, Joseph Trevor, Samuel Williams, B. Allen.

*Reading Bap. Church*—E. M. Barker.

*Great Valley Bap. Church*—Leonard Fletcher, William B. Bingham, David Phillips, John M. Pugh.

*Great Valley Bib. Soc.*—John Pugh, Edward Siter, Thomas Jones, George Phillips, John Jones, Z. Supplee.

*Bap. Fem. Bib. Assoc., Phila.*—J. H. Kennard, William M. Collom, Alexander Burden, Thomas Woodcock, Joseph Bamhurst, John Mustin, Thomas Price, Thomas Rawlings, T. P. Sherburne, William B. Way, Samuel Rue.

*West Chester Bap. Church*—George J. Miles.

*Willistown Baptist Church*—Daniel Trites.

*Moyamensing Bap. Church, Phila.*—Benjamin Siegfried.

*Abington Bap. Assoc.*—Henry Curtis.

Rufus Grinnell, Lucien Hayden, Jas. Mumford.

*Fem. Bib. Soc. Lower Dublin*—Nathan Stetson.

*Sansom-st. Bap. Church, Phila.*—A. D. Gillett, John Hasall, W. Moore, A. Mustin, D. B. Hinman, C. Wilkinson, J. B. Trevor.

*New Market-st. Bap. Church, Phila.*—John Jones, P. Ebert, J. Townsend, C. A. Wilson, S. B. Shepherd.

*Goshen Bap. Church*—Joseph Jones.

*Holmesburg Bap. Church*—John Ellis, J. W. Griffith, George W. Holmes, W. Bartollett,

*Spruce-st. Bap. Church*—Rufus Babcock, jr., Thomas Larcomb.

*Windsor Bap. Church*—Josiah Phillips.

*Phenixville Baptist Church*—Philip Jones.

*Northumberland Bap. Assoc.*—George Higgins, James Moore, jr.

*Brantrim Bap. Church*—Elijah Sturdevant.

*Spruce-st. Fem. Bib. Soc., Phila.*—J. M. Linnard, Silas W. Sexton.

*Central Baptist Church, Phila.*—J. J. Woolsey, D. T. Stuart.

*Frankford Bap. Church*—J. Salmon, J. Reed, E. Shallcross, G. Young.

*Roxborough Bap. Church*—Thomas Levering, David J. Morgan, Wm. Roney.

*Lower Merion Bap. Church*—John P. Walter, John P. Hall, Bethel Moore, Thomas Foreman, Aaron Johnson.

#### DELAWARE.

*Delaware For. Bib. Society*—C. W. Denison.

#### MARYLAND.

*Maryland Union Assoc.*—Stephen P. Hill, William Crane.

#### DISTRICT OF COLUMBIA.

*Washington Bib. Soc.*—Obadiah B. Brown.

*Second Church Bib. Soc., Washington*—Robert P. Anderson.

#### VIRGINIA.

*Portsmouth Baptist Assoc.*—Thomas Hume, A. P. Repiton.

*Bruington Bap. Church*—William S. Hansell, J. Keen.

*Baptist Churches, Richmond*—Jacob F. Barnes, Joseph Mettam, A. J. Crane.

*Dover Bap. Assoc.*—John Goodall, James C. Crane.

*Moratico Bib. Soc.*—A. Hall.

*Virginia and For. Bib. Soc.*—J. B. Jeter, J. B. Taylor, Eli Ball.

*Roanoke Bap. Assoc.*—J. G. Mills.

*Parkersburg Bible Society*—Hiram Gear, (of Ohio.)

*Appomatox Bap. Assoc.*—A. A. Davidson, E. W. Roach.

*Goshen Bap. Assoc.*—James Fife, Hemdon Frazer.

*Danville Bap. Church*—Isaac S. Tinsley.

*Cumberland-st. Bap. Church, Norfolk*—Thomas D. Toy.

*Fredericksburg Bap. Church*—John Teasdale.

*Northumberland Bib. Soc.*—Edwin Nelms.

*Va. E. Shore Bib. Society*—William Laws.

#### NORTH CAROLINA.

*N. C. Bib. Soc.*—Thomas Meredith, John Armstrong, Francis Hawley, Amos J. Battle.

*Anson Co. Aux. Bible Society*—John Culpepper.

#### SOUTH CAROLINA.

*Lower Fork of Lynch's Creek Church*—Thomas Mason.

*Edgefield Bap. Assoc.*—William B. Johnson.\*

#### GEORGIA.

*Georgia Bap. Assoc.*—Adiel Sherwood.

#### ALABAMA.

*Ala. Bap. Bib. Soc.*—Joseph Lacy,\* Ira M. Allen, Robert W. Cushman, (of Philadelphia.)

#### MISSISSIPPI.

*Bap. State Convention*—R. G. Green.

#### TENNESSEE.

*Tenn. Bap. Convention*—Robert B. C. Howell.\*

*Third Creek Bap. Church, (E. Tenn.)*—Samuel Love.

#### KENTUCKY.

*Pleasant Grove Bap. Church*—Robert T. Anderson.

#### OHIO.

*Miami Co. Bib. Society*—Alfred Bennett.

*Cincinnati Bib. Soc.*—J. B. Cook.

#### MICHIGAN.

*Bap. State Convention*—John Booth, Robert Turnbull.

#### INDIANA.

*Laughery Bib. Soc.*—Isaac Ferris.

#### ILLINOIS.

*Chicago Bap. Church*—B. H. Clift.

\* Absent.

On motion, a committee of one from each state and district represented, was appointed to nominate officers of the Convention, viz :—

Adam Wilson, Maine,  
E. E. Cummings, New-Hampshire,  
Ira Person, Vermont,  
N. W. Williams, Massachusetts,  
J. C. Welsh, Rhode Island,  
John Cookson, Connecticut,  
Elon Galusha, New-York,  
G. S. Webb, New-Jersey,  
J. H. Kennard, Pennsylvania,  
C. W. Denison, Delaware,  
Hiram Gear, Ohio,  
John Booth, Michigan,

William Crane, Maryland,  
O. B. Brown, Dist. of Columbia,  
James B. Taylor, Virginia,  
Thomas Meredith, North Carolina,  
Thomas Mason, South Carolina,  
Adiel Sherwood, Georgia,  
R. W. Cushman, for Alabama,  
R. G. Green, Mississippi,  
Samuel Love, Tennessee,  
Robert T. Anderson, Kentucky.  
Isaac Ferris, Indiana,  
B. H. Clift, Illinois.

On motion,

*Resolved*, That the officers be elected by hand vote.

*Resolved*, That a committee of three be appointed to prepare rules of order for the government of the Convention.

The committee consists of B. T. Welch, O. C. Comstock, and J. M. Linnard.

On motion,

*Resolved*, That when the Convention shall adjourn, it be till 9 o'clock to-morrow morning.

The committee of nomination reported, recommending the following individuals for officers :—

RUFUS BABCOCK, Jr., *President*,

ADIEL SHERWOOD, } *Secretaries*,  
BARON STOW, }

who were unanimously elected.

Adjourned.

Prayer by Thomas Curtis, of Maine.

*Thursday morning, April 27.*

The Convention met agreeably to adjournment.

Prayer was offered by S. H. Cone, of New-York.

The journal of yesterday was read and approved.

The committee appointed to prepare rules of order reported, and their report was accepted without amendment, as follows :—

1. The President shall take the chair precisely at the hour to which the Convention adjourned. He shall decide all questions of order and precedence, subject to an appeal to the Convention.

2. At every sitting, the business shall be opened and concluded by prayer.

3. All resolutions shall be presented in writing, and distinctly read from the chair previous to discussion ; and when susceptible of division, they shall, at the request of two members, be so divided that the question be taken upon the separate points. No amendment shall be entertained that tends to destroy the original resolution ; but substitutes may be admitted on postponement of the matter under debate. Members may have the privilege of withdrawing what they have submitted, unless amended by the Convention.

4. No member shall speak more than twice to the same question, unless on leave asked and obtained, but may explain or correct a misapprehension.

5. Members speaking shall confine themselves strictly to the subject of discussion, and shall not be interrupted except by the chair.

6. A motion to adjourn shall always be in order, and taken without debate.

The following additional rule was proposed :—

“ Any delegation may require that a question be taken by ayes and noes ; and in such case every religious body represented in this Convention shall be entitled to one vote.”

An amendment was offered, striking out the words “ religious body,” and inserting “ state and district.”

The rule and amendment were both laid on the table.

The following resolution was offered :—

Whereas the American Bible Society has ratified the resolutions of the Board of Managers, passed Feb. 17, 1836—Therefore,

*Resolved*, That it becomes the duty of the Baptist denomination of the United States to form a distinct organization for Bible distribution, and translation in foreign languages.

By request, the resolution was divided, so as to separate the words “ in foreign languages.”

As a substitute for the former part, including the preamble, the following was proposed, and after discussion, passed :—

*Resolved*, That under existing circumstances, it is the indispensable duty of the Baptist denomination in the United States to organize a distinct Society, for the purpose of aiding in the translation, printing, and circulation, of the Sacred Scriptures.

The latter part of the resolution, viz., “ in foreign languages,” was laid on the table.

The following resolution was offered :—

*Resolved*, That a committee of one delegate from each State represented here be appointed, to whom shall be referred the consideration of the question, whether or not the proposed society shall be confined to foreign translation ; and that the committee report at the opening of the next session.

Pending the debate upon this resolution, the Convention adjourned till half-past seven o'clock, P. M.

Prayer by James B. Taylor, of Va.

*Half-past 7, P. M.*

The Convention met agreeably to adjournment.

Prayer by Daniel Sharp, of Mass.

The resolution under discussion at the close of the morning session was laid on the table.

The clause of the resolution which was laid on the table in the morning, embracing the words “ in foreign languages” was taken up and discussed.

The following addition was proposed as an amendment,—“ and for their circulation in the English language in the version now in common use.”

Before taking the question, the Convention adjourned till 9 o'clock to-morrow morning.

Prayer by John Culpepper, of N. C.

*Friday, April 28.*

The Convention met agreeably to adjournment.

Prayer was offered by W. T. Brantly, of Pennsylvania.

The journal of yesterday was read and approved.

It was ordered that the Secretaries continue to enrol the names of delegates who may present the requisite credentials.

The communications addressed to the Convention, including the credentials of the delegates, were referred to a committee consisting of C. G. Sommers, Lucius Bolles, and Jonathan Going.

The unfinished business of yesterday was taken up, the question being on the amendment under consideration when the Convention adjourned last evening.

The discussion was continued, but before taking the question, the Convention adjourned till 3 o'clock. P. M.

Prayer by Adiel Sherwood, of Ga.

*Afternoon.*

The Convention met agreeably to adjournment.

Prayer by Henry Jackson, of Connecticut.

The discussion of the amendment under consideration before adjournment, was resumed.

After Prayer by John Peck, of N. Y., the question was taken, and decided in the negative.

A motion was made to strike out the words "in foreign languages," and discussed.

Pending the discussion, the Convention adjourned till half-past 7 o'clock in the evening.

Prayer by Thomas Mason, of S. C.

*Evening.*

The Convention met agreeably to adjournment.

Prayer by James E. Welch, of N. J.

The committee to whom were referred the credentials and letters, reported in part, verbally, and were instructed to bring in a written report.

The question was taken upon the proposition to strike out the words "in foreign languages" and decided in the affirmative.

The following resolutions were then proposed and passed :—

*Resolved*, That this organization be known by the name of the American and Foreign Bible Society.

*Resolved*, That the Society confine its efforts during the ensuing year to the circulation of the word of God in foreign tongues.

*Resolved*, That the Baptist denomination in the United States be affectionately requested to send to the Society, at its annual meeting during the last week in April, 1838, their views as to the duty of the Society to engage in the work of home distribution.

*Resolved*, That a committee of one from each state and district represented in this Convention be appointed to draft a constitution, and nominate a board of officers and managers for the ensuing year.

The committee contemplated by the last resolution consists of

Nathaniel Kendrick, New-York,  
Thomas Curtis, Maine,  
Oren Tracy, New-Hampshire,  
I. Person, Vermont,  
Lucius Bolles, Massachusetts,  
D. Benedict, Rhode Island,  
Daniel Dodge, New-Jersey,

H. Jackson, Connecticut,  
Joseph Miles, Pennsylvania,  
Charles W. Denison, Delaware,  
S. P. Hill, Maryland,  
Obadiah B. Brown, Dist. of Columbia,  
Eli Ball, Virginia,  
J. Culpepper, North Carolina,

Thomas Mason, South Carolina,  
Adiel Sherwood, Georgia,  
R. W. Cushman, Alabama,  
R. G. Green, Mississippi,  
Samuel Love, Tennessee,

Robert T. Anderson, Kentucky,  
J. B. Cook, Ohio,  
John Booth, Michigan,  
I. Ferris, Indiana,  
B. H. Clift, Illinois.

On motion,

*Resolved unanimously*, That the members of this Convention cordially concur with their brethren of sister denominations, to secure from desecration the Lord's day, and to promote its due observance.

On motion,

*Resolved unanimously*, That this Convention beg to express their warmest thanks to the kind friends who have so hospitably entertained them during their visit in this city; and that they consider the systematic and efficient means to provide for their accommodation as presenting an example worthy of imitation on all similar occasions.

Adjourned till 10 o'clock to-morrow morning.

Prayer by Stephen S. Nelson, of Massachusetts.

*Saturday, April 29.*

The Convention met agreeably to adjournment.

Prayer by Samuel Williams, of Pa.

The journal of yesterday was read and approved.

The committee to whom were referred the communications addressed to the Convention, made the following report, which was accepted.

The Committee to whom was referred the communications addressed to the Convention, including the credentials of the delegates, beg leave to Report—

That the documents submitted to them, consist chiefly of letters, embracing credentials of the delegates composing this Convention; together with the minutes of associations, state conventions, and mission societies, some of which contain certificates of the appointment of delegates, and others, expressing the definite opinions of those bodies upon the Bible question. In nearly all the letters and minutes where particular instructions are given to the delegates, your Committee find a very decided sentiment in favour of a distinct and unfettered organization, for Bible translation and distribution.

CHARLES G. SOMMERS, *Chairman*.

On motion,

*Resolved*, That this Convention regard the Christian Review as highly important to the interests of religion and learning, and as entitled to the cordial and efficient support of their brethren throughout the country.

The Committee appointed to draft a constitution and nominate officers, reported a form of a constitution. This part of the report was accepted, and the draft was taken up, each article by itself. While the first article was under consideration, the convention adjourned till 3 o'clock P. M.

Prayer by Samuel Love, of Tenn.

*Afternoon.*

The Convention met agreeably to adjournment.

Prayer by Benajah Cook, jr. of Con.

The discussion of the Constitution was resumed, and all the articles were adopted without amendment.

## CONSTITUTION.

ART. I. The name of this Society shall be, THE AMERICAN AND FOREIGN BIBLE SOCIETY.

ART. II. The object of this Society shall be, to aid in the translation, printing, and circulation, of the Sacred Scriptures.

ART. III. Each contributor of three dollars annually shall be a member.

ART. IV. Each contributor of thirty dollars at one time shall be a member for life.

ART. V. Each contributor of one hundred and fifty dollars shall be a life director.

ART. VI. Every Baptist minister who is a life member, and all life directors, shall have the privilege of participating in the deliberations of the Board.

ART. VII. All Bible Societies agreeing to place their surplus funds in the treasury of the Society, shall be auxiliaries, and the officers of such societies shall be *ex officio* directors of this.

ART. VIII. A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six brethren in good standing in Baptist churches, sixteen of whom shall reside in the city of New-York, or its vicinity; the whole board to be elected annually by the Society, and to hold their office until superseded by a new election. The board shall have power to fill such vacancies as may occur in their number.

ART. IX. The President, Vice Presidents, Secretaries, and Treasurer, shall be *ex officio* members of the board.

ART. X. The managers shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to, five of whom shall be a quorum.

ART. XI. The managers shall have the power of appointing such persons as may have rendered essential services to the Society, either members for life, or directors for life.

ART. XII. At the meetings of the Society, and of the board of managers, the president, or, in his absence, the vice president first upon the list then present, and in the absence of all the vice presidents, the treasurer, and in his absence, such member as shall be chosen for that purpose, shall preside.

ART. XIII. The annual meeting of the Society shall be held at New-York on Thursday after the last Wednesday in April in each year, or at any other time or place, at the option of the Society, when the accounts of the treasurer shall be presented, and a president, vice presidents, secretaries, treasurer, and a board of managers, shall be chosen for the ensuing year.

ART. XIV. The president shall, at the written request of six members of the board, call special meetings of the board of managers, causing at least three days notice of such meetings.

ART. XV. The whole of the minutes of every meeting shall be signed by the chairman and secretary.

ART. XVI. No alteration shall be made in this Constitution, except by the vote of two-thirds of the members of the Society present at an annual meeting.

*Resolved*, That the articles now read and adopted be the constitution of the Society, to govern its future operations.

Adjourned till half past 7 o'clock.

Prayer by R. G. Green, of Mi.

*Evening.*

The Convention met agreeably to adjournment.

Prayer by Heman Lincoln, of Mass.

The Committee on nomination of officers reported a list, and the report was accepted.



## OFFICERS.

### President.

SPENCER H. CONE, of *New-York*.

### Vice-Presidents.

NICHOLAS BROWN, *Rhode-Island*,  
 JOSIAH W. SEAVER, *Maine*,  
 JOSIAH QUINCY, *New-Hampshire*,  
 JOHN P. SKINNER, *Vermont*,  
 JAMES H. DUNCAN, *Massachusetts*,  
 HIRAM RIDER, *Connecticut*,  
 FRIEND HUMPHREY, *New-York*,  
 JAMES VANDERPOOL, *New-Jersey*,  
 JOSEPH MILES, *Pennsylvania*,  
 WILLIAM G. JONES, *Delaware*,  
 JAMES WILSON, *Maryland*,  
 STEPHEN CHAPIN, *Dist. of Columbia*,  
 ALEXANDER FLEET, *Virginia*,

PETER P. LAWRENCE, *N. Carolina*,  
 WILLIAM B. O'NIELL, *S. Carolina*,  
 WILSON LUMPKIN, *Georgia*,  
 JOHN L. DAGG, *Alabama*,  
 BENJAMIN WHITEFIELD, *Miss.*  
 R. B. C. HOWELL, *Tennessee*,  
 WILLIAM TANDY, *Kentucky*,  
 JAMES DUNLAVY, *Ohio*,  
 JESSE L. HOLMAN, *Indiana*,  
 ELIAS COMSTOCK, *Michigan*,  
 BENJAMIN F. EDWARDS, *Illinois*,  
 JEREMIAH VARDEMAN, *Missouri*.

CHARLES G. SOMMERS, of *New-York*, *Corresponding Secretary*.

WILLIAM COLGATE, of *New-York*, *Treasurer*.

JOHN WEST, of *New-York*, *Recording Secretary*.

### Managers.

N. Caswell,	} New-York and vicinity.	Jas. A. Townsend,	} Penn. N. Y. & vicinity.	Thomas Meredith, N. C.
W. Church,		Wm. Winterton,		Wm. B. Johnson, S. C.
E. Corning,		W. H. Wyckoff,		J. K. McIver, S. C.
J. H. Greenman,		J. N. Wyckoff,		Ashley Vaughn, Miss.
J. B. Halstead,		A. Maclay,		S. W. Lynd, Ohio.
E. Lewis,		Daniel Dodge,		Jesse Mercer, Georgia.
S. McCorkle,		B. T. Welch,		Samuel Love, Tenn.
I. Newton,		R. Babcock, Jr.		D. D. Pratt, N. H.
R. Pegg,		R. W. Cushman,		John Conant, Vt.
Thos. Purser,		A. D. Gillett,		Lucius Bolles, Mass.
Thos. Thomas,	Wm. Crane, Maryland,	Henry Jackson, Conn.		
R. F. Winslow,	Wm. F. Broadus, Va.	Alexis Caswell, R. I.		

*Resolved*, That this list be the officers and managers of the Society for the ensuing year.

On motion,

*Resolved*, That the President and Secretaries be requested to prepare and address a circular to the churches of our denomination, laying before them these resolutions. On motion,

*Resolved*, That the Board of the Bible Society, be requested to publish and circulate the minutes of this Convention. On motion,

*Resolved*, That the thanks of this Convention, are due to the President for his able, impartial, and conciliatory conduct in the chair.

On motion,

*Resolved*, That the thanks of this Convention are due to the Secretaries, for the ability and fidelity with which they have discharged their laborious duties during the session.

The journal of to-day was read and approved.

After the reading and approval of the minutes, the President rose and remarked :—

I should do violence to my feelings, and ill requite the kindness which the members of this Convention have manifested towards me, were I to allow the vote just passed to be entered on your minutes, without some acknowledgment, on my part, of what I owe this body. Called most unexpectedly to the duties of the Chair, it was no affectation of humility and self-distrust which led me to the earnest expressions of regret which I then uttered, and to desire being excused from its duties. My brethren will bear with me for a moment, with their usual indulgence, in referring to my own embarrassing situation. Without any experience in duties of this kind, and with a perfect consciousness of the superior fitness of many in our number, to whom on account of their years and wisdom, I had been accustomed to look up with a degree of veneration, and at whose feet I ever delight to sit for instruction ; I was still more intimidated by the conviction of the dignity and importance of the occasion. The largest body of baptized believers in the world, by a delegation unparalleled either for numbers or influence among us, had assembled for deliberation on topics of surpassing interest ;—certain to affect, favourably or otherwise, themselves, and no small part of the world around them, for many generations. It had been intimated also, that serious and wide differences of judgment already existed among us ; and those opposed to our denominational interests and rights, were already exulting in ill suppressed manifestations of satisfaction, that our attempt to secure ourselves against the wrongs we had suffered, would surely fail by divided counsels. It was scarcely to be expected, that under such circumstances, debates could be conducted on topics of most exciting and absorbing interest, without moving to temporary excess the minds of the convention. When to all these anticipated sources of embarrassment, there was also added a consideration of the character of the convention, consisting, for the most part, of those of us who are more accustomed to speak than to hear, and who have little opportunity to learn, by experience, the patient endurance of contradiction, you may easily conceive that the moment which surprised me with the proffer of this station, was one of intense and disquieting solicitude. Unable to secure your acquiescence in my withdrawal from the chair, after fervently looking up to Him who can strengthen the weak and guide the erring. I cast myself on your indulgence. Need I say how soon my fears were dissipated ? That a few hours experience was sufficient to convince me how needless was anxiety. The moral dignity of the occasion, the magnitude, and the holy disinterestedness of the great theme which filled all hearts among us, evinced its potent influence to concentrate on itself the united desires, and counsels, and action of those whom it had drawn together. I cannot give utterance to the emotions which have been excited in my own breast, in yours, and in the attentive throng whose absorbed interest has held them in your presence for the last four days, by the blessed, uniting, restraining influence of this great theme. When differences of opinion on some minor points—differences honestly, and long, and tenaciously entertained—have seem-

ed for the moment about to open a separating chasm, how delightful to witness the prompt flowing in of a full tide of fraternal, Christian love, to unite, to cover, to cement in one. He must be more or less than human, who could witness such scenes unmoved. To the generous forbearance, concession, and candid indulgence which the Convention have delighted to exercise and manifest, must it be attributed in no small degree, that disorder and tumult have been entirely unknown, and that scarcely any personalities have marred the sweetness of the scene. Nor would I fail distinctly to acknowledge in this connexion, as resulting from the same source, that in the complicated duties made obligatory upon me, while endeavouring to follow the meagre rules of order which had been prescribed, sometimes enforcing them with rigid exactness, and at others yielding to the obvious desire of the Convention for a wider license in their application, you have not called for a single appeal, nor hesitated to sustain with a generous confidence, every requisition. Let me assure you, that highly as I appreciate this support, it is noticed here, to ascribe it as is due, to yourselves and not to me.

When I remember how many have here risen to speak, at different times and on various points of our deliberation, who, for want of time, have not been heard—and how many more—even hundreds, as capable as the best among us, to entertain, enlighten, and guide, have not even made the attempt, I cannot but feel, what is certainly a common sentiment here, that such forbearance is above all praise. The presence and the silence of these beloved brethren, have not failed to exert a most salutary influence, and together with the lifting up of their hearts to God for his gracious guidance, have most efficiently assisted to secure the auspicious result of our deliberations.

The hour of final parting has at length arrived. The object of our convocation has been secured. We part now in affection and peace. If some slight wounds have been made, they are not left to fester and extend—blessed be God, they have been kindly healed. If all is not immediately gained, which the most sanguine had hoped, much is certainly secured both for the present and the future, in the cordial and mutual concessions which here have renewedly bound us together in welcome, and I trust, indissoluble ties. The nature of our enterprise, and the principle of our union, furnish the best guarantee of future harmony and success. To give the Sacred Scriptures, God's own book, faithfully translated, to darkened and perishing heathen—O what an object—how benevolent, holy, ennobling! Can we ever repent that we have laboured in this cause? Will it plant any thorns in our dying pillows, that we have put forth strenuous efforts, and made some sacrifices to give to dying pagans the lamp of life? Shall we not return to our respective spheres of labour, with more determined energy to prosecute the noble design, which, while we have here looked upon it, has filled us with unutterable delight! While we press the gospel to our own hearts, with all its blissful hopes, can we forget the souls of the perishing who never yet welcomed the glad tidings?

There is now lying open before me, the minutes of the first Baptist General Convention, for foreign missions, which met in this city twenty-three years since. It consisted of less than one tenth of the number which have now assembled—but the list of its members, presents

names highly honoured throughout our land. How affecting is the memento thus furnished of human transientness. More than two-thirds of their number have passed away. Furman and Baldwin, Williams and Staughton, with their venerable and worthy associates, have left the scene of their toils, and have entered into their rest. But while in their own persons, they are thus transitory and fading—the noble institution whose foundations they then laid in faith and prayer, has risen to a commanding elevation, where each year witnesses new accessions to its resources, and wider and more blest results from its operations. Some thousands of the heathen have already occasion to bless God for that undertaking, feeble as seemed its beginnings, and we trust that millions will stand up in the judgment as trophies of its success. We too, must die. Some of our number will probably be removed to the world of spirits before another anniversary ; and successive years will continue to witness the thinning of these ranks, till all are gone. But if this blessed book which we have associated to diffuse, is made our own directory, and God shall smile on our humble endeavour to disseminate his word, this institution will not die ; and we shall one day meet its record and its fruits on high.

Dear brethren of the Convention, receive from my full heart—as all it has to give, my warmest, humblest thanks, while I bid you, in this official relation, FAREWELL.

The union hymn was then sung, and a closing prayer offered by brother Stow, of Boston, one of the Secretaries of the Convention, when the final adjournment was announced, and all separated in love.

---

## CIRCULAR OF THE BIBLE CONVENTION,

HELD IN PHILADELPHIA,

*To the Baptist Churches throughout the United States.*

DEAR BRETHREN,—At the recent Bible Convention assembled in this city, churches, associations, conventions, and societies of the Baptist denomination, from twenty-three of the United States, and the District of Columbia, were represented by an aggregate amount of numbers and intelligence, unequalled, probably, in the past history of our advancement. After much prayerful deliberation, a very gratifying degree of unanimity was manifest in reference to the importance of a distinct Bible organization, to furnish the requisite means for distributing faithful translations of God's word in foreign languages.

As a matter of *compromise*, it was unanimously agreed to confine the operations of the Society which has been organized by the Convention, during the *ensuing year*, to the circulation of the Sacred Scriptures in foreign tongues ; and in the mean time to solicit the denomination throughout our land, to send up to the first annual meeting of the Society in New-York, the last week in April, 1838, their views as to the

duty of the Society to engage in home distribution after that period. The following are the Resolutions passed by the Convention on this subject.

1. "Resolved, That under existing circumstances, it is the indispensable duty of the Baptist denomination in the United States, to organize a distinct Society for the purpose of aiding in the translation, printing, and circulation of the Sacred Scriptures.
2. "Resolved, That this organization be known by the name of the American and Foreign Bible Society.
3. "Resolved, That the Society confine its efforts, during the ensuing year, to the circulation of the Word of God, in foreign tongues.
4. "Resolved, that the Baptist denomination in the United States be affectionately requested to send to the Society, at its annual meeting, during the last week in April, 1838, their views as to the duty of the Society to engage in the work of home distribution.
5. "Resolved, That a committee of twenty-four members, one from each State, be appointed to draft a Constitution, and nominate a Board of Officers for the ensuing year."

In accordance with the last of these Resolutions, a Constitution has been adopted, and the Officers of the Society for the ensuing year have been appointed. The seat of its operations is fixed in the city of New-York, and the undersigned, in obedience to the direction of the Convention, beg leave, with respectful earnestness, to call the early, enlightened, and candid attention of all the Baptist churches in our country, to the question submitted to their decision in the 4th Resolution.

Without attempting to enumerate the reasons which require to be taken into account in forming an accurate judgment, we may here be permitted to remark, that sufficient time and opportunity will be allowed to all our churches, to form and express such a decision as they think most in accordance with facts and duty—best adapted to honour God, and bless a ruined world. That you may be guided aright in this important question, and especially that you may not fail to send your views as above requested, either by delegates or by letter [addressed to the Corresponding Secretary of the American and Foreign Bible Society, N. Y.] was the earnest desire of the Convention, by whose order and in whose behalf we beg leave affectionately to salute you, as  
Your Brethren in Christ Jesus.

RUFUS BABCOCK, Jr., *President.*

BARON STOW,                    }  
ADIEL SHEERWOOD, } *Secretaries of the*  
                                          *Convention.*

*Philadelphia, May 1, 1837:*

**AMERICAN AND FOREIGN BIBLE SOCIETY.**

*Philadelphia, April 26, 1837.*

**The Society met pursuant to previous notice, at 3 P. M.**

**Prayer by Brother Joseph Elliott, of Wyoming, N. Y.**

**On motion, it was unanimously**

*Resolved*, That the Corresponding Secretary be directed to submit to the Bible Convention, about to meet in Philadelphia, a brief abstract of the operations of the Society during the period of its incipient organization, should such abstract be called for by the Convention.

**Resolved,** That the Society now adjourn, to meet again at the call of the President.

*Philadelphia, May 1, 1837.*

At the call of the President, the society assembled in the meeting house of the Baptist church, in Sansom-st. at 7 P. M.

Prayer was offered by Brother T. B. Ripley, of Providence.

The Treasurer, Wm. Colgate, of N. Y. presented the following abstract of his account, which on motion of Lewis Leonard, of Cazenovia, N. Y., seconded by Joseph Taylor, of Philadelphia, was accepted.

### TREASURER'S REPORT.

WM. COLGATE, Treasurer, in acct. with the American and Foreign Bible Society.

1837.		Drs.	
Apr. 21.	To amount of receipts from Auxiliary Societies, Associations, Churches, and Individuals, all the items having been published in the American Baptist, and in the Quarterly papers of the Society, . . . . .	\$21042	58
1836.			
July 6.	By amount paid to the Baptist Missionary Society, London, for printing and circulating Brethren Pearce and Yates' Version of the Bengalee New Testament, . . . . .	Cr.	2500 00
	By amount paid the Baptist General Convention of the United States for Missionary purposes, for printing and circulating versions of the Sacred Scriptures made by Missionaries under their patronage, . . . . .		5000 00
Aug. 3.	do do. do.		5000 00
1337.	By appropriation to the Baptist Missionary Society, London, for printing and circulating versions of the Sacred Scriptures by their Missionaries in the East Indies, . . . . .		2500 00
Feb. 1.	By amount of salary paid to agents, and travelling expenses, . . . . .		1023 13
	By printing, stationary, &c. . . . .		164 31
	Balance, . . . . .		4855 14
		<u>\$21042</u>	<u>58</u>

The undersigned have carefully examined the above account, with the vouchers for the same, and find it correct.

**I. NEWTON,** } *Auditing*  
**WM. WINTERTON,** } *Committee.*

**NEW-YORK, APRIL 21, 1887.**

The President, Spencer H. Cone, of N. Y. then addressed the meeting.

BRETHREN AND FRIENDS !—The occasion which has convened us, is one of surpassing interest. Borne along by circumstances which we could neither anticipate nor control ; cut off from resources upon which we had been accustomed, perhaps, too much to rely ; and having examined the signs of the times with prayerful solicitude, we have at length been constrained to organize a distinct society for the printing and circulation of the Sacred Scriptures. To this course we have been impelled not merely by the fact that the Calcutta, the British and Foreign, and the American Bible Societies, have combined in the determination to afford no further aid to versions made by Baptist Missionaries ; *versions which obvious duty binds us promptly and adequately to sustain* ;—but the measure has been imperatively demanded by the cry of the destitute ; by the ardent desire of many of our churches to come up to the help of the Lord, in this matter, against the mighty ; and by the peculiar facilities now afforded us in the glorious work of Bible distribution.

In communicating to the human family the gracious plan of salvation through Jesus Christ, *Holy men of God spake as they were moved by the Holy Ghost*. Not only did they deliver *the sentiments*, but the *very words* of Jehovah. The sacred penmen were no more left to their own wisdom in the selection and arrangement of sentences, than in the choice of the facts or doctrines, the promises or threatenings, they should at any time promulgate. Much has been said by the learned, about the different degrees and kinds of inspiration pertaining to different portions of the Bible ; but as these speculations are never based upon a *Thus saith the Lord !* the conclusion is inevitable, that they are wise above what is written. The scriptures claim for every jot and tittle of themselves, the same plenary and verbal inspiration. ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD ! He breathed into the writers *the lively oracles* ; and whether the *words of the Lord* were spoken by the mouth of his servant David ; whether his messages were confided to prophets or apostles ; and whether they comprehended the import of their own annunciations or not ; *they all spake as the Spirit gave them utterance*. If this reasoning be not conclusive, it is evident that we need a *second Revelation*, by which to ascertain what portion of the *first*, is the word of God.

The gift of inspiration, it is true, is not vouchsafed to modern missionaries and translators ; nevertheless, in connexion with their high vocation, the doctrine we advocate is of immense moment. Under its influence, not a single word can be intentionally neglected, obscured, or perverted ; but giving themselves to diligent study and to fervent prayer, “ they will make it their sole aim to present to the nations the Word of Life, in its nearest approach to the mind of God, contained in the original record.”

Among the errors and frauds which have marked the rise and progress of the Papal Hierarchy, *handling the word of the Lord deceitfully*, certainly is not the least. To keep back any part of the price ; *to add to, or take from, the words of the Book*, is a crime of no questionable character—the curse of the Almighty rests upon it ! The Romish priesthood have always withheld the Scriptures from the laity as far as practicable ; and when this could no longer be done, their effort has been to *obscure* the light of Divine Truth, and to incorporate with their several translations, the distinguishing dogmas of their religion. In the accomplishment of this object, the *transferring* of Greek terms, instead of *translating* them, has proved to be a most successful device. The hollow pretext for this conduct has been, that they were ecclesiastical or sacred words, invested with a certain mysterious meaning, which could not be appropriately and fully expressed in other tongues. Hence, in the English Testament pre-



pared by the Jesuits of Rheims in 1582, we find *Parasceve, Azymes, Neophyts, Pasche, Tunike, Holocaust, Baptize*, and a multitude of others ;—Greek words, in Roman letters, with English terminations, “introduced, not with the desire of sincerity, but rather of obscurity, so that their translation needed to be translated over again,” as Fuller, the historian, has long since observed.

We cannot but deeply deplore the effect of this system, in perverting the ordinance of Baptism, and establishing in its place, to a wide extent, *Infant Sprinkling*, which the learned and venerable Gill, has justly called, “*a part and pillar of popery*.” The history of this perversion is exceedingly plain. The church of Rome decreed that the Latin translation revised by Jerome, usually called *the vulgate*, should be the *infallible standard* of Divine Truth. It was published by Pope Sixtus 5th, with many alterations, and the seal of *infallibility* was affixed to his edition. His successor, Pope Clement 8th, however, suppressed it as *swarming with errors*, and brought out another *infallible standard*, differing from the former in more than two thousand instances ! And yet, even in this expurgated edition, false renderings, both numerous and gross, have been pointed out by those profound scholars and theologians, Cartwright and Fulke, in their refutation of the Rhemish Testament, who confidently assert “that compared with the authentical Greek text, it is in many places, ridiculous, insincere, untrue ; and consequently, of no authority, much less majesty.” In this version, used by Papists, for the maintenance of their “*prodigious structure of imposture and wickedness*,” Baptizo and its cognates are invariably *Latinized—never translated* ; and the same policy was pursued in all European versions, wherever the authority of “the man of sin” prevailed. The unlearned, not being permitted to read in *their own tongues wherein they were born*, what God required of believers, were compelled to rely upon their spiritual guides, and they told them that Baptizo signified to sprinkle, or pour, or christen ; that it was *too holy to be translated* ; and that its meaning was as immaterial, as it was indefinite. And so, UNHAPPILY, one of the important ordinances of the gospel, described by the Holy Spirit as with a sunbeam, has been covered up and hid from the great mass of the people, by THE POPISH ARTIFICE OF TRANSFER !

The Baptists, in every age and in every clime, from the days of Paul, when the sect was everywhere spoken against, to the present hour, have been the steadfast friends of the VOLUNTARY PRINCIPLE, in whatever pertains to religion. They maintain, to use the language of a forcible writer, “that man cannot be born into a system of faith, nor be surrendered in infancy or age to a form of religion, but may assert his right to judge for himself ; to examine and decide under the lofty conviction, that God has not made him a slave. They acknowledge no clerical or secular domination, but scorn, with becoming indignation, every attempt to subdue reason by enforcing the dogmas of a party, and hold with determined fidelity, the high vantage ground assigned them by their Creator.” No man is born a Baptist. Membership in our churches is matter of choice, after the Christian character is formed.

The *compulsory system*, which tramples upon the freedom of judgment and will, is written in the history of our denomination in characters of blood. The Baptists, in the valleys of Piedmont, in Germany, Bohemia, France, Wales, and New-England, have been the subjects of the most unrelenting persecutions. They were fined, imprisoned, banished, and massacred ;—not upon the principle of retaliation because they had persecuted others ; not for any immoralities laid to their charge ; but because they immersed willing converts ; and opposed the baptism of unwilling infants ; and refused to receive for doctrine the commandments of men ; and adhered, with unyielding integrity, to the great Bible principle, LIBERTY OF CONSCIENCE THE INALIENABLE BIRTHRIGHT OF MAN ! Attachment to this sentiment has resulted in our separation from the American Bible Society. The managers of that institution interfered with

the *consciences* of Baptist Missionaries, in the execution of their trust as translators of God's Holy Book ; requiring them to make versions that might be consistently used by the several denominations composing the society, as the *indispensable condition of future patronage*. Believing that "the Bible should control human opinions, and that the creeds of different sects ought never to govern the Bible," we have disallowed the rule adopted by the A. B. S. and *ceasing from man, whose breath is in his nostrils, would lift up our eyes to the hills whence our help cometh*. The brethren in England, placed in similar circumstances, have presented a protest, (signed by five hundred and forty-four Baptist Ministers) to the British and Foreign Bible Society, remonstrating against the *sectarian resolution* of that institution, which refuses aid to Br. Yates' improved version of the Bengalee New Testament.

Our missionaries in the mean time, are pursuing the even tenor of their way, and continue with untiring zeal, to deliver to the heathen, with all attainable accuracy, the unadulterated Word of Truth. To sustain them in their work of faith and labour of love, and to circulate, according to its ability, the most faithful versions of the Scriptures that can be procured, that sinners may be saved and God glorified, is the single object of the American and Foreign Bible Society. "The Lord bless your new institution," is the prayer of Pearce, "may all the American Baptists aid its funds, and entreat for it God's blessing ; and may British Baptists follow your example !"

In the commencement of our enterprise, we have much reason to *thank God and take courage*. Our hearts are cheered by the countenances of the brethren, and the lines have fallen to us in pleasant places. We dwell in the land where Roger Williams first recognised the broad principle of religious liberty in connexion with civil government ; a principle which has since become an essential feature in the noble institutions of these confederated states. America is the land of the Baptists. Here are no courts of inquisition, nor acts of uniformity ; no union of church and state, nor sword of the magistrate in the hand of religious despotism ! We can preach as we print, and print as we preach, and have none to make us afraid.

In the prosecution of our work, we know too much of men and things not to expect disappointments and difficulties ; but we also know that "faith is given to be tried, and difficulties are created to be overcome." Our reliance for strength to draw the sword, and for skill to aim aright, is placed alone upon the God of the Bible ; and should He condescend to smile upon our endeavours, the *name* of our Society will fitly describe the *field* of its future operations ! But the Corresponding Secretary has prepared a detailed report of the operations of the Society, and I will no longer detain you from the pleasure and information which that document is calculated to impart. Permit me in conclusion only to say, that we have acted in all this matter from the deep and abiding conviction, that THE FAITHFUL AND TRUE WITNESS called us to engage in this great and good work ; and we bless his holy name that in the midst of considerations most delicate and embarrassing, He condescended to afford us light and fortitude promptly to commence, and steadily to prosecute it ; and we deem it no presumption to hope that it will be remembered with gratitude by millions, when the *deaf shall hear the words of the Book, and the eyes of the blind shall see out of obscurity*. And now we humbly entreat thee, O Lord our God, *Satisfy us early with thy mercy, and make us glad according to the years wherein we have seen evil ! Let thy work appear unto thy servants, and thy glory unto their children ; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us ! Yea, the work of our hands establish thou it !*

The Corresponding Secretary, Charles G. Sommers, of N. Y., then read an abstract of the Annual Report of the Board of Managers.

## R E P O R T .

---

**THE** Board of Managers of the American and Foreign Bible Society, in presenting a report of their labours during the year of their incipient organization, would express their gratitude to God for the success which has attended their endeavours to promote the cause of truth. The formation of this institution has been hailed as an auspicious era in the history of the Baptists. While the means for accomplishing the great object of its existence have been furnished with promptitude and liberality, the harmony which has characterized the deliberations of the Board, and the increasing cordiality and co-operation of the denomination, afford at once an evidence of the divine approbation, and a pledge of future prosperity.

An enterprise, such as this, conducted on certain defined principles, the nature and object of which are familiar to the mind of every Christian, can neither claim nor possess the charms of novelty. But, as this is the first Bible Society formed under the direction of the Baptist denomination, with the avowed intention of giving to **THE WHOLE WORLD A LITERAL TRANSLATION OF THE BIBLE**, a statement of the circumstances which originated the institution may be reasonably expected.

When in the course of human events, the rights of a nation or a community are invaded, it becomes a solemn duty, by all peaceable and proper means, to guard and to support those rights. Thus, too, when the combined influence and power of majorities are employed to suppress the principles of a minority, duty to God, and the best interests of mankind, demand, not only a frank declaration of facts, but the adoption of such measures as may preserve inviolate, and transmit unimpaired, to future generations, "the truth, the whole truth, and nothing but the truth."

In the following opinions of the British Baptist Missionaries, your Board do unanimously concur.

“No prospects of usefulness, and no stretch of charity, can justify a dereliction of the truth. Nor have we any right to expect that those measures would tend to ultimate peace and usefulness, which are adopted at the expense of truth. It seems to us questionable, whether when we know the true meaning of a word, and conceal it by non-translation, we do not come under the curse of those who ‘*take away from the words of the prophecy of the book.*’ Would the errors that now prevail in the world have come to such a pitch, if this word (baptizo) had been faithfully translated? And may not one version of the Scriptures, if generally approved, in which the word is faithfully translated, prevent much error in this vast empire, where Christianity is just beginning to spread? Are we not in this particular set for the defence of the truth? And however painful it may be to our feelings not to agree with others, and yield to their wishes, yet is not this a sacrifice which truth requires?”

To preserve uncorrupted the volume of divine revelation, has always been the aim of the Baptists, so far as faithful preaching, and the occasional use of the press could be employed; but, until recently, there has existed no distinct institution amongst the Baptists, having for its object the diffusion of their religious principles through the instrumentality of *literal versions* of the Bible.

Previous to the year 1290, at which time, says Archbishop Usher, the first translation of the Bible into the English language was made,\* there seemed to be no immediate necessity for a distinct Bible organization among the Baptists. Because, although the Anglicised Greek word, *baptize*, was admitted into the English language through the influence of the Roman hierarchy, whose emissaries then swayed a controlling power over the literature of the British nation, yet, it was then almost universally understood to mean *immersion*. And as late as 1611, when King James’ translation of the Bible was made, the word in question was by no means so generally misunderstood, as the present perversion of the ordinance of Baptism now proves it to be.

\* The translation by John Wickliff was made in 1380; by William Tindal, in 1526, by Miles Coverdale in 1535, by Matthews in 1537, by Cranmer and Taverner in 1539, the Geneva Bible in 1560, and the celebrated Bishops’ Bible in 1560.

The consequences of that royal edict, which prohibited the translation of "the ecclesiastical words," as they were called—such as "the word *church*, not to be translated *congregation*"—and the word *baptize*, "*to be kept*," were (we would charitably hope) not anticipated. But to us it appears evident, that but for this unlawful interference, painful and protracted controversies might have been avoided, and unanimity of sentiment would have produced harmony and combination in effort, favourable alike to the glory of God, and the salvation of the world.

The evils which have accrued from the introduction of a single word, imposed by foreign influence, and the bigotry of an earthly prince, no human mind can compute. Nearly all the European versions subsequently made, have been conformed to the principles adopted by King James' translators, and thus a word has been perpetuated from generation to generation, the precise meaning of which, none but the learned could with certainty ascertain. And as these versions have in most instances been made by pædo-baptists, the error of sprinkling has obtained the blind and almost universal suffrage, of what is called, *the Christian world*. This remark applies not only to the English Bible, but to the Gælic, the Irish, the Manks, and several other languages of Europe—the Esquimaux, and the Mohawk in America. In the Seneca the word baptize, has been translated "*to sprinkle*."—In the Icelandic "*to wash*" and in the Chinese, they have translated it by a word (in the Taychew dialect, pronounced *Soy*) which Dr. Morrison's Chinese Dictionary thus defines—"to wash the feet, to wash physically or morally, to cleanse.—Also, a vessel to contain water." It is the same word, the Chinese employ for washing clothes, washing the hands, floor, &c. But the most appalling fact in the whole series, is, that which relates to the New Testament in modern Greek, reprinted by the American Bible Society in 1833. The following are a few of the instances in which words dictated by the Holy Spirit have been taken from the New Testament of our Lord, and other words substituted.

In Mark vii. 4.—And when they come from market, except they *baptize*, they eat not, And many other things there be, which they have received to hold, as the *baptism* of cups and pots, &c. In his passage, the word βαπτισματα (baptize) has been "taken

from" the original text, and the word *νιφθωσι* put in its place. The word *βαπτισμους* has also been removed from this verse, and *πλυσματα* substituted. The same alteration has been made in the 8th verse, where *βαπτισμους* has again been changed into *πλυσματα*. Can there be any good reason for these changes, when, the words *βαπτισμων* and *βαπτισματα*, are retained in Hebrews vi. 2. and ix. 10?—Does not this fact show, that the translators knew, that the modern Greeks understood the word *βαπτω*, and its derivatives, as well as the ancient Greeks?

But it may be said, that as the words *νιφθωσι* and *πλυσματα* mean, to wash; these changes were introduced to make the modern Greek Testament conform to King James' version. If so, we would ask our brethren of all denominations, whether it is right to alter the word of God, and make it conform to a *human standard*? We do not now inquire, what is the meaning of *βαπτισωνται*, and *βαπτισμους*; but we ask, are not these the words which the Holy Spirit moved the inspired writer to employ? If they are, then, are not these alterations of the original text, an impeachment of infinite wisdom?

In Luke xi. 38.—“And when the pharisee saw it, he marvelled that he had not first washed (*baptized*) before dinner.” In this passage, the word *νιφθη* has been substituted for *εβαπτισθη*, which is the word, the Holy Spirit directed Luke to use.

In Matthew iii. 11. and other places; *εν υδατι*, IN *water*, has been altered to, *με το νερον*, WITH *water*. This change is not only in plain contradiction of the obvious sense of the original; but is opposed to the authority of all the ancient versions, and several of the first English versions.

It is further worthy of remark, that in the edition published for the British and Foreign Bible Society in 1810, Mark vii. 4. not only changes *βαπτισωνται* into *πλυμενα*, to wash, but has a *glaring addition*, viz. the phrase *τα χειρας*, “their hands;” making it read except they wash **THEIR HANDS** they eat not!

In these instances, have not the words of the Holy Spirit been “taken from,” and the words of man, been “added” to, the inspired book?

But, let it not be supposed that the American Baptists are peculiar in their objections against the unfaithfulness of Pedobaptists

in their management of Bible translations. Messrs. Carson and Haldane, two eminent Baptist ministers in Great Britain, have also rendered important services to the cause of truth, by exposing the gross corruptions of several versions of the Bible, which have been published, or sanctioned by the British and Foreign Bible Society. Your Board of Managers will not now dwell upon the truly heretical character of "the Strasburg Preface," prefixed to the German Bible, published almost wholly at the expense of the London Society, after they had been most distinctly informed of its neological character. This document, written by professor Haffner, was for several years bound up with the Holy Bible; and afterwards, continued to be distributed in pamphlet form, and sold with the Bible, although it had been irrefutably proved to be directly calculated to invalidate some of the cardinal doctrines of divine revelation. Nor can we pause in this place to speak of the "fifty thousand alterations, *notes and comments*," which professor Levade made in that version of the Lausanne Bible, for the publication of which the British and Foreign Bible Society in 1817 and 1818, paid £750—about \$3000 of the moneys raised by British Christians, for the distribution of the Holy Bible, "*without note or comment*!" It would be equally impossible in this report, to do justice to their own feelings in speaking of the conduct of the Earl-street Committee, in expending the funds intrusted to them by their constituents, in circulating 1000 copies of the Hebrew Bible, published by the Canstein Institution at Halle. Of this edition of the Bible, we would barely remark, that it is satisfactorily proved, that so far from being "*without note or comment*," the Latin headings to some of the chapters, were "so bad, that a regard to delicacy does not admit of their being translated into English." But, upon this painful topic your Board will close by quoting the words of Rev. Dr. Henderson, (a pædobaptist) in regard to the Turkish Testament, published under the direction of the British and Foreign Bible Society. "There is," says the Doctor, "not a page, nor scarcely a verse in the volume, that does not contain something or other of an objectionable nature."

In addition to the above, which we deem sufficient to render it more than doubtful, whether the work of Bible translation and distribution should be left exclusively in the hands of those who have hitherto had the supreme control of it, there is one fact, which so



far as Baptists are concerned, does most conclusively prove that, if we wish our funds to be employed in the distribution of the word of God "*without note or comment*," we must support a society of our own for that purpose.

When Mr. Milne, who was employed in translating the Scriptures into the Chinese language, put the question to the Committee of the British and Foreign Bible Society: "What is the real import and the utmost extent of the Society's motto, *without note or comment*?" that Committee referred him to "*the English version, with marginal renderings and references*, as affording a correct example of that sort and degree of explanation, which it may be permitted to introduce into those copies of the Bible, which answer to the Society's definition and requirement of their being *without note or comment*."

Now, in view of these facts, selected from many of a similar, and some even of a still more aggravated character, not here enumerated; we make our solemn appeal to the pious of every denomination, and ask, do not duty to God and a regard to the truth, justify the Baptist denomination in the formation of the American and Foreign Bible Society?

In regard to the course pursued, with the evident design to suppress our views of Believer's Baptism, we think we have a right to complain. Remonstrance is in this case, as much an imperative duty, as silence would be a treacherous dereliction of the truth. Particularly when it is considered, that many of the earliest and most accurate versions of the Sacred Scriptures now in existence; and also, that the more modern versions which are used by nearly one half of the protestant world, translate the word baptize into vernacular terms, which demonstrate our practice to be scriptural. Such is the fact in regard to the Syriac, (the oldest existing translation from the original Greek,) the Arabic, the Abyssinian, the Ethiopic, the Coptic, the German, the Danish, and many other translations of the Bible.

In addition to these facts, we appeal to the most eminent scholars of our own times\*—to profane Greek authors—to Jose-

\* From numerous similar authorities the following is selected:—Porson, late professor of Greek in the University of Cambridge, and acknowledged by all competent judges to be the first Greek scholar in England, when asked the meaning of the word baptizo, replied (though a Pædobaptist) that it would be *absurd* to imagine that it had any other proper meaning than to *dip entirely*, or *plunge*, or *immerse*.

phus and Philo among Jewish writers—to all the Lexicographers, to the Septuagint, and to the most learned among the Commentators, all of whom admit the primary rendering which we give to the word baptizo. When it is further considered, that Baptist missionaries have translated the divine oracles into the languages spoken by more than FOUR HUNDRED MILLIONS of the human family, and that in no instance can it be shown that they have been *unfaithful* in the translation of a single word; but have given the obvious and literal meaning of the inspired original; we cannot but think, that in refusing to aid them, the British and Foreign Bible Society, and the American Bible Society have adopted a course which God will disapprove, and all good men will ultimately deplore.

In regard to the question concerning the faithfulness of Baptist oriental translations, and their unquestionable philological superiority, we have the unbiassed testimony of missionaries of every denomination in Bengal; and of ten of the most learned Pundits and Moonshees in India. One of whom says: “I cannot but admire the correctness of your version (Pearce and Yates’) of the gospel of Matthew, and when I see such composition in the Bengalee language, executed by foreigners, I am justly delighted, and consider you entitled to high commendation.” The head Moonshee in the College of Fort-William says: “I find the translation very elegant, all the words and sentences grammatical, and the explanation [translation] is very much plainer than what has been already published.”

When the foregoing facts are impartially considered, we believe there are few, very few, who will hesitate to acknowledge, that great injustice has been done to the Baptists, and that pædobaptists have by their obscuration of a part of divine revelation, assumed a fearful responsibility. If in their translations, Baptist missionaries had interpolated and altered the words of the Holy Spirit, would not the whole world, with great justice, have charged them with unfaithfulness?

The immediate causes which led to the formation of the American and Foreign Bible Society, refer chiefly to the recent acts of the American Bible Society, in consequence of a letter

from Mr. Pearce of Calcutta, inquiring whether aid could be obtained in printing the Bengalee Scriptures, translated on the principle adopted by the American Baptist Missionaries in Burmah. This document, forwarded by Mr. Packard, of Philadelphia, to John C. Brigham, Corresponding Secretary of the American Bible Society, was by him submitted to the Board of Managers on the 6th of August, 1835 ; and was by them referred to a committee, who reported that it would be *inexpedient* to recommend appropriations, until the Board should settle a principle in relation to the translation of the Greek word *baptizo*. In this report the Board of the American Bible Society concurred, and again referred the subject to a special committee of seven ; who, on the first of October, reported, in substance, “that it is *inexpedient* to appropriate funds belonging to the American Bible Society in aid of translating or distributing the Bengalee New Testament, or any other version, containing translations of the Greek words *baptizo*, *baptisma*, and their cognates.” A counter report was presented by Spencer H. Cone, (one of the committee,) and the whole subject was postponed until the next regular meeting of the Board, on the 5th of November. On that day the consideration of the subject was resumed, and after a full discussion, and various resolutions, none of which prevailed, the whole subject was again referred to the same committee of seven, a majority of whom on the 19th of the same month, once more presented their report, which was followed by a counter report from the minority.

At this, and also at the adjourned meetings on the 3d of December, 1835, and on the 4th of February, 1836, the whole subject was again discussed ; and on the 17th of February, 1836, after several motions to lay it on the table, to postpone, and to give the subject into the hands of a new committee, the report of the majority, virtually *refusing to grant that aid which the Baptist missionaries solicited*, was finally passed, by a majority of sixteen.

This act of the Board of the American Bible Society is probably unprecedented, unless we look for its counterpart in the doings of the Calcutta Bible Society, and of the committee of the British and Foreign Bible Society in 1833, when, as in the present instance, the Baptist missionaries in India were denied further aid in printing the Bible, unless they would submit to conditions which they could not but regard as derogatory

to mental independence, and requiring them to compromise the truth, in accommodation to expediency.

The adoption of resolutions which exclude from their patronage all versions in which the Greek word *baptizo* is translated, is, in our opinion, at least so far as the Board of the American Bible Society can control the subject, a determination that the heathen shall remain ignorant of the ordinance of baptism, or derive their knowledge of it from the lips of a missionary, rather than from the oracles of divine truth. That Baptists never can consent either to abandon their scriptural and well founded principles, or to involve any part of the Bible in the obscurity of untranslated words, was, it is believed, perfectly understood by the pædobaptist members of the Board; the natural effect of their act, therefore was, either to compel us to sacrifice our conscientious convictions on the altar of secular interest, or to exclude us from all further participation in the funds of the American Bible Society, at least so far as our foreign translations are concerned.

Against these proceedings the dissenting members of the Board appointed a committee to prepare a solemn Protest, which was presented on the 7th of April, 1836. After much discussion, and earnest entreaty on our part, during this, and also at a subsequent meeting, it was, contrary to the usages of deliberative bodies, not only rejected, but absolutely refused even a reading, and the meeting adjourned, leaving us without a ray of hope, save that which beams from the Book, for guarding the purity of which we had now become outcasts from our brethren.

Very painful were the emotions which oppressed our hearts as we retired from that ever memorable meeting. Some, at least, could call to mind years of delightful toil in the service of the American Bible Society, and many joyful anniversaries, never, we fear, to be repeated. The thought, also, that Baptists, numerically the largest denomination in the United States, and hitherto among the most efficient auxiliaries, having contributed nearly \$45,000 in legacies, and probably a much larger amount by auxiliaries, and to constitute life directors and members, and by public collections, &c.\*—that after all this, we were now cut

\* The whole amount appropriated by the American Bible Society to aid the Baptist denomination is \$27,233 75 in money, and about \$1217 in bibles, making a total of \$28,450 75.

off from further co-operation, unless we would consent to abandon our principles, was to us an event truly afflicting, and over which we could have no control, but at the expense of our conscientious convictions of truth, and duty to God.

Impressed with the belief that it is not only due to the subject, but that we owe it to ourselves to record the opinions which influenced the Baptist members of the Board who were in the minority, we submit to the consideration of the world the following transcript of their Protest.

The Board of Managers of the American Bible Society, on the 17th of February, 1836, passed the following resolution :

*“ Resolved, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version ; at least so far as that all the religious denominations represented in this Society, can consistently use and circulate said versions in their several schools and communities.”*

The undersigned, members of the said Board, and voting in the minority, request that the following may be recorded, as their solemn Protest against the proceedings of the majority of the Board in the adoption of that resolution.

Conscientiously believing, that every translator of the Bible is under a sacred obligation to regard the original Hebrew and Greek as the only standard, and neither to misrepresent nor conceal the least portion of divine truth, but to transmit into his version, with all possible fidelity, the precise meaning of the inspired text ; believing, too, that while the constitution of the American Bible Society proposes to aid in the circulation of the Scriptures “ in other countries, whether Christian, Mahomedan, or Pagan,” it nowhere expresses any purpose of requiring, that the translations into foreign tongues shall be conformed in principle to the English version ;

And, further believing, that the Baptist denomination, as a constituent member of the Society, and upon the principle of a fair co-partnership, to which it has brought its full share of capital and of labour, is entitled to a proportion of the appropriations made for distributing the Bible at home and abroad ; and that the adoption by the Board of any rule of action not recognised in the constitution, and tending to exclude the said denomination from these advantages, is a violation of the constitutional compact, a virtual dissolution of the original firm, and on principles both of law and equity would oblige the American Bible Society to refund a proper share of the capital now in their possession ;

And also believing, that the resolution in question, which was substituted for one previously reported, embracing only baptizo and its cognates, and which, although of a less objectionable character than the former, as being professedly founded upon the *general principle*, will, nevertheless, be found in its practical bearing to affect exclusively the *particular case*—

Therefore, the undersigned members, as aforesaid, of the Board of Managers, do hereby protest against the principle and bearing of the said resolution, and in vindication of their conduct assign the following reasons :

*1. Because, though all the denominations represented in the American Bible So-*

ciety agreed in the use of the English version, they did not agree to adopt it as the standard for translations into other languages.

2. Because the first article of the constitution, which states, that "The only copies in the English language to be circulated by the Society shall be of the version now in common use," impliedly disavows the idea of considering that version as the standard in other languages.

3. Because the framers of the constitution, in their address to the people of the United States, having declared the great object of the Society to be the dissemination of the Scriptures "in the received versions where they exist, and in the most faithful where they may be required," in the work of foreign distribution, *they* evidently contemplated a very different rule from that adopted recently by the Board of Managers.

4. Because the translations made by the Baptist missionaries into the languages of different heathen nations, and against which this resolution is especially directed, are in all instances correctly made; and are, therefore, not only "the most faithful," but in some instances the *only versions* in those languages.

5. Because the said resolution, prescribing as it does a human standard as the rule of translation, requires a sacrifice of moral principle in the execution of his important trust, to which no translator can consent, without failing in his duty to God, and in fidelity to the souls of men.

6. Because either to transfer the Greek word Baptizo, to which the reader can attach no meaning, or to render it ambiguously, would as effectually conceal from the heathen the mind of God in relation to the ordinance of baptism, as though the word were in every instance entirely omitted.

7. Because the said resolution implies, that the versions made by Baptist missionaries are of a denominational or sectarian cast, and such as *Baptists only* could consistently use; whereas, it is well known, that all the important *ancient* oriental versions, and many of the most valuable modern ones, render baptizo in the same manner, and that, exclusive of those made by the Baptist missionaries, the versions of more than one half of Protestant Christendom at the present day are of a precisely similar character. Among these are the Syriac, the oldest existing translation from the original Greek, the Armenian, Georgian, Coptic, Sahidic, Arabic, Ethiopic, Amharic, Gothic, German, Dutch, Danish, Swedish, and others.

8. Because the resolution is partial and unequal in its practical bearing. It requires that the versions circulated by the Society shall be conformed, in the principle of their translation, to the common English version, and yet provides for the circulation of versions not conformed to the standard, in case that all the denominations represented in the Society can consistently use them, *and of this consistency* the several denominations will be of course their own interpreters. If, therefore, the Pedobaptists think they can consistently use the German, Dutch, and other similar versions, there will remain no impediment to their distribution. The Board, then, are empowered by the resolution to discard every translation made by the Baptists, while, on the strength of the provisionary clause, they may continue to patronize as many others of a precisely similar character as either necessity or interest may prompt them to circulate.

9. Because the rule prescribed in the said resolution is *impracticable*. If, as it professes, it is designed for *general application*, every one must see, that it would not only be an exceedingly difficult task to re-translate existing versions, and conform them all to the English standard, but that it would be utterly impossible to construct a version, which shall *in every part and in all respects* be *consistent* with the discordant views of the various denominations composing the Society; and if its application is intended to be limited to the particular case of baptizo and its cognates, it is with equal precision

declared, that the versions patronized shall be such that *all* the denominations represented in the Society can *consistently* use and circulate them. But the Baptists cannot, *consistently*, with their religious principles, in *any case where they are permitted to choose*, consent to use or circulate any version in which an important portion of divine truth is concealed or obscured, either by non-translation or by ambiguity of expression. The resolution, therefore, while it prescribes a rule of action, presents at the same time an insuperable obstacle to its practical operation. Nor is this argument affected by the fact, that Baptists use the common English version. Our circumstances and those of the heathen are essentially different. They are not philologists, we are ; they have not the Greek and Hebrew commentators and lexicographers to refer to, we have ; and if some in our language make baptizo mean to *sprinkle*, to *pour*, or to *christen*, we define it to *immerse*, and our definition, among the learned and unlearned, the bond and the free, *extensively prevails*.

10. Because the resolution not only bears an unkind aspect towards a denomination, who, with a commendable zeal, have already translated the Scriptures into the living languages of more than one half the entire population of the globe, but it is *in fact* a virtual repeal of the noble resolutions of May, 1834, which contemplate giving to all the destitute families of the earth, *within the shortest practicable period*, the unadulterated word of God. For if the labours of the Baptist denomination are to be discarded, we hesitate not to say, that this benevolent design cannot be accomplished within the shortest practicable period ; nay, more—it can never be accomplished at all !

11. Because this resolution exposes the Society almost unavoidably to the charge or *suspicion* of sectarian motives. For, without pretending in the least to impeach the accuracy of the versions against which it is directed, the principal reason offered by its advocates when urging its adoption, was, “That Pedobaptists might have an opportunity of prosecuting their missionary operations without let or hindrance, where the translations of the Baptists are in circulation.” And surely a version that *purposely withholds the truth*, either by non-translation or ambiguity of expression, *for the sake of accommodating Pedobaptists*, is as really sectarian as one that adds to the truth from the same motive ; and consequently, all such versions, with the exception of the English, which is expressly agreed to by the constituent members of the Society, are as decidedly hostile to the constitution, as those that have “note and comment.”

12. Because, the consentaneous action of the two most powerful Bible Institutions in existence, in reference to the subject of affording aid to versions of the Scriptures made by Baptist missionaries, constrains us to regard this resolution as tending to blot out of every Bible in the world, the testimony of the Holy Spirit in relation to a distinguishing ordinance of Christianity, and the first duty of a believer.

13. Because the imperfection and injustice of the resolution are strikingly manifested in the continued circulation of Roman Catholic versions, which are neither conformed in the principle of their translation to the common English version, nor can they be consistently used by the different denominations represented in the American Bible Society. They are characterized by the numerous absurd and heretical dogmas of the Catholic sect, and yet the rule in question cordially approves of their extensive distribution, while the translations of pious, learned, and faithful Baptist missionaries are rejected !

14. Because a *measure* which withholds from the heathen, the Word of Life, and suffers them to hasten to the retributions of eternity without the knowledge of God and the way of salvation, simply because the volume it is proposed to give contains the translation of a single term, to which only Pedobaptists object, but which, by the admis-

sion of all, *cannot lead to any fundamental error*, nor to a single invalid administration of a Christian ordinance, is obviously inconsistent with the benevolent character of the American Bible Society, and with the spirit of Christianity.

The undersigned would conclude this their protest, with a single-hearted prayer to the Great Author of the Bible, who best knows how to guard and extend his own truth, that we may all be guided by Him in the further progress of this most responsible and momentous affair.

SPENCER H. CONE,	CHARLES C. P. CROSBY,
ARCHIBALD MACLAY,	WM. WINTERTON,
JONATHAN GOING,	OCTAVIUS WINSLOW,
CHARLES G. SOMMERS,	LUKE BARKER, M. D.
WILLIAM JUDD,	SAMUEL BARNARD.
WILLIAM COLGATE,	

I join in protesting against the above-mentioned resolution, and subscribe to the first four, the seventh and fourteenth reasons assigned in the foregoing instrument, and would add the following :

Because, In the "Address" accompanying and explaining the constitution, the object of the Society is stated to be "the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they are required," thereby showing, that the English version was not adopted as the standard of translations into other languages—inasmuch as none of the received versions then existing in other tongues conformed thereto, and presenting the more catholic principle of disseminating the Scriptures in the best versions which could be found, irrespective of their conformity to the English version, which was itself, in pursuance of this very principle, adopted for the English language—and that only.

Because, The uniform practice of the Society in circulating versions in foreign languages, which contained great errors, and widely differed from the English, but were the best which could be found in those languages, has recognised the same principle. And such practices, repeatedly sanctioned at the annual meetings of the Society, amount to a construction of the constitution, which it is not competent for the Board of Managers to contravene by this resolution.

And because, There being no constitutional obstacle to the encouragement of the translations made by the Baptist missionaries, Christian courtesy—the rights of one of the denominations associated in the Society—and the claims of the heathen, would require at least the ordinary appropriation to this object, especially at a time when the treasury of the Society is full to overflowing.

April 18, 1836.

TIMO. R. GREEN.

After the foregoing protest had been utterly rejected, it is not a matter of surprise, that the voice of our denomination in different parts of the land, became loud and unequivocal in reference to the conduct of the Board of the American Bible Society ; and that a determination to sustain our own literal translations of the whole Bible, became almost universally evident. As far as the views of the American Baptists could be ascertained from correspondence, and from the decided tone of the public press, few were disposed



to doubt, that the time had come, when we could no longer submit to unscriptural dictation ; and that an immediate Convention of the denomination for the purpose of forming a distinct Bible Society was imperiously demanded. Delegates to represent them in such a Convention, when it might be convened, were, by anticipation, appointed by Churches, Associations, and other religious bodies, in Rhode Island, New Hampshire, Massachusetts, Vermont, Connecticut, New-York, New-Jersey, Pennsylvania, Virginia, and the District of Columbia.

This measure, unquestionably demanded, by a conscientious regard to the truth, and by the expressed opinions of thousands who stood prepared at once to pledge themselves to sustain the enterprise, was nevertheless deferred, until the annual meeting of the Baptist Board of Foreign Missions, in Hartford, on the 27th of April, 1836. It was believed, that then, such arrangements would be made, as to secure greater efficiency in our plans of future operation.

At this meeting a letter from John C. Brigham, Corresponding Secretary of the American Bible Society, was brought before the Board, and referred to a Committee, who made a report, which was unanimously adopted, and from which the following is an abstract.

The Committee, to whom were referred the communications from the Board of Managers of the American Bible Society, unanimously report: that

Mr. Brigham, in his letter dated March 25, 1836, states, that " on the 17th inst. at a meeting of the Managers, the sum of five thousand dollars was appropriated to the Baptist Board of Foreign Missions, to promote the circulation of the Scriptures, in foreign tongues."

This appropriation, however, was made in accordance with certain resolutions of the Board of Managers, adopted Feb. 17, 1836, one of which resolutions declares, " that, in appropriating money for the translating, printing, or distributing of the sacred Scriptures, in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all the religious denominations represented in the society can consistently use and circulate said versions in their several schools and communities." Another resolution declares, " that the several Missionary Boards be informed, that their applications for aid must be accompanied with a declaration, that the versions which they propose to circulate are executed in accordance with the above resolutions."

The Committee recommend to the Board the adoption of the following preamble and resolutions :

Whereas this Board, at their Annual Meeting, held in Salem, in April, 1833, adopted the following resolutions :

" *Resolved*, That the Board feel it to be their duty to adopt all prudent measures to

give to the heathen the pure word of God in their own languages ; and to furnish their missionaries with all the means in their power, to make the translations as exact a representation of the mind of the Holy Spirit, as may be possible.

*Resolved*, That all the missionaries of the Board, who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavour, by earnest prayer, and diligent study, to ascertain the exact meaning of the original text ; to express that meaning, as exactly as the nature of the languages into which they shall translate the Bible will permit ; and to transfer no words which are capable of being literally translated."

And whereas the Board still adhere firmly to these resolutions, as expressing, in their judgment, the only true principle on which translations can be made ; and as uttering what they believe to be the decided opinion of the great mass of the denomination whom they represent : Therefore,

*Resolved*, That the Board of Managers of the American Bible Society be respectfully informed, that this Board cannot, consistently and conscientiously, comply with the conditions on which appropriations are now made, and cannot therefore accept the sum appropriated by the Board of Managers on the 17th of March, 1836.

When the morning session of the Board adjourned, the delegates present, agreed to hold a separate and distinct meeting in the afternoon, for the purpose of deliberately considering the whole subject, and recommending such measures as the crisis demanded.

This meeting was attended by all the members of the Board. W. T. Brantly, was called to the Chair, and Henry Jackson, was appointed Secretary. After a protracted discussion, at this, and at an adjourned meeting on the next day, the following resolutions were adopted. The first with entire unanimity ; and the second with only five in the negative.

*Resolved*, That, should the American Bible Society, at its approaching anniversary, ratify the resolutions of their Board of Managers, passed February 17, 1836, it will be the duty of the Baptist denomination in the United States, to form a distinct organization for Bible translation and distribution in foreign tongues.

*Resolved*, That it is expedient to call a Convention of delegates from churches, and associations, and other religious bodies, to meet in Philadelphia, in the month of April, 1837, to adopt such measures, as circumstances, in the Providence of God, may require.

*Resolved*, That brethren Brantly, Cone, Babcock, Going and Dagg, be a Committee, to make the necessary arrangements for the contemplated meeting.

Subsequent developments show, that although there were only five audible voters in the negative, the private opinion of many was, that a Convention ought to be called immediately after the annual meeting of the American Bible Society, unless that so-

ciety should rescind the resolution of their Board of Managers, passed February 17, 1836.

Shortly after the adjournment of the Hartford Conference, many, who, to avoid collision, had voted in favour of postponing further operations until the proposed meeting in Philadelphia, in April, 1837, became fully convinced that this would be an unnecessary delay, injurious alike to the cause of truth, and to the souls of the perishing heathen. When the American Bible Society, at its annual meeting on the 12th of May, did ratify the resolution of their Board of Managers, it was the opinion of the Baptists, from various parts of the land, who were present at that meeting, that a Convention of the denomination should be immediately called, to adopt such measures as might promote the translation of the whole Bible, for all nations.

In this measure they felt themselves sustained by the resolution of the Board of Missions, not to accept the funds of the Bible Society upon the terms prescribed; and also by the doings of the Convention assembled at Hartford. This body *unanimously*

*“Resolved, That should the American Bible Society, at its approaching anniversary, ratify the resolutions of their Board of Managers, passed February 17, 1836, it will be the duty of the Baptist denomination in the United States to form a distinct organization for Bible translation and distribution in foreign tongues.”*

Every practicable means was accordingly employed to assemble the Baptists in the vicinity of New-York, and to secure the attendance of the numerous delegates and others then in the city. On the 12th of May, 1836, a large number of ministers and other brethren, convened in the Oliver-street Baptist meeting house, to deliberate, and to act upon the subject of Bible translation and distribution.

Nathaniel Kendrick was chosen President of the Convention, and Robert F. Winslow was appointed Secretary.

At this meeting numerous communications were read from associations, churches, and individuals in different parts of the country, urging the immediate formation of another Bible Society, unless the American Bible Society, at its annual meeting,

**should rescind the resolution of its Board of Managers, passed 17th of February, 1836.**

**After a protracted discussion, the following preamble and resolutions were adopted.**

**Whereas the Board of Managers of the American Bible Society, at their meeting on the 17th of February, 1836, adopted the following resolutions, viz :**

**1. By the Constitution of the American Bible Society, its Managers are, in the circulating of the Holy Scriptures, restricted to such copies as are "without note or comment;" and in the English language, to "the version in common use." The design of these restrictions clearly seems to have been to simplify and mark out the duties of the Society, so that all the religious denominations of which it is composed might harmoniously unite in performing these duties.**

**2. As the Managers are now called to aid extensively in circulating the sacred Scriptures in languages other than the English, they deem it their duty, in conformity with the obvious spirit of their compact, to adopt the following resolutions as the rule of their conduct in making appropriations for the circulation of the Scriptures in all foreign tongues.**

***Resolved,* That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities.**

***Resolved,* That a copy of the above preamble and resolution be sent to each of the missionary boards accustomed to receive pecuniary grants from this Society, with a request that the same may be transmitted to their respective mission stations where the Scriptures are in process of translation, and also that the said several missionary boards be informed that their applications for aid be accompanied with a declaration that the versions which they propose to circulate are executed in accordance with the above resolutions.**

**And the American Bible Society, at its Anniversary meeting this day, having approved of these resolutions passed by its Board of Managers :**

**And the Board of Managers of the Baptist General Convention of the United States for Foreign Missions having unanimously declared *that they cannot consistently and conscientiously comply with the conditions prescribed therein :***

**And as the American Baptists enjoy great facilities for prosecuting the work of faith and labour of love in giving the word of God to the heathen :  
Therefore**

***Resolved,* That it is the duty of the Baptist denomination in the United States to form a distinct organization for Bible translation and distribution.**

**Whereupon the Convention proceeded to measures for the organization of such an Institution.**

**Rev. S. H. Cone, Rev. N. Kendrick, D. D. Rev. B. T. Welch, Rev. Elon Galusha, Rev. Chas. G. Sommers, Wm. Colgate, Rev. Daniel Dodge,**

Rev. Silas Spaulding, were appointed a committee to draft a Constitution, nominate a Board of Officers and Managers, and prepare an address to the American public.

Adjourned to to-morrow at 10 o'clock. Prayer by Bro. A. Maclay.

The Convention met pursuant to adjournment, and adopted the following Constitution :

ART. I. The designation of this Society shall be **THE AMERICAN AND FOREIGN BIBLE SOCIETY**, the single object of which shall be to promote a wider circulation of the Holy Scriptures, in the most faithful versions that can be procured.

ART. II. This Society shall add its efforts to those employed by other Societies, in circulating the Scriptures according to its ability, in all lands, whether Christian, Mahomedan, or Pagan.

ART. III. Each subscriber of three dollars annually shall be a member.

ART. IV. Each subscriber of thirty dollars at one time shall be a member for life.

ART. V. Each subscriber of one hundred and fifty dollars shall be a life director.

ART. VI. Every Baptist minister who is a life member, and every life director, shall be members of the Board.

ART. VII. An Executor paying a bequest of two hundred and fifty dollars shall be a life director.

ART. VIII. All Bible Societies agreeing to place their surplus funds at the disposal of this Society, shall be auxiliaries, and the officers of such societies shall be *ex officio* directors of this.

ART. IX. A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six brethren in good standing in Baptist churches, twenty-four of whom shall reside in the city of New-York, or its vicinity. One-fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible. The managers shall appoint a President, Vice Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, and fill such vacancies as may occur by death or otherwise, in their own board.

ART. X. The President, Vice Presidents, Treasurer and Secretaries, shall be considered *ex officio* members of the board.

ART. XI. The managers shall meet on the first Wednesday of each month, or oftener if necessary, at such place in the city of New-York as they shall from time to time adjourn to ;—five members shall be a quorum.

ART. XII. The managers shall have the power of appointing such persons as have rendered essential services to the Society, either members for life, or directors for life.

ART. XIII. At the meetings of the Society, and board of managers, the president, or, in his absence, the vice president first upon the list then present, and in the absence of all the vice presidents, the treasurer, and in his

absence, such member as shall be chosen for that purpose, shall preside at the meeting.

**ART. XIV.** The annual meeting of the Society shall be held at New-York on the third Wednesday of May in each year, or at any other time or place, at the option of the Society, when the managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

**ART. XV.** The president may, at the written request of six members of the board, call special meetings of the board of managers, causing three days notice of such meeting to be given.

**ART. XVI.** The whole of the minutes of every meeting shall be signed by the chairman.

**ART. XVII.** No alteration shall be made to this Constitution, except by the Society at an annual meeting.

The following list of Officers and Managers, nominated by the same Committee, was adopted.

#### P R E S I D E N T .

REV. SPENCER H. CONE, OF NEW-YORK.

#### V I C E - P R E S I D E N T S .

Jesse Mercer, D. D. of *Geo.* Lucius Bolles, D. D. *Bost.* S. M. Noell, D. D. *Ky.*  
W. B. Johnson, D. D. S. C. Benj. F. Edwards, M. D. *Ill.* Rev. Sam. W. Lynde, *Ohio.*  
Rev. John L. Dagg, *Penn.* Nath. Kendrick, D. D. *N. Y.* " Daniel Dodge, *N. J.*  
" Arch. Maclay, *N. Y.* B. T. Welch, D. D. *Albany.* " Thos. Meredith, *N. C.*

Rev. CHAS. G. SOMMERS, *Corresponding Secretary.*

WILLIAM COLGATE, *Treasurer.*

JOHN WEST, *Recording Secretary and Accountant.*

#### M A N A G E R S .

Baker, Ambrose, <i>Coxsackie.</i>	Hillman, Wm.	Stewart, Alex. <i>Brooklyn.</i>
Beebee, A. M. <i>Utica.</i>	Humphrey, Friend <i>Albany.</i>	Stokes, Edward H.
Bleecker, Leonard, <i>S. Sing.</i>	Lewis, Elijah <i>Brooklyn.</i>	Thomas, Thomas
Bolles, Edw. <i>Hartford, Ct.</i>	Linnard, B. <i>Philadelphia.</i>	Townsend, James H.
Caswell, N.	Ludlow, Robt. M.	Warner, Calvin <i>Troy.</i>
Church, Wm.	Maclay, M. D. Robt. H.	Warner, Ransom M. D.
Coming, E. <i>Brooklyn.</i>	M'Corkle, S.	Wasson, J. G. <i>Albany.</i>
Crane, Wm. <i>Baltimore.</i>	Newton, Isaac	Winslow, Robt. F.
Derby, Freeman	Pegg, Roger	Winterton, Wm.
Greenman, Job H.	Platt, G. W.	Wilson, James
Halstead, J. B.	Purser, Thomas	Wyckoff, Wm. H.
Helms, T. B.	Runyan, Peter P. <i>N. Brun.</i>	Wyckoff, John N.

*Resolved,* That the first annual meeting of the Society be held in Philadelphia, the last Wednesday in April, 1837, and that the doings of this meeting and of the Society, be submitted to such brethren from different parts of the United States as may then and there meet in Convention, for the purpose of securing the combined and concentrated action of the denomination in the Bible Cause.

It is a gratifying circumstance, that although the Convention at Hartford voted to postpone the whole subject until the annual meeting of the Board of Foreign Missions in April, 1837, the brethren who were appointed a committee to adopt preliminary measures for that meeting, so far concurred in the measure, as to furnish the following circular, directing "the attention of all who are interested, to the incipient organization" of the American and Foreign Bible Society, "as an important measure," and inviting the co-operation of all "who desire to aid in the diffusion of the Word of Life."

#### PHILADELPHIA BIBLE CONVENTION.

*Circular of the Committee appointed by the Hartford Conference, April 28th, 1836, to call a Bible Convention in Philadelphia, the last Wednesday of April, 1837.*

THE undersigned, as the Committee above-mentioned, have to announce to the public along with the doings of the Conference at Hartford, that the American Bible Society at their Anniversary on the 12th of May last, approved of the doings of their Managers, which cut off all reasonable hope of further aid in publishing translations made on the principles which we have ever felt bound to adopt, in giving to the heathen the Holy Scriptures. In accordance with our instructions we therefore call on individuals, churches, associations, and other bodies either formed or to be formed, to take immediate measures for raising funds, now greatly needed, for the Bengalee New Testament, the Orissa Scriptures, and the Chinese versions, as well as the Burman, Siamese and Karen Translations, and for securing a full representation, at the proposed Convention in Philadelphia, on the last Wednesday in April, 1837.

And whereas, at a large meeting of delegates, and friends of Bible distribution, held in the Oliver-street Baptist Meeting-house in New-York, May 12th and 13th, a Society was formed for this object, denominated the "American and Foreign Bible Society," the first meeting of which is to be held at the time and place of the proposed Convention, with a view of conforming its organization to the wishes of the delegates who shall be there assembled; we avail ourselves of the present occasion to direct the attention of all interested, to this incipient organization, as an important measure for the accomplishment of the objects contemplated in our appointment. And we earnestly entreat those who desire to aid in the diffusion of the Word of Life, to forward as promptly as may be, their contributions for this object, either to the Treasurer of this Society in New-York, or to that of the Baptist Board of Foreign Missions, at Boston.

WM. T. BRANTLY,  
SPENCER H. CONE,  
RUFUS BABCOCK, JR.  
JONATHAN GOING,  
JOHN L. DAGG.

Philadelphia, May 27, 1836.

**LABOURS OF THE BOARD OF MANAGERS DURING THE YEAR  
1836.**

IN entering on this responsible office, the Board of Managers judged that their first duty was to address the Baptist Associations and churches in the United States, and by such agencies as they could employ, to form auxiliary societies. In this respect, although their means were limited, they have not been unsuccessful. The numerous auxiliaries already formed, together with the number and standing of those who make up the list of Life Directors and members, furnish satisfactory evidence, not only that the American and Foreign Bible Society is generally approved ; but that this enterprise has elicited a large portion of the talent, the wealth, and the influence of our churches, as well as the favour of many who have never before contributed to the benevolent institutions under the direction of Baptists. Every light in which the Board have contemplated the present state and future prospects of the Society, has deepened their conviction that the time cannot be distant, when the active friends of the American and Foreign Bible Society, will be found in every part of the United States, and that similar institutions will be formed by Baptists throughout the world.

**AGENCIES.**

The Board of Managers are grateful to Divine Providence for raising up a few devoted and competent agents, who, since August last have visited several associations, churches, and other religious bodies, chiefly in New-York, and some of the western states. The Society have had only 3 agents under pay, and only 6 out of the 26 states have been extensively visited. The whole amount of service performed by all their agents, does not exceed 16 months labour of one man employed the whole of his time. Their aim has been not so much to solicit pecuniary contributions, as to impart information respecting the causes which led to the organization of the American and Foreign Bible Society, and by forming auxiliary and branch societies, to lay a permanent foundation for future operations. The favour which this Society has enjoyed, and the funds which have been collected, are to be ascribed chiefly to the spontaneous zeal of our churches in the cause of Bible distribution.



Brother Edward Kingsford commenced his agency in August last, and has given great satisfaction to the Board as well by his highly interesting monthly reports, as by the actual results of his untiring labours.

Brother Archibald Maclay left New-York in the month of August, on a tour to the west and south, where he was hailed by the friends of the Bible cause, and an impression made on the public mind, from which we anticipate extensive benefits.

Brother Daniel Hascall has been enabled to labour in this good cause since August last; he has visited many associations and churches, and formed several County and other Societies, auxiliary to the Parent Institution.

The President and other members of the Board, have also visited a few Associations, Churches, and State Conventions, to plead the cause of God, and a perishing world; and in every instance where the friends of *literal Bible translations* have been permitted to explain the views of this Society, and to state facts in reference to its origin, a unanimous vote of approbation has been given, and we are constantly receiving indubitable evidence of the rapid multiplication of our patrons.

Your Managers were greatly encouraged in December last, by receiving information of the willingness of brother John R. Ludlow, gratuitously to devote a part of his time as an agent of this Society. This gratifying and unlooked for event, was regarded as a cheering indication; and the generous offer of our brother was gratefully accepted. Although our chief dependence must rest upon those who may be employed by the Society, yet voluntary agencies are capable of conferring great benefit upon our institution and the world. Are there no other pious, discreet, intelligent and enterprising brethren in our churches, who like brother Ludlow, are willing to consecrate a part of their time to this noble cause? The Board lament that personal indisposition, and other causes, have hitherto prevented brother Ludlow, from prosecuting his intended course of labour.

#### APPROPRIATIONS.

The Managers would render thanks to God, that as early as last July, the rapid augmentation of their means, enabled them to

make a donation of \$2500 to aid the Baptist missionaries in India, in giving the Bengalee New Testament to the benighted millions of that dark region. This, it will be recollected, is the version which the Calcutta, the British and Foreign, and the American Bible Societies *refused* to patronise, and which led to the formation of the American and Foreign Bible Society.

At a subsequent meeting, \$5000 were appropriated to the Baptist General Convention of the United States, to aid in printing and circulating the translations of the Bible made by American Baptist missionaries in Asia; and in the month of February, 1837, the Managers were again enabled, by the liberality of the churches, to make appropriations for distributing the sacred volume, by missionaries in the service of the Baptist Convention—viz.

For printing and circulating the Scriptures in China,	\$2000
“ “ “ “ Karen,	1000
“ “ “ “ Shyan,	1000
“ “ “ “ Siam,	1000

At the same meeting it was unanimously “Resolved, that as soon as the state of the treasury will permit, the sum of \$2500 be paid to the Baptist Board of Foreign Missions in London, to aid them in printing the Scriptures in Bengalee.” This pledge the Board have since been enabled to redeem.

In this last appropriation of their funds the Board experience great pleasure, because, as already stated, this excellent version of the Scriptures, by brethren Pearce and Yates, has, by competent native Oriental scholars, been unequivocally pronounced the purest and most idiomatic translation ever presented to the inhabitants of India; and also from the fact that Baptist missionaries in that country possess peculiar facilities for distributing the Bible, particularly in *Orissa, the Holy Land of India*, to which thousands of pilgrims annually resort. In the formation of this Society the Board recognise a special providence of God. “The affecting appeals of Brother Sutton,” and of Pearce and Yates, will not be made in vain. No, *your* liberality will enable them to give “to men benighted” that “lamp of life” which by others has been “denied.”

#### QUARTERLY PAPERS.

The first number of this paper was prepared by order of the Board, and issued on the 1st of January, 1837. As a medium of periodical communication with the Baptists in the United States, and in other lands, this paper will, it is hoped, be an acceptable contribution, in promoting the cause of the Saviour. As a document of reference, it will probably become interesting to all the friends of truth, particularly when the progress of the Society's operations, and the extension of their correspondence shall enable them to spread before the denomination an account of Bible translations and distribution throughout the world.

#### THE FIELD OF LABOUR.

Contemplating the enterprise of the American and Foreign Bible Society, the Board of Managers perceive that the sphere of their labours is bounded by no geographical or political limits. The ascended Redeemer has declared, "THE FIELD IS THE WORLD," and that world is, comparatively, a moral wilderness. But, through the instrumentality of Bible, and other evangelical societies, its desolations shall be made comely as Tirza, and beautiful as Jerusalem; for, "the word has gone out of His mouth"—"that in every place incense shall be offered unto his name, and a pure offering; the zeal of the Lord of Hosts will perform this."

There is a moral sublimity in the magnitude of our proposed work, which at first sight appears sufficiently formidable to intimidate the unpractised; but experience justifies us in saying, that its very magnitude will promote its success. If in the ordinary incidents of life, the energy of the soul increases in a ratio proportioned to the exigency that excites it to action, then may it confidently be regarded as a sustaining principle in our constitution, that we aim not to benefit a single tribe or nation, but the universal family of man.

#### OUR OWN COUNTRY.

This is a subject of thrilling interest. The signs of the times are truly ominous, and every friend of his country should come

to the rescue, lest libertinism and the spirit of insubordination which are at work, sap the foundations of our common liberties. Every revolving year pours thousands of the bold, the profligate, and the adventurous of all nations upon our shores, many of whom confound republicanism with a reckless abandonment of all the salutary restraints of national law, and are therefore prepared for any adventure, in defiance of constituted authority. Along with this moving mass of heterogeneous beings, the waves of popery and skepticism roll onward, threatening to desolate our fair inheritance. The Bible, the Bible! is the only effectual barrier. As Christians,—as patriots,—we are under solemn obligations to bear our part in the great work of supplying not only our native American citizens with the word of life, but also the millions of foreigners, who, if properly instructed, may become useful members of the community; but, if left to themselves, will, like the host of Attila, become a scourge, destructive alike to our peace and our liberties.

As to the time and manner in which it may be the duty of this Society to begin the work of Bible distribution in the United States, the Board will not venture to express an opinion, but refer the subject of home distribution to the decision of the denomination, in accordance with a resolution of the "Bible Convention," at its late meeting in Philadelphia.

Upon this point the Board cheerfully unite with the Convention in earnestly requesting all the American Baptist churches, Associations, Mission societies, Bible societies, and State Conventions throughout the United States, by their delegates, or otherwise, to make known their views at the next annual meeting of the Society, in April, 1838.

#### BURMAH.

To this country your Board of Managers look with mingled emotions of sympathy and hope. Long and arduous have been the labours of our beloved Judson and his associates, but great has been the blessing of God upon the work of their hands. About one thousand souls have been converted to God—twenty missionary stations, and nearly the same number of churches have been established. There are more than thirty schools, in

which seven hundred children are taught to read the Bible. These institutions, extending their influence from the Bay of Bengal to the borders of Chinese Tartary, are like so many light-houses upon a dreary coast, shedding the radiance of divine truth upon the pathway of more than *one hundred millions of benighted heathen*. There, our Society may now avail themselves of the aid of forty-eight missionaries and their assistant-missionaries, together with thirty native printers, and five presses—twenty-five cases of type—twelve founts of English and one of Burman type, with punches, and matrices of the best workmanship, and every requisite implement for casting new type, and printing that sacred book which contains a revelation of the eternal God. No limit can be set to the distribution of Bibles in Burmah, as almost every man can read. The New Testament is nearly out of print, but Mr. Judson has commenced revising and printing a new edition of 10,000 copies. The Peguan and Karen languages now open two entirely new fields for the dissemination of sacred truth. The Toringthoo, and the Pevo languages are also about to be reduced to writing by brother Wade.

In Burmah, Baptists have a stereotype foundry, and the whole Bible *faithfully* translated; and if adequate funds can be obtained, the holy volume may be distributed among millions of Burmans, Talings, Karens, and Shyans. Shall they continue to be destitute, or but partially supplied? This is a question of unutterable import, and to which American Christians are invited to respond. The crumbs of the bread of life which have been distributed, have only created an appetite for more, and almost every breeze from the east comes laden with the cries of the destitute. "Tell them," said a Hindoo convert to a missionary, "that William, who thanks them for himself, blames them on account of others. I have heard you say there are millions of Christians in the world; and then I think, well,—many millions—and only one, two, or three missionaries come, to save millions of those who are perishing in sin! Tell them we have **THREE HUNDRED AND THIRTY MILLIONS OF GODS**, whose slaves we are. And oh! tell them, that though these gods never spoke before, yet in the day of judgment the God of Christians, who is the God of the whole earth, will give each a tongue to con-

demn them, for not sending the gospel and more missionaries to India." Christians of America, we beseech you to hear this warning voice, and labour for the attainment of that spirit which animated the bosom of the Saviour, when he came to seek and to save that which was lost. Let Christian sympathy for perishing millions supersede every other motive. Let us endeavour to exemplify that irrepressible, primitive zeal for God and the souls of men, which no poverty could conceal, no difficulties discourage, no opposition impede.

#### CHINA.

To this hitherto almost neglected empire, the Board of Managers would direct the prayerful attention of all the friends of the Bible. Its contiguity to our missionary stations in Burmah, entitles it to the special consideration of American Baptists. How desolate and perilous is the moral condition of the FOUR HUNDRED MILLIONS who people that degraded land! Under a mistaken opinion that China was inaccessible to Christian enterprise, the churches have too long neglected to employ the means which were at their disposal. But recent information shows that although the policy of the government forbids access to the interior, yet in *Eastern China*, and in the islands of the *Malayan Archipelago* there are millions of Chinese who can read, many of whom are anxious to obtain books which explain the Christian religion. The same is true of the western and north-western parts of China, contiguous to our missionary stations in Burmah. *Umerapoor* also, contains many thousands of Chinese, and from *Yunnan* numerous caravans come annually into the Burman territory, by whom as well as by the *Shyans*, who have intercourse with the Chinese of *Thibet*, thousands of Bibles may be sent into that land of idolaters. Present indications of divine providence, and authentic information from our missionaries, press upon us the conviction, that the whole of *Burmah*, *Kathay*, *Shyan*, and *China*, are prepared to receive the word of God and to read it, if men and means can be found to convey to them that invaluable treasure.

Recent information from our beloved brethren *Jones* and *Dean*, clearly shows, that in *Siam* a door is opened through which this

Society may enter and proclaim salvation to four hundred thousand of degraded idolaters. "This week," says brother Jones, "more than 1000 copies of Christian publications have been distributed, nearly all pure scripture. It is necessary to remark, that I only give one book to a person, and that I have only had one female applicant." In another place he remarks; "most of those who come, inquire for '*the sacred book*,' '*the book of Jesus Christ*,' '*the book which tells of one God*!' These publications have found their way into most of the *temples*, and residences of the great."

It is a further source of encouragement to your Board, that in the opinion of some of the missionaries, the Shyans and the Siamese are essentially the same people, and that a mere variation of dialect distinguishes the languages of the people in Assam and Siam, which is inhabited chiefly by Chinese. If so, the presses in Burmah can immediately co-operate with those already set up in Bangkok, and greatly facilitate the work of printing the Bible for the millions of China. Here then is a field, to the moral cultivation of which our united and incessant prayers, our contributions and efforts, must be consecrated.

The Board of Managers rejoice in the belief, that the churches, more than at any former period, seem to be, as at the time of the Reformation, prepared to "attempt great things, and to expect great things." What may we not hope and expect from the labours of a society of which the Bible is the balance-wheel of the whole machine—the governing principle of every onward movement. It is indeed true, that the bigotry and power of the government, and the inveterate idolatry of the people, are serious obstacles to Christian effort in China; but even there the Bible Society will find some advantages which do not appertain to other and more enlightened nations. The readiness of the people to examine the religious doctrines of foreigners—restrained by no established hierarchy—possessed of a common language, into which the whole Bible has been *faithfully* translated\*—no

\* As early as 1806, the venerable Dr. Marshman commenced his excellent and idiomatic translation of the Bible into the language of China. In 1815, several years prior to Dr. Morrison's version, the New Testament was printed, and in 1822 the whole Bible was completed at press; both being printed with moveable metallic characters, cut at Serampore.

longer dependent upon the tardy operations of copyists and type-cutters, recent improvements having reduced the thirty thousand characters of their written language into few and simple elements—we can now command the whole language, and by stereotype plates, or moveable types, supply them with the Bible, at a price comparatively cheap. Another important fact has come to the knowledge of the Board. In one of the towns visited by a missionary, he observed some of the books which on a former occasion he had distributed, exposed for sale on the counter of a Chinese book-seller. This fact shows, that the people of China are willing not only to read, but to pay for Christian books ; and that the natives from their love of gain may become co-workers with us, in diffusing the light of salvation through the instrumentality of the Bible.

The means at present employed by all denominations, for the spiritual emancipation of China, and the whole of south-eastern Asia, are forty-nine missionaries, besides their assistants. There is one press at Canton ; and a printing establishment and type foundry at Singapore, where a printing office was built in February, 1836, and twelve printers were then at work, printing a new version of the Chinese New Testament. There are also four presses in Burmah, and one among the Shyans, belonging to the Baptist Convention. But, as of the five loaves, we may ask, “ what are these, among so many ? ” Brethren, beloved in the Lord, how great is the work to which we are called !—how vast our responsibility ! “ The whole world,” but particularly the heathen world, “ lieth in wickedness ”—as from a wreck, tossed upon the waves of ocean ; the signal guns of distress are heard amid the howling tempest, yes, the cry of despair comes from the lips of many millions ; and the impassioned prayer of your own devoted brethren is daily uttered, “ Come, O come over and help us—help us by your prayers, by your faith, and by your contributions ! ” Shall these men of God—shall those perishing heathen implore our aid in vain ? No ; the Board rejoice in the hope, that there is not a minister of Christ, not an individual in any of our churches, who will refuse, by personal liberality, or by efforts to engage the co-operation of others ; to aid the American and For-



reign Bible Society, in sending the word of life to the remotest inhabitants of the world.

#### INDIA.

The moral wretchedness of India, has since the date of modern missions, been frequently described. But, although much has been done, much more remains to be accomplished, ere that loathsome depravity which has for ages rivalled the orgies of pandemonium, shall be changed into scenes of purity and peace. From the island of the Mahrattas, Ceylon, and Orissa in the south, to the remotest part of India beyond the Ganges, with a population of one hundred millions, there are not at this time, more than one hundred and sixty missionaries and their assistants of all denominations, with only six printing presses in operation. This fact calls loudly for the immediate attention of all who pray for the salvation of the world.

Your Board of Managers are deeply afflicted when they reflect, that although the Bible and parts of the Bible have been *faithfully* translated by our beloved Carey, Marshman, Yates, Pearce, and their devoted associates; and every facility is possessed, to distribute thousands of copies every year among the inhabitants of India;—and although Baptist missionaries commenced their labours in India as early as 1793, and it has with justice been said, by the celebrated Dr. Buchanan, that “to this mission chiefly belongs the honour of reviving the spirit for promoting Christian knowledge by translations of the Holy Scriptures,”—and, although it is indisputable that Baptist missionaries have translated the Bible into the languages spoken by more than one half of the nations of the earth, and the *faithfulness* of their versions has never been disputed; yet the Calcutta, the British and Foreign, and the American Bible Societies, have peremptorily *refused to aid* the Baptists in giving to those benighted nations, the unadulterated revelation of the eternal God; without which, as every reflecting mind must be aware, thousands will be annually sacrificed upon the altar of idolatry, and sink for ever to the abodes of despair! Upon their conduct in this case, we pause not now to animadvert. To their own master they must stand or fall in that day, when every man shall be judged according to his works. “Some years since,” say the Baptist missionaries in Bengal;

“three of the Pædobaptist brethren, unknown to us, though on the most friendly terms with us, wrote to the Bible Society in England, requesting them *not to give assistance to any Indian versions in which the word ‘baptize,’ was translated to ‘immerse.’* NONE OF THESE MEN LIVED TO SEE THE REPLY TO THEIR APPLICATION.”

The Board of Managers are satisfied, that the providence of God has made it the duty of Baptists to give to *the whole world, a faithful translation of the whole Bible*, and that, as a denomination, we cannot decline this labour of love and yet remain guiltless. If capacity and opportunity to do good, not only give a right to do it, but make the doing it a duty, then are we undoubtedly called upon to perform this important service. Brethren, beloved in the Lord, throughout this wide-spread continent, to you do we make our solemn appeal for India, and for the whole world—let prayer be made without ceasing of the church unto God—let your liberality flow in a deep and extended channel—let brotherly love abound, and heaven-born charity excite and guide all your efforts in this good cause, until through the word of the Lord, the knowledge of his glory shall cover the earth as the waters cover the sea.

#### AFRICA.

“Ethiopia,” says an inspired writer, “shall soon stretch out her hands unto God.”—“From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.” Is not that the land that welcomed to its bosom the infant Saviour, when fleeing from the sanguinary Herod? Do not prophecy and providence conspire to assure us, that she shall yet emerge from the melancholy ruins of her former grandeur; and Carthage, the birthplace of intellectual glory, become radiant with the light of salvation? At no former period in the history of Ham’s degraded posterity, have the indications of Divine Providence presented greater encouragements, to labour and pray for their deliverance from civil, intellectual, and moral bondage. At various points along the western coast, from Cape Palmas on the south, to Sierra Leone on the north, there are at present about thirty missionaries employed; and Sabbath schools,

in which eleven thousand children are learning to read the word of God. There are also several other benevolent institutions; and more than six thousand emigrants, many of whom are pious, and ready to co-operate with our Society, as soon as we shall be prepared to put into their hands the volume of divine revelation. The Board of Managers cannot conceal the deep solicitude which they feel, that your benevolence may ere long flow in channels opened upon the plains of benighted Africa, where one hundred millions of souls demand the sympathies of the Christian world.

Whatever means may be employed to improve the African race, and give them a rank among the nations; the Bible affords the only light by which the darkness of ages can be dissipated, and the land of Cyprian, Tertullian, and Augustine, become again illumined with the knowledge of salvation by the blood of the Lamb. As American Christians, we are bound to promote the welfare of that afflicted race, and we can do much in cultivating this field, with comparatively little expense of either money or time. A voyage of thirty days may land your agents upon their coast, and although the people are heathen, yet they have never been idolaters—no temples and pagodas consecrated to gods of wood and stone, meet the eye and afflict the heart of the Christian traveller—the people are proverbially mild and teachable—unfettered by any caste, or long established system of false religion, so that no impediment to the messengers of Christ, exists, save ignorance, and that depravity of the human heart, which is common to all the fallen race.

#### EUROPE.

It is generally conceded, that Divine Providence has afforded to us as a denomination, peculiar facilities for distributing the Bible among one hundred millions of idolaters in India; eighteen millions of Burmans; more than fifty millions of Shyans and Karens; and the four hundred millions who inhabit the celestial empire—possessing moreover the advantage of having the Bible already translated by Baptist missionaries into numerous languages and dialects—the Board cannot but rejoice that *Germany, Denmark, Sweden, Norway, and Holland* do also invite the attention of this Society; inasmuch as the versions used in all these countries con-

tain a translation of the word baptizo and its cognates, which goes to establish the primitive simplicity of our practice, in the ordinance of believers' Baptism. In France also, we have at present eight Baptist missionaries and their assistants, who will no doubt cheerfully co-operate with the American and Foreign Bible Society, in labouring for the benefit of the thirty-two millions of that nation. In Germany too, our devoted brother Oncken and his colporteurs, are prepared to become your efficient agents. Already has brother Oncken published an edition of the Psalms, (for the Edinburgh Bible Society,) and an edition of the New Testament; copies of which have been forwarded to this country.—They are the most perfect specimens of German printing and binding, that have come under our inspection, and can be afforded at a price below the cost of equal work executed by any Bible Society in America. From Hamburg and other ports on the Baltic, access may be obtained to millions of Hungarians, Bohemians, Wendish and Poles. Recent events also prove, that the sixty millions of Russia, are once more in a condition to receive the Bible, unrestricted by any imperial edicts. The following extract of a letter from a counsellor of the Russian court at Odessa, under date of September 5, 1835, shows that the people are anxious to receive the word of the Lord.

Sir,—“The welfare of souls is begun to be sought and pursued in the villages, with earnestness and zeal. The word of God is generally received with all readiness of mind, and searched daily. Christian meetings are held in many families in the country around. This is not to be wondered at, seeing that many have a hungering after Bibles and tracts. Therefore, permit me to beseech you, urging with Christian boldness, to procure for me six hundred Greek Bibles, &c. &c.”

The foregoing sketch of the field to be cultivated, cannot but call forth the exclamation: “who is sufficient for these things;” and our only consolation is, that which animated the soul of an apostle, when he said, “I can do all things through Christ who strengtheneth me.” To the unassisted eye of man, the extent of the field, and its almost entire sterility, do indeed present insurmountable obstacles; but the soul of the believer illumined by the light of faith, sees this desert rejoicing and blossoming as the

rose. Whatever be the toil, the self-denial, and the perseverance which this work may demand, our proclamation has gone forth—we stand pledged before the whole intelligent universe—angels and men expect us to redeem that pledge, by moving forward to the rescue of a perishing world. Your Board of Managers rejoice in the conviction, that the objects contemplated in the formation of this Society, will all be accomplished ; and that, union in our councils, with fortitude and perseverance in our labours, cannot fail to be crowned with triumphant success ; until every island and continent from east to west, and from pole to pole, shall receive the law of the Lord, and God be glorified upon earth from the rising to the setting sun.

In closing their report, the Board of the American and Foreign Bible Society, would render thanks unto God, for the origin and the success of this institution. But they desire to feel, that if to promote the glory of God and the salvation of men, be indeed the highest aim and paramount duty of every Christian, then does no common responsibility devolve upon this Society. Composed of hundreds of thousands of the followers of Christ—inhabiting a country extending from the Atlantic to the Pacific ocean—living under a free and happy government—possessing the wonderful aid of the press with which to multiply copies of the Bible, and all the advantages of international communication by which to send them to the remotest parts of the earth ;—let every talent be brought into solemn requisition, and let us resolve in the strength of the Lord never to cease from our work, until all nations “*read in their own tongue the wonderful works of God.*”

---

On motion of B. T. Welch, of Albany, N. Y., seconded by John Culpepper, of N. Carolina, it was unanimously

*Resolved*, That the Report, an abstract of which has now been read, be published and extensively circulated, under the direction of the Board of Managers.

Brother Welch sustained the resolution by a most interesting and argumentative address.

On Motion of Baron Stow, of Boston, seconded by John Booth, of Michigan, it was unanimously

*Resolved*, That in the history of this Society, as furnished by the

Reports of the Treasurer and the Corresponding Secretary, there is abundant proof that the Institution has enjoyed in a large degree, the approbation of God, and the favour of the Baptist churches.

On motion of Rufus Babcock, Jr. President of the Philadelphia Bible Convention, seconded by Nathaniel Kendrick, President of Hamilton Baptist Theological Institution, N. Y. it was unanimously

*Resolved*, That the Society formed in New-York, May 13, 1836, as a provisional organization, together with all its funds, interests, and responsibilities, be now merged in the American and Foreign Bible Society, organized by the Bible Convention which met in Philadelphia, April 26, 1837.

Brother Babcock accompanied the Resolution with the following remarks—

I offer this resolution, Mr. President, with peculiar feelings, because it is the last. It redeems, nobly and triumphantly redeems, the pledge originally made by your Society at its formation, and guaranteed by the assurance of the Committee appointed at Hartford, against the mistrust and insinuation, which in some quarters were cherished, that your organization at New-York last May was not merely "provisional"—intended only to serve the necessity of the case, until a Society could here be matured by the united wisdom of delegates from the whole denomination. To you and to me, and I trust to every member of that Committee, this prompt redemption of that pledge is most welcome: indeed I cannot but hail it as an auspicious omen of the cordial union of all hearts and hands among us, for the promotion of the glorious work of sending abroad through the whole world God's holy word.

In this view, and for this end, the dissolution of your incipient organization may be contemplated with unmingled satisfaction. I trust it is no unworthy perversion to say of it, in the words of a Christian poet,

You "set as sets the morning star, which goes  
Not down behind the darken'd west, nor hides  
Obscured among the tempests of the sky,  
But melts away into the light of heaven."

The light into which you now melt and mingle is of the same character with that which has hitherto shone; only, as we trust, to become hereafter more extensively effulgent. With what delight, too, must your success the past year be witnessed! Means have been secured and appropriated to give to twenty thousand heathen families in whole or in part, the word of God: to give this *faithfully translated*, as I bless God all Baptists have ever most conscientiously believed is the duty of those to whom the LIVELY ORACLES have been committed. Who can dwell on this thought without the most grateful emotions. Twenty thousand families, embracing not less than one hundred thousand immortal souls in heathenish darkness, thus provided with the permanent possession of the lamp of life! May the Society just formed, which rejoices to recognise you, Sir, as its head—not more the place of honour than of toil and anxious devotedness—O Sir, may your new Society, when one year hence the first chapter of its history shall be written, be able to evince an enlargedness of accomplishment, proportioned to the increasing numbers and influence which are now rallying around its standard!

The exercises of the evening were closed with prayer by Thomas Meredith of North Carolina, and the Society adjourned.

## MEETING OF THE BOARD,

---

NEW-YORK, MAY 3, 1837.

The Board of Managers of the new Society met in Oliver-street at 4 o'clock, P. M. The President in the Chair.

Prayer by Nathaniel Kendrick, of Hamilton.

On motion, duly made and seconded, it was unanimously

*Resolved*, That this Board recognise, with great satisfaction, the act of the American and Foreign Bible Society, provisionally formed in New-York in May, 1836, and that we cheerfully accept all the funds and interests, and assume all the responsibilities of the same.

The following were adopted as the

### BY-LAWS AND ORDER OF BUSINESS OF THE BOARD OF MANAGERS.

1. All meetings shall be opened with prayer.
2. All Committees shall be nominated by the presiding officer, and approved by the Board, unless otherwise specially ordered.
3. No moneys shall be paid out of the Treasury but by order of the Board.
4. All resolutions, if required, shall be presented in writing.

### ORDER OF BUSINESS.

1. Reading minutes of last meeting.
2. Treasurer's Report.
3. Communications of Corresponding Secretary.
4. Reports of Standing Committees.
5. Reports of Select Committees.
6. Unfinished business.
7. New business.

### STANDING COMMITTEES.

#### *Publication and Finance.*

1. I. NEWTON,
2. W. H. WYCKOFF,
3. THOS. PURSER,
4. ROBERT F. WINSLOW,
5. I. H. GREENMAN.

#### *Agencies.*

1. WM. WINTERTON,
2. R. PEGG,
3. N. CASWELL,
4. E. CORNING,
5. THOS. THOMAS.

## APPENDIX.

---

### I.

#### LETTERS TO THE PRESIDENT.

AVA, MAY 17, 1836.

MY DEAR BROTHER—Yours, in behalf of the Bible Society, dated Sept. 22, 1835, came to hand a few days since, and I have read it, together with the circular and the printed letters, with the greatest interest. Most happily shall I do any thing in my power to aid the Bible Society in the sublime and holy work of circulating the word of God.

We will, in the first place, survey the field. Ava, Umerapoora, and Sagoing, three cities hardly separated from each other, contain at least half a million of people; then for 200 miles in every direction are large towns and villages. West of Ava about 200 miles, is the small kingdom of Kathay; east of Ava, about 200 miles, you enter the country of the Shyans, nine principalities of which are tributary to the court of Ava, besides several independent princes, and all speaking one language. Shyan is an extensive country, and is supposed to be more populous than Burmah. About 200 or 250 miles north of Ava you enter the frontiers of China. Take Burmah, Kathay, Shyan, and a few provinces of China bordering upon Burmah, and we have a population of one hundred and fifty millions, of which this city is the centre. Here is a field which loudly calls for Christian effort. In the immediate neighbourhood of this city are several thousands of Kathayans, but no part of the Scriptures has yet been translated into their language. Some of the more learned understand Bengalee, and I have received from Rev. Wm. Pearce, of Calcutta, 50 Testaments, 25 of which were bound, and 25 were done up in parcels; also several hundred tracts in the Bengalee language. These were distributed at once, and I have reason to think are still read with interest. Great numbers of Shyans visit this city for purposes of trade. Occasionally I find persons who can read Burman, and these I supply with books. I hope before long some portions of the word of God will be translated into the Shyan language.

In Umerapoora are several thousand Chinese, besides large caravans come in from Yunnan every season; frequently two journeys are made in one cold season. Hitherto I have had no means of doing any thing for this people, as not one in 500 is able to read Burman. I have spent some days among them at different times, conversing



with those who have some knowledge of Burman, and have always found them ready to listen. I have no doubt but they would take the Scriptures if I had them to give, and that thousands of copies might be sent into the provinces bordering upon Burmah and Thibet.

As far as I am able to judge, all Burmah, Kathay, Shyan, and China, are ready to receive the Word of God, and read it, if we can only find men and means to take hold of the work. Difficulties are great when looked at from a distance, but when we encounter them they vanish. I have distributed a great number of Luke and John, the Epistles, Acts, and some copies of Matthew and Mark; also the Psalms and Old Testament Extracts to a large amount, and some entire copies of the New Testament. Two years ago I gave a New Testament to Prince *Mekara*, and some months after he sent to me for books for his two sons and seven daughters. Two other princes have asked for books, and I have no doubt but they are read. Bramins and Musselmans, as well as Burmans, call for books.

I have just returned from a tour through the country, preaching and distributing tracts and portions of the word of God. I was absent three months and three days, visited a great number of cities and villages, and though sometimes repulsed, yet in many places I found much to encourage me in the work. This is a barren land, yet God has promised to water it, and will, through the instrumentality of his own blessed word. We need a press here very much to give efficiency to our operations, and the Board will doubtless place one here before long. Nothing but the doctrines of the Bible can enlighten this nation, and deliver its millions from the dominion of slavery.

I should be glad to mention three or four facts which have come under my notice in this city, as inducements to diligence in distributing the word of God, but an opportunity now offering for sending direct to Bengal, I shall send you off this sheet without transcribing, and will write you again before the close of the year.

Yours ever affectionately,

EUGENIO KINCAID.

## II.

RANGOON, JUNE 13, 1836.

DEAR BROTHER,—I am at length able to answer your inquiries respecting our Mission Press, &c.

The building stands in the mission compound, in the heart of the city of Maulmein, built of brick and mortar in the best manner, two stories high, in the form of an L, 56 feet wide, and 78 feet long each way—that is, in fact, 156 long. The lower floor is brick covered with plaster, and is divided into two large, and four small rooms. One of the large rooms is occupied by the case-work, and the other by the presses. The smaller ones are for counting-room, storage of paper, machine-shop, &c. The upper story is in two large rooms, one for the binders, the other for prints, books, and tracts.

There are four hand presses, (one of which stands in the compositors' room, and is used for nothing but proofs,) and a Tuft's power press, equal to two common ones, all of the best workmanship, and in perfect order. There are 25 cases of type—12 founts of English, seldom used, one of Burman, very large, setting up about 65 8vo. pages, one of Karen, and one of Peguan. Of these last three there are complete sets of punches and matrices of the best kind, so that additional type may be cast in the office at pleasure. For this there is every requisite implement, as well as brass roller-moulds and other conveniences found in the best offices.

The bindery is complete, and sufficiently extensive to prepare all the productions of the printing office. There are in it two standing-presses, and in the press-room below, a press for wetted paper.

There are 25 persons regularly employed in the office, the average rate of whose wages is about ten rupees per month. All the work, in every department, is done by natives, but under a much more minute and constant supervision by the missionary printer than would be necessary in America.

The preparation of the matrices for native types has been an oppressive expense, not only from the great price of all work at Calcutta, but because three or four times as many characters are required as are wanted in English.

The following works in the Burman language are translated and printed—new editions of several are now in press.

	Pages.		Pages.
Awakener, - - - - 8vo.	16	Memoir of Miss Cum-	
Balance, - - - - - "	16	mings, - - - - 8vo.	16
Spelling-book, - - - - "	32	Mem. of Mee Schay-ee, "	24
Catechism of Astrono-		Old Testament, vol. 1, "	532
my and Geography, "	16	" " " 2, "	500
View of the Christian re-		" " " 3, "	750
ligion and Catech'm,	20	New Testament, - - "	650
Digest of Scripture, - "	204	Ship of Grace, - - - "	16
Epistles and Apocalypse, "	272	Seven Manuals, - - - "	52
Luke and John, - - - - "	148	Astronomy, Geography	
Matthew and Mark, - - "	128	and History, - - - - "	45
Miracles, - - - - - "	—	Scripture Lessons, 18mo.	28
Psalms, - - - - - "	156	Sermon on the Mount, "	—
Epitome of the Old		Life of Samuel, - - - - "	16
Testament, - - - - - "	44	" Elijah, - - - - - "	16
History of Joseph, - - - "	28	" Daniel, - - - - - "	20
Investigator, - - - - - "	16	Catechism of religion, "	12
Life of Christ, - - - - - "	192	Child's book of the Soul, "	90

In the Karen language there are but three small works as yet, but the following have been prepared, and will be printed as soon as the means are obtained. [The chief detention has been want of proper type, for which matrices were ordered many months since.] Gospel of Matthew—Hymn book, containing about 120 hymns—View of the Christian Religion—Vade Mecum, containing passages of Scripture

and reflections for every day in the month, embracing an extended view of the Christian doctrine—translation of Digest of Scripture—Bible class questions on Matthew, by Mr. Wade—Biography of sundry Old Testament characters—Child's Catechism and Spelling-book, beside some other works not yet finally revised.

In the Peguan or Talain language we have prepared the New Testament and two or three of the principal tracts.

Two other languages are about to be reduced to writing, viz. the Toringthoo and the Pevo. The alphabet of the latter has been constructed by Mr. Wade, and some pupils are now learning it, but he does not deem it yet entirely settled. This gentleman prepared the Karen alphabet, which is regarded by those competent to judge, as eminently perfect. Every letter has *always* the same sound, which makes it easy to learn to read, and secures entire accuracy of pronunciation. Karens who had never seen a letter have learned to read perfectly in a few weeks.

There is almost no limits to the distribution of tracts and Bibles. Almost every man can read, and though a great many do not understand what they read, most can. It is known that multitudes of the tracts are destroyed; but the bound books are generally preserved. The New Testament is out of print nearly, and Mr. Judson has just commenced revising and printing a new edition of 10,000, which will require two presses to be constantly employed nearly a year. One edition of a hundred thousand of the Balance is now in press. Several other tracts are nearly out of print.

I do not think it would, *at present*, be useful to give a whole Bible (four 8vo. volumes) to every family in the empire, for many could not read well enough to perceive the sense, and the priests sometimes greatly mislead the people, by affirming that our books say thus and thus, and pretending to read the passages, when the idea is the very reverse of what the sacred volume actually declares. But many thousands are urgently called for at once, and the Peguan and Karen languages now open two entire new fields.

If the above statement leaves any points untouched which your Society wishes to understand, I shall be very glad to furnish every detail in a future communication.

I remain, most truly, yours, &c.

HOWARD MALCOM.

---

### III.

TAVOY, SEPT. 8, 1836.

DEAR BROTHER—Like Luther's pasting up his Theses on the doors of the old church at Wittenburg; and Carey's Nottingham sermon of "Expect great things, attempt great things," the resolution of your Society to supply (according to its ability) the world with the Bible, forms an epoch in the history of the church that will be remembered when "Earth keeps jubilee a thousand years." The resolution will meet with a ready response from every missionary, animated as he

will be by its spirit to put forth redoubled efforts for the people of his charge, both in the departments of translation and circulation of that blessed book, which has been well denominated "The Star of Eternity." I should have been out the present moment circulating Burman Bibles in some villages that I had purposed to visit, had not circumstances compelled me to inoculate my children with the small pox, and I am now at home watching over them.

In the first years of my residence in this country, I supplied every house in the city and province in which I am located, with a tract and portions of the Bible, the whole at that time not being printed; and were not my labours almost exclusively required among the Karens, I would take up the work of supplying every house with the New Testament at least.

In reply to your inquiries concerning the Karen translation, I have to remark, that I have translated three Gospels, Matthew, Mark, and John. Luke is in progress, but will not probably be finished before the season for travelling and direct evangelical labours among the people commences, when the labours of the study are wholly suspended for five or six months. The translations partake of all the infirmities of first essays, yet they are such as my associates are anxious to have printed. Mr. Wade has recently reduced the other Karen dialect to writing, for there are two, as you are probably aware; and we trust that parts of the Scriptures will soon be ready to print in that dialect also, for the language is essentially the same, and when a version is made into one dialect, it will be an easy task to render it into the other.

In relation to your inquiries concerning the opportunities for the circulation of the Scriptures in the European languages, I would remark, that in Tavoy they are few. During five or six years residence I have however probably distributed twenty-five or thirty English Bibles, and had I a few copies of the Scriptures in the Portuguese language, which I have never had, a door stands open for their useful distribution. I have met with but one Frenchman in the country, and he being destitute of the Bible, I gave him a copy that I had in my private library, thinking that though it might be useful to me for reference, *it might be far more useful to him for the salvation of his soul.* I have distributed parts of the Scriptures in Chinese, Siamese, Hindoostanee, and Bengalee; and could distribute more, especially the former, were I supplied with them.

And now, my dear brother, having answered all your questions, allow me to ask *one* in return. In your large church can you not lay your hand on some one or two young men, and thrust them into the work? Young men willing to come over to Burmah to help us! Nothing so pains our hearts as the sight of the harvest perishing around us for lack of labourers. The missionary cry is no longer "who hath believed our report, and to whom is the arm of the Lord revealed?" but "who are these that fly as a cloud, and as doves to their windows?" Wherever he moves, his reception is as though a voice *thundered* to the churches "*enlarge* the place of thy tent, and *stretch forth* the curtains of thy habitation." What a blessed reward for any sacrifices, real or imaginary, that missionaries may make, to hear the Burmans or Ka-

rens, or Talaings, or Siamese, telling what God has done for their souls! May the avenging angel never be commissioned to address himself to your land of gospel blessings, as of old he did to Meroz—"Curse ye Meroz; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty!"

Yours affectionately,

FRANCIS MASON.

#### IV.

BANKOK, SIAM, AUG. 14, 1836.

MY DEAR BROTHER.—Your very welcome letter was received at Penang, whither I had repaired for the purpose of preparing Siamese type. Not being able to answer all your inquiries, I have written to Messrs. Beighton of Penang, Hughes of Malacca, Robinson of Calcutta, Rittgers of Rhio, and Ward of Padang, and should replies be received, I shall forward them.

I have had the Gospel of Matthew in Siamese published at Singapore, and it has long been exhausted. Though I supposed it to be tolerably correct and intelligible, I am satisfied it needs much revision, before a second edition, which I design soon to execute. A considerable portion of Acts has also been translated. The work has experienced much interruption from my frequent and protracted absences, for the sake of printing and types. I hope now, if God in mercy spares me, to prosecute it with vigour. Acts, and a new edition of Matthew, I hope may be ready for the press ere the close of the year.

In regard to Dr. Morrison's version of the sacred Scriptures into Chinese, considerable complaints have been made, by those best informed on the subject, of its being too literal to be intelligible. By the English missionaries in the Straits generally, it is feared, that the new revision by Gutzlaff, Medhurst, Bridgman, &c. may be too elegant; it is, however, on all hands, allowed to be more idiomatic. Mr. Dyer of Malacca, has spent much time, during four years past, in revising Matthew. In his judgment and accuracy great confidence may be reposed. Mr. Dyer's types will unquestionably supply a great desideratum; they are excellent. A fount will soon be received here and put in operation. Immense numbers of tracts and portions of the Scriptures, have already been circulated here, and more will be required. The amount of funds which we shall require for the publication of the sacred Scriptures during the coming year, we cannot well estimate, as all our operations will be new; they must however be large.

Most sincerely yours,

JOHN TAYLOR JONES.

## V.

CALCUTTA, OCT. 20, 1836.

MY DEAR FRIEND AND BROTHER—I wrote you a few days ago, and finding the vessel has not yet left the river, send you the annexed copy of a letter to Mr. Gutzlaff. I shall take upon me to make similar inquiries from other sources, taking it for granted that you would have availed yourselves, as a Society, of my residence in the East, for such investigations, did you know where to address me. I have on foot some investigations which will prove important to you in the discussion respecting *the new measures* of the American Bible Society—a discussion which I take for granted will not soon close. I hope to send you the result by the next vessel.

I am greatly astonished at not perceiving any claim set up by the Baptists to their share of capital stock of the American Bible Society. Surely you mean to effect a division somewhat on the principle of that which occurred in the Sunday School Union of Massachusetts. Many of our friends will probably wish to remain united, so far as regards distribution in America. I think we had better withdraw entirely; for if this division be not effected now, there will have to be another public disturbance, and another shock given to kind feelings. As the matter now stands, it becomes us, as friends of Christ, to rally and be united.

The Mission family in Burmah is in usual health.

Yours very truly,

HOWARD MALCOM.

*From the Same.*

CALCUTTA, NOV. 25, 1837.

DEAR BROTHER—Anxious to anticipate the wants of the American and Foreign Bible Society, (in the formation of which I greatly rejoice) as to information from this region, I wrote a series of questions to Dr. Marshman, and now enclose the reply. I have made similar inquiries of Mr. Gutzlaff, and of Mr. Dyer of Penang, but there has not been time to receive answers. The letter I sent you touching the condition and capacities of our Maulmein printing office, and these documents concerning the Chinese Scriptures, will give you pretty full views on three topics which must be prominent in your deliberations.

*From Dr. Marshman to Mr. Malcom.*

SERAMPORE, NOV. 17, 1836.

MY DEAR BROTHER—As John alone could answer most of the questions contained in your kind letter, I put it into his hands for this purpose. The chief thing left for me is the manner in which the word for *baptism* was rendered. This was by a character that simply meant to *immerse*. All its derivatives were of course rendered in the same manner.

John's answers are as near the mark as he could bring them ; but in things, so much of which remains to be tried, a wide latitude must be given.

I hope the Divine blessing and presence will attend you on your journey to Akyal, Kyak, Phyen, and Arracan. Believe me, my dear Brother in Christ, very affectionately yours.

*From Jno. Marshman to Mr. Malcom.*

SERAMPORE, NOV. 15, 1836.

MY DEAR MR. MALCOM,—My father has referred your letter to me for a reply to your various queries, as the printing of the Chinese Scriptures is under my more immediate superintendence.

Dr. Marshman will inform you of the bearing of the Chinese word by which he has expressed the rite of baptism. Since the edict of the emperor, forbidding the printing of the Scriptures, I have been diligently employed in arranging for an edition of the Chinese New-Testament; and in improving and enlarging our fount of Chinese types. Mr. Gutzlaff has also sent me a copy of his revised New Testament, of which we are now preparing to print a large edition for him. Dr. Marshman's New Testament was printed with moveable metallic characters, partly punches, partly characters engraved on types with a blank face. To give the advantage of permanent utility to any effort for printing the Chinese Scriptures, however, it is necessary that a punch should be struck for every character which may be required. The Chinese New Testament contains about three thousand different characters; of these we possessed twelve hundred in punches, and we have therefore about eighteen hundred more to strike in order to complete the fount. These are in rapid progress. The expense of a first edition must therefore greatly exceed that of subsequent reprints. The nearest approximation I can make to a correct estimate is, that if you order an impression of 5000 copies of the New Testament, which we shall immediately put to press, the charge would be 6500 rupees, including printing, paper, and binding. The expense of an edition of 5000 copies of the Psalms would be at about the same rate, that is, about 2000 rupees. But Dr. Marshman hesitates to put his version of the Psalter anew to press, except after a close revision, which cannot be made without the assistance of an able Chinese scholar. Such aid, however, he cannot now command in this country; and he would therefore advise you to obtain from Mr. Gutzlaff or some of his friends, a revised version of the translation which has been made in China.

We have been generally in the habit of printing a supplementary number of the Gospels and the Acts for distribution, as separate pamphlets, and would strongly recommend this course to any who wished to make the most of the sacred Scriptures among the heathen.

The version of the New Testament we are now printing is, I believe, well adapted for general distribution among the Chinese. If Mr. Gutzlaff has studied the wants of one class more than of another, he has, I believe, given a preference to the most numerous class of ordinary readers.

I think our fount will be completed in about sixteen months, at the end of which time I shall be prepared to furnish you with a supply of types, sufficient for the printing of a version of the New Testament, the Psalms and Genesis. I have really no data for determining the extent of the fount, but upon a broad guess, I should imagine that a thousand or twelve hundred rupees would meet the expense. The type would be of the same size as that used in the edition of the Scriptures printed here. It is, I think, the smallest size into which it is possible to compress the more complicated Chinese characters. In fact, the size is so contracted that the letters, if cut on wood, and not in metal, would become illegible after a few thousand impressions had been taken of them.

The idea of furnishing you with a set of punches of any other size is, I fear, out of the question. Our punch-cutter could not commence upon them for fifteen or eighteen months, and he could not be expected to complete them under three years. A series of Chinese punches, struck by a native of Bengal, could not be executed without either European or the ablest Chinese superintendence; and as I propose to leave the country in less than two years, no engagement of this nature would be feasible. The paper on which I propose to print the version now in hand is manufactured here, in close imitation of the best and thinnest Chinese paper, and is calculated for printing only on one side of the leaf. It would be easy to prepare paper of sufficient strength of texture to bear the ink on both sides, but considering the imperial prohibition now rigidly in force against foreign works, it seems unadvisable to give to our books the risk, almost the certainty of immediate detection, by so material a departure from the national models of typography.

The American and Foreign Bible Society is much indebted to brethren Yates, Pearce, Malcom, and Jones, for the circulars they have addressed to missionaries in Asia, upon the subject of Bible translation and distribution. Answers to these communications, which we may hope soon to receive, will doubtless put us in possession of valuable and interesting facts, which may be used as safe guides in our future appropriations.

---

## VI.

CALCUTTA, OCT. 15, 1836.

DEAR AND RESPECTED BROTHER—It was with great pleasure that we received your letter under date 1st June, containing *the welcome news* of the formation of the Bible Society, of which you are President. While we have sometimes for a moment regretted, that through one of us referring to the principles on which our Burman brethren had prosecuted their translations, he was the innocent occasion of their being re-



fused aid, we yet felt that it was high time that those principles should be understood, and never feared but that God would provide abundant funds for the translation and circulation of his own word, wherever prosecuted in his fear. The welcome news which your letter communicates—the formation of the “AMERICAN AND FOREIGN BIBLE SOCIETY,” with the special and avowed design of aiding versions of the sacred Scriptures made by Baptist missionaries—fully justifies this confidence, and has excited in the minds of our dear associates and ourselves, the liveliest feelings of gratitude and joy.

You ask us to give you, with as little delay as possible, all the information in our power on the great subject of Bible translation and distribution in India and China. As it regards this country, we have long had it in contemplation, if possible, to secure or prepare, *four* improved versions of the New Testament, namely—the Sanskrit, Bengali, Hindui, and Hindustani, which with the Uriya version, now preparing by our general Baptist brethren, would embrace languages spoken by at least three-fourths of the natives residing in this Presidency, as well as include some millions residing in the other Presidencies of Madras and Bombay. We would enter more fully on the nature of these versions, and the extent to which they would be intelligible, but that our plan is not yet fully settled. As soon, however, as we have had a meeting of our missionary brethren on the subject, a fresh communication shall be despatched to you.

As it regards the Chinese Scriptures, our information is but limited. Dr. Marshman, has translated *Barriṣṣa*, as did Dr. Carey in *all the versions* he superintended; but whether *his* version is the best which you could reprint, we feel ourselves incompetent to decide.

Wishing that great prosperity in raising funds, and great usefulness in disbursing them, may attend your new institution; and soliciting an interest in your prayers, for the abundant blessing of the Lord to be poured out on this land,

We remain, Dear Brother, Yours most sincerely,

W. YATES,  
W. H. PEARCE.

## VII.

BIRMINGHAM, JAN. 5, 1837.

MY DEAR BROTHER.—Many thanks to you for a copy of the American edition of the Baptists in America; I like its appearance much. A *third* edition is contemplated in England.

I am making up a packet to go directly, and therefore cannot enter into sundry matters. I wrote according to your request to my beloved friend Yates, and trust you have heard from him before this time. A new, improved, translated version of our Bible will appear, sooner or later, I make no doubt, but it must be a work of time, and of toil, and of prayer.

I suppose the aim in India will be to restrict our denominational

efforts at translation to the New Testament, and co-operate with others in the Old. Yates seems to have made up his mind, to take version after version of the most popular tongues and dialects, and by that means, as is obvious, the great mass of the millions of Asia, will have a New Testament substantially the same. There is something sublime in the thought, that one man, *Carey*, should have laid the foundation; one man, *Yates*, should improve, and perhaps perfect as far as man can the work; and one denomination honoured, *as we may be*, to pour the light and life of Heaven over those vast regions, by an ample distribution of the New Testament *thus prepared*.

You will have heard, by the papers, of the removal of the venerable Dr. Rippon. 'Tis affecting too, to think, how soon the dust of Robert Hall's successor reposes in the same tomb! Ryland, Hall, and Summers, occupy together the same chamber of darkness, but their spirits are before the throne! And moreover, those gloomy precincts are all illumined by THE WORD, which sheds its radiance through the mansions of the dead.

I remain most truly, Yours,

JAMES HOBY.

## VIII.

{ MISSION HOUSE, SAULT ST. MARIE,  
FEBRUARY 14, 1837.

MY DEAR BROTHER—Our hearts were made to rejoice when we heard of the formation of the *American and Foreign Bible Society*. Its benevolent object must commend itself to those who love the truth. How important, in translating the Scriptures into a foreign language, that it be done so as to leave as little room for doubt and perplexity as possible. Most certainly, the clearer the will of God is expressed, the less room will there be for the admission of error. To cast a veil of obscurity over any part of that Revelation which God has given to man, *must be a sin*, for it opens a wide avenue for the introduction of errors; and oftentimes a greater variety of them than one would at first imagine. And to communicate any part of the will of God in words that have no definite meaning, *when it may be clearly expressed*, must assuredly be casting a veil over it that greatly obscures or conceals from the anxious reader the mind of the Spirit. And for missionaries who feel themselves highly responsible to God for the faithfulness of their labours, to be laid under the fatal necessity of casting such a veil over any part of Divine Revelation, must be extremely painful. We rejoice therefore that God, in his wise and gracious providence, has exonerated them from that necessity.

Brother Cameron, my missionary associate, some time since commenced a revision of Dr. James' translation of the New Testament into the *Ojibwa tongue*. In the prosecution of his labours he however found it easier to make a new translation; though he derives much help from the former. He has completed the Gospel of Mark, and is now upon

Luke, and we feel extremely anxious to have them printed as soon as may be. The object of this letter is to ascertain whether we could obtain any help from your society to aid us in printing it. Has the society any press in operation, or about to go into operation ; if not, could we receive aid in printing it elsewhere ?

Brother Cameron is a good scholar, and is said to be good in Indian. We have several commentaries and critical helps, and I trust we do not altogether neglect to seek for him the Spirit's aid in the great work. He feels conscientiously constrained closely to adhere to the instructions the board of missions gave to their missionaries, "to *transfer* no words which are capable of being literally *translated*."

About two weeks since I returned from a tour of forty miles up the Lake, where I went to visit some Indians. I was absent fourteen nights, every one of which I either slept in the open air, or in an Indian wigwam. The journey was performed on snow shoes, and we had a train of four dogs to carry our provisions and blankets. There were in the whole eight lodges, containing nearly forty souls. I spent two Sabbaths with them ; had two services on each, and a meeting every evening. May God bless the seed sown, and make that little wilderness to become a well cultivated garden. Pray for us, dear brother, that the word of the Lord may have free course and be glorified.

Very affectionately yours,  
A. BINGHAM.

---

## IX.

HAMBURG, MARCH 3, 1837.

DEAR BROTHER,—I have been daily looking for a *favourable* reply to my letters to the American and Foreign Bible Society, on the subject of circulating the Scriptures in Germany, but in vain ! I can easily think you will have many calls, especially from your missionaries who labour among the heathen ; and indeed their state is such that ten times more ought to be done for them than has yet been done. But is the state of these heathen by whom we are surrounded, who are only distinguished from the Burmese by name—a name to which they have no scriptural claim—less awful ? As Baptists especially, we cannot hesitate with the answer ; we must reply, no ! Well then, dear brother, let me refresh your memory, and claim for my dear countrymen a share in the love and compassion of American Christians. "Come over and help us." Every thing around us bids us employ this language towards you. Satan is hurling never-dying souls by thousands into that horrible pit from which there is no redemption. Young converts burning with holy zeal for the salvation of souls, and more advanced Christians weeping over those who keep not God's law, and on account of the dishonour done to their Lord and Master, stand ready at a moment's warning, to enter into the field and *enrich their fellow-men with that Book* which is destined to be the lamp to their feet, and the *light to their path*, to guide them through this wilderness.

The opportunities for circulating the pure word of God are such as to demand immediate attention. Dear brother, I beseech you, help us if you can. I hope to receive a speedy and favourable reply. With much Christian love to yourself and to the managers, I remain affectionately yours in the Lord Jesus !

J. G. ONCKEN.

---

X.

CALCUTTA, JAN. 24, 1837.

MY DEAR BROTHER,—A few days ago your welcome favour of August 3d, 1836, came to hand, and as the fast sailing ship *The George*, leaves town to-morrow, I take this the first opportunity of replying to it. Our dear brother Pearce would have sent you a longer and better answer had he been in Calcutta, but he left us for his native land on the first instant, and will be absent in all probability a year and a half.

We do not regret having been the incidental means of the formation of the American and Foreign Bible Society, though we do sincerely regret the violation, on the part of the Bible Societies, of those Catholic rules on which they have acted from the beginning in this country, viz. that of encouraging every faithful version of the word of God, without dictating in *any thing* to the translators. They have now assumed a commanding attitude, and have driven us from the common ground on which we could co-operate with them in a common cause ; and thus they have commenced a schism which, if I am not greatly mistaken, will prove detrimental to their prosperity, and in time, to their existence. It ought to be well known that it is contrary to their former proceedings, *and that they alone are responsible to God for the mischiefs and miseries that may ensue.*

As Baptists, if faithful to Christ and our principles, we shall have no cause to complain of this persecution of our brethren ; it will work together for our good and the spread of divine truth. In all versions where the words that have a meaning are transferred and not translated, the heathen will perceive an express design to keep them in the dark, and this will lead them to further inquiry ; and then in our versions they will find all they wish to know.

I desire, on behalf of my brethren and myself, to return you our best thanks for the aid you have afforded us, after the Bible Society here had refused us all encouragement. It does indeed *strengthen our hands and encourage our hearts*, to persevere in the work ; and long as life and health are spared, we will labour in the good work, trusting to our Heavenly Father to supply us with the means we need. Since the oil has begun to be poured out in so unexpected and wonderful a manner, we believe it will not be stayed while there is a vessel to receive it.

Our second edition of the Bengalee New Testament will issue from the press in a few weeks, when I will forward you a copy.

In the absence of brother Pearce, I am engaged in two new versions of the New Testament—the Sanscrit and Hindoostanee. The Sanscrit is the *Latin of the East*, and is read by all scholars from the Hi-

malaya mountains to Cape Comorin. Having studied this language closely for more than twenty years, and finding that it possesses the power of expressing the original better than any other language, I am desirous of turning my studies to account, by producing a Sanscrit version of the New Testament, which I think is as much needed as was the Bengalee one. The Hindoostanee is the French of the East, and is spoken among the common people to a very great extent, in all the large cities in Hindoostan. I have printed a grammar in this language, and several books in it for the use of schools, and I desire now to consecrate all I know of it to the word of God. The Bible Society are trying to get a simpler version than Martyn's, which is much needed in this language, but I have reason to believe their plans will prove abortive. If successful, still we must have a Baptist version in Hindoostanee, and indeed Baptist versions of the New Testament in all the popular languages of India, or in all the languages that are either extensively read or spoken. *There is plenty of work here both for you and for us.*

There is a version of the New Testament in Hindue executed as far as the 2d of Corinthians, by brother Chamberlain, which we wish to print, when we can get it completed by a competent person. This language is spoken by all the Hindoos, in Hindoostan proper. In these several versions we ask for no assistance but what you may feel at liberty to give, consistently with your obligations to Burmah.

Wishing you all success in your daring and magnificent enterprise, I remain yours in the Gospel of Christ.

W. YATES.

---

## XI.

TUSCALOOSA, APRIL 2, 1837.

MY DEAR BROTHER,—The receipt of your very affectionate letter gave us much pleasure, except that it lessened our hope of seeing you here. Perhaps we may never meet until the Archangel's trumpet shall call us to the judgment bar. How joyful the thought that we shall there meet to part no more!

Brother Maclay has been well received in this state, as the agent of the American and Foreign Bible Society, and has been appointed with brethren Lacy, I. M. Allen, and R. W. Cushman, to represent our State Society in the Bible Convention at Philadelphia. I trust the Lord will guide the deliberations of that meeting, and give the brethren one mind.

I regret exceedingly that any of our brethren should advocate the course pursued by the American Bible Society. Leaving the question, whether the constitution of that society, or the nature of their compact, requires such a procedure, *the procedure itself is directly contrary to the established principle that the Bible, without note or comment, is to be given to the nations.* I do not see how the resolution of February 17th, 1836, can be defended. I do not now speak of transferring the word *βασις*, which I think our translators ought not to have done, and no

modern translator ought to do ; but I refer to the general rule adopted by the American Bible Society, that the Bible should be made *consistent* with the creeds of the denominations represented in it. If a company of Congregationalists, Hicksites, Unitarians, Smithites, &c. should constitute a Bible Society, and employ their learned men to translate the Bible, and should instruct them to translate on the principles of the English version so far as that each denomination might *consistently* use their translation ; every one would see that neither the original Scriptures, nor the English version would be the standard ; but if these denominations *are agreed in any error, their Bible must not condemn that error*. Now shall the Bible govern human opinions ; or shall human opinions govern the Bible ? Which of these shall control and change the other ? This is THE QUESTION on which the Baptists are required to take a side ; and I sincerely wish that they were all on one side *as they should be*.

We have many words of Greek origin in our language, which we could not now well dispense with. The introduction of new words tends to change the boundaries that custom had assigned to the meaning and use of old ones. If Matt. iv. 11. were translated "Messengers came and ministered unto him ;" we should scarcely think of messengers from heaven. The Greek word "Angel" has, by use, excluded the general term from this particular application. So the general term "immerse," is now in a manner secularized, having yielded so long, in religious matters, to the Greek word "baptize." But I much dislike the superstitious regard which some seem inclined to render to King James' version. If fifty-four learned men were selected, who possess clear heads and honest hearts, they might find many improvements which they could make in that version without a dissenting voice. Such improvements will sooner or later be made. The progressive changes in our language, and the improvements in Biblical criticism, require it.

Very affectionately yours, &c.

JOHN L. DAGG.

---

## XII.

MAULMEIN, FEB. 4, 1836.

REV. AND DEAR SIR.—The Burman Bible in 4 vols. 8vo. containing nearly 2400 pages, was completed on the 29th of December last. We are now printing a second edition of the Psalms, and are preparing to print a second edition of the New Testament. In the Taling language, the New Testament is nearly translated by a native scholar, a Christian ; but it must be thoroughly examined and revised by one of our number, who is studying Taling for that purpose, before we shall venture to publish it. In the Karen language, the New Testament is in course of translation at Tavoy, and some part of it will probably be printed as soon as we can obtain a complete fount of Karen types, which we are expecting within three or four months.

As to introducing Chinese Scriptures into the south-western part of the empire, I have no doubt it can be done by two routes, from Ava and from Sadiya. But the missionaries at those stations will doubtless be collecting information on that very important point.

It is impossible to say how many Bibles could be judiciously distributed in murmah. If the government was tolerant, I should say tens of thousands, whether they could or would be read immediately or not. But one word from the Viceroy of Rangoon would close that port against our Bibles and tracts, and that port is the key to the whole country; so that we are obliged to proceed prudently; or, if we had a printing establishment in the country, the importation of paper, and even the operation of the press itself, could be prohibited with the same ease.

But we must all go forward, preaching the gospel, and distributing Bibles and tracts in every possible way, and in every language under heaven. If one door is shut up, we must push in at another. *Victory, we are sure, will be ours at last.*

I rejoice in the assurance that we have your prayers; and to every friend of the Saviour I would say, *Brother, pray for us!* May the Lord Jesus Christ be with thy spirit!

A. JUDSON.

---

### XIII.

EDGEFIELD COURT HOUSE, S. C. APRIL 18, 1837.

MY DEAR BROTHER.—I had for several months after my appointment by our association, intended to be present in Philadelphia at the Bible Convention, and the annual meeting of the American and Foreign Bible Society; but I am constrained to remain at home, though much against my will. May the God of wisdom and mercy be with you all, and bring your deliberations to a happy conclusion. I trust that the Convention will be enabled so to discriminate and adjust the whole concern, that the denomination may remain entire and united in their Bible efforts. For my part, I most cordially approve of the organization of the American and Foreign Bible Society, and had I ten thousand dollars to bestow upon benevolent purposes, I would cheerfully put it into the treasury of that Society. Of it I would say, *Esto perpetua.*

My view, upon this subject, is, that your address to the General Convention last year, contained a request to those who should not attend the meeting of the Board, to *send up their opinions of the course which they thought should be pursued*; that the Conference at Hartford was a conference of unauthorized brethren, that is, self-constituted, and not appointed by the Baptists. The Convention in New-York, that formed the American and Foreign Bible Society, stands in the same light; both to be approved or disapproved by the Baptists generally. Your Society was intended as a test of public opinion; and I think that public opinion has most fully sanctioned it;—*it must go.*

When you meet, my body will be in Edgefield, but my soul will be in your meeting.

Affectionately yours,

WM. B. JOHNSON.

#### XIV.

MOBILE, APRIL 19, 1837.

DEAR BROTHER CONE—I regret that I shall not be able to meet with you at Philadelphia, as duty seems to require that I should continue a little longer in the south. The pressure in the financial concerns of the community in this city, and in New-Orleans, is such, that I cannot expect to do much, still I shall accomplish something, through the blessing of the God of the Bible. He has been with me in the whole course of my journey, and I trust he will be with me to the end.

The noble cause in which we are engaged meets with the unanimous approbation of our brethren to the west and south, except those who are opposed to all benevolent efforts; *and many approve and aid in this, who have never done any thing before to advance the kingdom of Christ at home or abroad.* The course adopted by the American Bible Society is considered by all our Baptist brethren, and by many Pedobaptists of the highest respectability, as unconstitutional, unjust, and unkind. In short, as decidedly *sectarian*, and therefore hostile to the original design of that noble institution. Our brethren consider the course adopted by Bible Societies in three quarters of the globe, as an unholy league to suppress a part of the eternal truth of God, and that it must meet with His disapprobation, and also the disapprobation of all enlightened Christians. The dignified and firm stand taken by our Baptist brethren belonging to the board of the American Bible Society, and the *organization of the American and Foreign Bible Society*, so promptly, after the doings of the board of the American Bible Society had been sanctioned by the Society at its annual meeting, *receive the cordial and warm approbation of the western and southern Baptists.* And as an evidence of this fact, I have received from them by subscription and donation, for the American and Foreign Bible Society \$15,526 60; and bad as the times are, I hope before I return, to increase the sum to \$20,000.

I beg that you will remember me affectionately to all the members of the board, and to the Convention that shall meet in Philadelphia. I pray God that you may all be directed by wisdom from above, and that in singleness of heart, you may pursue that course which shall most effectually glorify Christ, and advance his kingdom in the earth. I hope that none will seek their own things, but the things which belong to Christ. Assure the brethren that nothing shall be wanting on my part to promote the interests of the American and Foreign Bible Society, which I consider the noblest institution on the face of the globe. Its object is to give faithful translations of the Bible to the nations of the earth, *without any human addition, diminution, or concealment*, which cannot be affirmed of any other Bible Society in the world; for it would seem that



they are more zealous to conceal from the nations, the real meaning of the *ordinance of Baptism*, than to give the unadulterated Bible of God to men. But all attempts to conceal the truth will prove abortive. Men may, with equal prospect of success, attempt to stop the sun in his course, as to arrest the progress of the truth of God. I consider my Baptist brethren highly honoured of God, in being chosen of Him, and ordained to be witnesses for Him, of the whole truth. May we be humble and faithful unto death, and He will give us the crown of life!

Respectfully and affectionately yours in Christ Jesus.

A. MACLAY.

---

EXTRACTS FROM  
LETTERS TO THE CORRESPONDING SECRETARY.  
MASSACHUSETTS.

{ BAPTIST MISSION ROOMS.  
BOSTON, JULY 28, 1836.

*Rev. Charles G. Sommers, Corresponding Secretary of the American and Foreign Bible Society, New-York.*

DEAR BROTHER—I have the pleasure of acknowledging your letter of the 18th inst. “giving official notice of the organization of the American and Foreign Bible Society, and of their wish to co-operate with the Board of Foreign Missions in giving the Bible to the heathen world; inquiring into the probable amount which the board expect to be able to employ in printing the Scriptures in Asia during the current year; and asking particularly what progress has been made in their arrangements, to print in the Chinese language.”

The spirit imbodyed in your communication, the board are happy to greet with christian cordiality, and the formation of a society whose object is essentially one with their own, and whose co-operation is so promptly tendered, will hasten, it is devoutly hoped, the coming of that day when the gospel of our Lord will be read by every man in his own tongue wherein he was born.

In regard to the probable amount which the board expect to expend in printing the Scriptures in Asia during the present year, I would state that the entire probable expenditure for the year in printing, according to an estimate recently made, and about to be submitted to the Christian public, will amount to at least twenty thousand dollars, provided we are not constrained, by the want of pecuniary means; to reduce our operations in this department. A portion of this sum will be appropriated to the printing of tracts, and the circulation of the Scriptures in western languages, but the estimate was based principally upon the demand for the Scriptures in Asia, and to meet this demand will be a primary object with the board throughout the year.

For printing in the Chinese language, orders were sent out as early as July 1, 1836, to the missionaries of the board at Bankok, to procure, as early as practicable, a complete fount of Chinese types, of Rev. S. Dyer, of Penang, a communication to the same effect was subse-

quently made to Mr. Dyer, and though no information has yet reached us of the execution of these orders, it is presumed they received prompt attention, and that the types are in course of preparation, if not, ready for immediate use. A printing press with paper, &c. were also forwarded to Bangkok the last autumn, and intelligence of the arrival of a printer at the same station, is daily anticipated. Mr. Dean, who has resided at Bangkok the past year, as missionary to the Chinese, has become sufficiently acquainted with their language to attempt to preach in it, and will be able to render such assistance in superintending the press, it is believed, as may be requisite to ensure a correct publication of the Chinese Scriptures.

Very affectionately yours,

L. BOLLES, *Cor. Sec.*

---

*From the same.*

Boston, Nov. 19, 1836.

MY DEAR BROTHER—At a late meeting of the Board of Foreign Missions, I was instructed to return their thanks for the very liberal donation of \$5000 made by your board, for printing and circulating versions of the sacred Scriptures prepared by their missionaries.

In discharging this welcome duty, I am happy to congratulate you on the early and great success of your operations, and to convey my best desires for their advancement till every nation shall be adequately supplied in their own language, with the whole word of God.

United with you in principle, aim, and effort, we regard your prosperity as essentially one with our own. We specially note, with the liveliest satisfaction, the coincidence of your views with ours, relative to the entire and faithful translation of the Scriptures, as made by our missionaries, and rejoice in the assurance we are authorized to cherish therefrom, that your co-operation with us, so promptly and efficiently commenced, will be perpetual, and adequate to all our need.

Very affectionately yours,

L. BOLLES, *Cor. Sec.*

---

*From the Same.*

Boston, March 15, 1837.

DEAR BROTHER—The Baptist Board of Foreign Missions gratefully acknowledge the additional grant of \$5000 from the Board of the American and Foreign Bible Society; \$2000 of the same being appropriated for printing and circulating the Chinese Scriptures; \$1000 for printing and circulating the Karen Scriptures; \$1000 for printing and circulating the Siamese Scriptures; and \$1000 for printing and circulating the Shyan Scriptures.

I need not assure you that these appropriations will be faithfully

applied, nor request your prayers with ours that they may greatly advance our common aim.

In regard to China, I am happy to say, the board cordially respond to the views expressed in your late communication. Their attention has been for some time directed to that vast field for missionary effort, and measures have been put in train for entering into it at several distinct points. On the south at Bangkok, three missionaries of the board are in a course of preparation for the work; one of them already sufficiently familiar with the Chinese language to preach the Gospel, and to judge of the comparative faithfulness of the several Chinese versions of the Scriptures. There is also a missionary printer, with a press, and other apparatus for printing in Chinese, to such extent as may at present be demanded, and no time will be lost to secure to it from time to time, all requisite enlargement. The board indulge the hope that in supplying the Chinese with the preaching of the word, and especially with copies of the Scriptures, on the South of China, in Siam and Cochin China, and the numerous islands of the China Sea, thronged with Chinese emigrants, they will be permitted to bear an equal part with the most favoured missionary institutions.

But it is on the south west and western borders of China, that the board look with peculiar interest. From the several stations in Burmah Proper, and the British Provinces already occupied by missionaries; and from Zeume, and other interior regions of Laos, where the board contemplate the early establishment of others, and still more from the mission recently commenced in Assam, it is believed facilities exist and will arise for disseminating the word of God within the Chinese empire, such as at present can nowhere else be found. Whatever they may prove to be, our reliance is on the grace of God, and the cordial co-operation of our brethren, that we shall not fail to improve them with an interest and fidelity corresponding in some measure, to the blessedness of the privilege which they involve. God hath set before us an open door. Let it not be said that we are slow to enter in.

Very affectionately yours,

L. BOLLES,  
Cor. Sec. B. B. F. M.

---

#### RHODE ISLAND.

VALLEY FALLS, CUMBERLAND, R. I. JULY 18, 1836.

*To the Rev. C. G. Sommers, Corresponding Secretary of the American and Foreign Bible Society.*

SIR—It gives me pleasure to inform you, that a deep interest has been awakened among Christians in this place, by the address of the American and Foreign Bible Society, in the great object for which that society was formed. As a pleasing evidence of that interest, a society was formed on the 17th instant, under the name of the Valley Falls Foreign Bible Society. It already numbers fifty members.

## NEW-YORK.

*Extract from the first Report of the Bible Society, of the Otsego Association, Auxiliary to the American and Foreign Bible Society.*

This society was organized by the unanimous vote of the delegates of the Otsego Baptist Association, at the close of the session in Frankfort, Sept. 1, 1836. It was the cordial response of this body to the solemn appeal of the parent society, for the aid and co-operation of the churches in the glorious work of giving the *entire word of God* to a perishing world.

While this society deeply deplores the *folly* and *injustice* of the decision which sundered the bonds of union between the Baptist denomination and the American Bible Society, it rejoices in the manifestation of those pure and inflexible principles which have ever characterized the denomination, and which on that trying emergency actuated those concerned in the transaction, to spurn the bribe offered for the sacrifice of truth and principle, and promptly to organize the American and Foreign Bible Society.

Though some may think the time to build had not come, and that the step was hasty and injudicious; yet it is believed if the peculiar circumstances of the case were fully known and duly considered, there could be but one opinion on the subject, and that all would approve and support the measures pursued.

We are happy to say, that in this vicinity there is little or no opposition to the course adopted, and we confidently hope this society will contribute its full share of funds necessary to carry forward the great and glorious designs of the parent institution.

---

HAMILTON LIT. AND THEOL. SEM. MARCH 1, 1837.

REV. C. G. SOMMERS,—DEAR BROTHER—We have ever regarded that Providence which led to the formation of the American and Foreign Bible Society, as one fraught with the greatest interest to us as a denomination, and to the world. The peculiar circumstances under which we were then placed, demanded on our part immediate and decided effort. And though the course adopted by us, has been, to quite an extent, an independent one, yet it has been supported, and we trust will still receive the sanction of high heaven. With an interest almost unparalleled, our brethren have come forward to support by their prayers and their liberal contributions, this great and noble cause; and may we not with propriety regard the past, as an earnest of what shall be; as a *pledge* that these efforts, and these prayers, shall never be stayed, until the word of truth shall be translated into every language and distributed among all people? We rejoice that such a spirit is being kindled in the hearts of our brethren, and trust the same is in exercise among ourselves. Realizing in some degree the obligation of the church to give the world the Bible translated—and wishing to share

in the privilege of carrying forward so generous and noble a cause, an organization was formed in this institution, on the 26th of last July, called the Bible Society of Hamilton Institution, Auxiliary to the American and Foreign Bible Society. Our Constitution is in the main the same as recommended by the Parent Society.

---

ELBRIDGE, APRIL 15, 1837.

DEAR BROTHER SOMMERS,—There is but one voice in the whole Baptist denomination in this section of the country, and that is for the American and Foreign Bible Society; and I most sincerely hope that there will be but one voice in the convention.

---

VERMONT.

SHAFTSBURY, APRIL 8, 1837.

DEAR BROTHER SOMMERS—At a meeting of the Shaftsbury Baptist Association in June last, a resolve was passed, approving the formation of the American and Foreign Bible Society, accompanied by a further resolve, to raise within the association the sum of \$200.

---

NEW-JERSEY.

IMLAYSTOWN, N. J., JULY 8, 1836.

DEAR BROTHER SOMMERS—The friends of the good cause in Upper Freehold, having had the claims of the American and Foreign Bible Society presented before them, they at once resolved to form an auxiliary society, called "the Bible Society of the Baptist Church and Congregation of Upper Freehold;" as the proceeds of that society, I now forward you \$30 to constitute me a life member of your noble institution. Since I have known this church, (now fourteen years,) I have never seen any thing proposed to them which they were more willing to lay hold of with one heart and with one soul. When the matter was first proposed for their decision, and those in favour requested to signify it by saying "ay," an old mother in Israel present, exclaimed aloud, "*I, and both hands too.*" This aged sister is a poor widow: at first she thought she would give \$1—but as she thought again—she recollected that she had \$3 laid by to bear her expenses in going to visit her children, seventy or eighty miles distant. After a little reflection, she came to me with the whole amount, saying, "I have concluded my children can do much better without seeing me, than the poor Burmans can do without the bible; here it is, I give it to the Lord." I am happy to hear of the surprising success of the Parent Society. May the Lord continue to bless the object abundantly.

I remain yours affectionately in a precious Redeemer.

JAMES M. CHALLISS.

CEDARVILLE, DEC. 3, 1836.

DEAR BROTHER—When I providentially came to this place last June, I found the whole community in a state of extreme agitation, and the theme of all conversation was the new Baptist bible; almost every hour, I was asked the question, “have you seen the new Baptist bible?”—and when I replied negatively, together with the declaration that I had not heard there was such a “new bible,” the inquirers were astonished, to think of my coming direct from Philadelphia to this remote place, without seeing or knowing any thing of “that sacrilegious attempt to make a new bible”—and that the said Baptist bible was now in circulation. The effect which these reports had, was of an unhappy nature. The Baptist cause was at a low ebb. The few Baptists themselves were almost ready to believe, that there was indeed a new Bible to be imposed upon them by a “Baptist ecclesiastical council,” of the nature of “the General Assembly” or “the General Conference,” so boldly were these reports uttered. The friends of the Baptist cause began to regret, that they had declared themselves friendly to such innovators; every thing looked gloomy—and I felt that it was high time to examine into the thing. I asked where the reports came from, and they were all traced to Mr. \*\*\*\*, a Methodist local preacher, who was very busy in riding throughout the whole country, spreading the report; and not content with endeavouring to make enemies to the Baptist cause; in one instance, he went to the house of an old Baptist lady, who is in her dotage, and told her that the Baptists were making a new bible, and that they were going to take all the old ones from their members. This good old sister, who was very much attached to her old fashioned Baptist bible, was nearly frantic at the thought of losing her bible, and declared that they should never have it: for she “would hide it and fight for it.” This is but one instance out of many of a similar kind. I sent to this “Alexander the Coppersmith,” a copy of the constitution of the American and Foreign Bible Society, and positively contradicted the reports in circulation, and soon convinced the reasonable part of the people, of the absurdity of the thing, from the nature of the Baptist churches, each being INDEPENDENT. Another report which this man circulated, was that the Baptists already had a translation of the New Testament, which they had adopted, and that it was by Alexander Campbell, a Baptist preacher of Virginia. I soon let them into the real secret, that the honesty of such men as Drs. Campbell and Macknight, of the church of Scotland, would not allow them to *transfer* a word that could be *translated*.

These statements had the desired effect; the matter soon died away, and those who for a time were prevented from uniting with the Baptists by these reports, have since come out and joined us.

The community having heard so much on the subject of the “new bible,” I have been at some pains to disseminate information on the subject of the American and Foreign Bible Society—and since they have an understanding of the subject, they have felt an anxiety to do something for the cause. Pursuant to public notice, the ladies in the

bounds of this church and congregation, met on Thursday evening, December 1st, and organized the "Cedarville Female Bible Society, auxiliary to the American and Foreign Bible Society."

E. D. FENDALL.

MORRISTOWN, N. J. MARCH 6, 1837.

MY DEAR BROTHER—The receipt of the first number of "Quarterly Papers" issued by your board affords me a favourable opportunity of communicating to you the views and action of the Baptist church here, in relation to the American and Foreign Bible Society.

The circumstances under which the Society has originated are not only so peculiarly interesting in themselves, but its objects are so grand and important in their nature and bearings, that no true Baptist can remain an uninterested or inactive observer of its progress.

The church here has long been in a very feeble state, and unable to contribute much towards any public object. But the high claims of the Society have roused their christian feelings, and determined them to do *what they can* in the good cause.

I remain your most obedient servant,

WM. SYM.

## PENNSYLVANIA.

INDIAN SPRING, MARCH 3, 1837.

DEAR BROTHER SOMMERS—Annexed I send you a copy of the resolutions passed prior to the formation of the Bible Society in this place.

Whereas, by the late decision of the American Bible Society, refusing to grant aid to any translations of the Scriptures which do not conform to the received English translation; by which the Baptist denomination must either recall the translations made by them, or depend upon their own resources for support: therefore,

*Resolved*—That we deem it the duty of every member of the denomination to use their utmost endeavours to support those translations already made, and those which may be made by our brethren amongst the heathen, conforming strictly to the original.

*Resolved*, That we form ourselves into a society, to be called the "Beech Woods Bible Society, Auxiliary to the American and Foreign Bible Society."

May the Lord abundantly bless your labours for the promotion of His cause, and hasten the time "when the heathen shall be given to Christ for his inheritance."

Yours in Gospel bonds,

SAMUEL MILES.

## CONNECTICUT.

HARTFORD, MAY 23, 1836.

DEAR BROTHER—You are probably aware, that soon after the act of the 17th of February, the Baptists of this city subscribed over \$500 for the Burman Bible. A meeting was called this evening to consider through what channel the money should pass to the object. The result is, to form here a Bible Society; and then dispose of the fund by its board.—Our Hartford brethren *approve cordially* the action had at New-York.

Yours truly,

AUGUSTUS BOLLES.

On the 8th of June, the Connecticut State Convention formed itself into a Bible Society, Auxiliary to the American and Foreign Bible Society; and passed Resolutions approving the objects contemplated by the American and Foreign Bible Society; they have contributed in all \$1500, to aid in translating and circulating the Sacred Scriptures.

## DELAWARE.

WILMINGTON, DEL. APRIL 3, 1837.

I have the pleasure to inform you that the interest of the church under my pastoral charge in this city, in the great bible question, is of a sound description. Last month we organized a society, called the "Delaware and Foreign Bible Society," Auxiliary to the Parent Institution, and designed to cover the whole of this Peninsula; we are as yet comparatively few in numbers, (about 70,) and have raised near seventy dollars, thirty of which are to constitute our Pastor a life member.

Our design is to labour for this cause among those churches in this state, which have not contributed generally to the cause of benevolence. We hope and believe that there are individuals in these churches who will esteem it a privilege to give of the substance the Lord has loaned them, to distribute the pure word of life to the destitute nations of the earth. O, that our efforts may be the subject of your prayers.

I remain, your brother in a precious Christ,

C. W. DENISON.

## SOUTH CAROLINA.

ROBERTVILLE, S. C. FEB. 22, 1837.

REV. AND DEAR SIR—In compliance with a request some time since made, through the American Baptist, and in the discharge of an official



duty, I now inform you of the organization of a society in this section of country, auxiliary to the American and Foreign Bible Society. Indisposition, with an unusual pressure of other business, forms my apology for not having communicated with you at an earlier period.

At its Anniversary held in Robertville, on the first sabbath in October, 1836, the board of managers of the Union Bible Society of Beaufort District, recommended that the District Society relinquish its connexion with the American Bible Society, to which it had been hitherto auxiliary, and unite itself with the American and Foreign Bible Society. A resolution was then proposed, and unanimously adopted, so modifying the original constitution, as to make us auxiliary to your body.

With our fervent prayers that this enterprise may be amply sustained, and fully succeed,

I remain very respectfully yours, &c.

JOS. T. ROBERTS, M. D

Cor. Sec. U. B. S. B. D.

#### KENTUCKY.

BOWLING GREEN, APRIL 13, 1837.

REV. AND DEAR SIR—Owing to circumstances which it is not necessary to mention, I, instead of the Secretary of *the Bethel Bible Society*, give you an account of the formation of said society. It was organized in March last—adopted the constitution recommended by the American and Foreign Bible Society, an auxiliary of which it wishes to be considered. I will take the liberty of saying that the Baptists in the western part of Kentucky, and I believe throughout the state, most heartily approve of the formation of the American and Foreign Bible Society. They are of opinion that the denomination will accomplish much more in giving the Bible to the heathen in this way than would be accomplished if their funds were sent directly to the Baptist Board of Foreign Missions. Elder A. Bennett, though the most popular minister ever sent out from the east, has not been able to effect as much in the west. (I mean to collect as much money for Foreign Missions,) as elder Maclay has done for the bible cause. The Baptists in these ends of the earth wish for a bible society.

I am, Rev. and dear Sir,

JOHN PENDLETON.

#### ALABAMA.

FOSTER'S POST OFFICE, JANUARY 10, 1837.

THE brethren in this state seem to be aroused to a sense of their duty, and the cause of benevolence seems to be spreading wider and wider, and taking deeper and deeper root in the hearts of the brethren

in Alabama. And, O my dear brother, it gladdens my heart, and causes me to give thanks to the God of all grace, for warming up the hearts of the brethren, and causing them to send the bread of eternal life to the dying heathen world. -

ROBERT S. FOSTER.

---

### ILLINOIS.

CHICAGO, MARCH 28, 1837.

EVERY church of our association either has, or will contribute to sustain the operations of the American and Foreign Bible Society.

ISAAC T. HINTON.

---

MONTGOMERY COUNTY, N. Y.

In the eight months I have been employed, I have travelled 3,605 miles, preached 120 times, have addressed 112 congregations, on the objects and claims of your society, in connexion with preaching or without it. Have attended one state convention, five associations, assisted in forming three Associational or county societies, attended and preached at the anniversaries of four others, have promoted the claims of your society to a majority of the churches, in eight associations, and to some of the principal churches in eight other associations. From a very few of these churches I have received contributions in cash; and from the majority, pledges of money to be paid into the auxiliary treasuries, before your first anniversary; and encouragements of annual contributions in future. From these sixteen associations encouragements have been given of raising \$10,000 the current year, and we may with confidence expect, at least, \$8,000. These estimates include what has already been paid over, which is but a small part of the sum. I have received in cash \$579 95.

DANIEL HASCALL.

---

### RAISIN RIVER BAPTIST ASSOCIATION.

DETROIT, JUNE 2, 1836.

The committee on the Bible question reported as follows;

Whereas the recent unjust measure of the American Bible Society, refusing to aid in the circulation of the sacred scriptures, translated into foreign languages, where the term *Baptizo* and its *cognates* are translated, thereby virtually excluding the Baptist denomination from all participation in funds *partly* their *own*, has resulted in the formation of the American and Foreign Bible Society, by the Baptist denomination, in the city of New-York, on the 13th of May last: And, whereas, the appropriation of \$5000 by the American Bible Society, made for the express purpose of circulating the Burman Bible, by the above measures, has been withheld: Therefore,

**Resolved**, That the formation of the American and Foreign Bible Society, merits our decided approbation, and we pledge ourselves to sustain them in their arduous and praiseworthy undertaking by our liberality and prayers.

**Resolved**, That this association form itself into a Bible Society, auxiliary to the American and Foreign Bible Society.

---

If indeed it be necessary further to exhibit the views of American Baptists in regard to the importance of a distinct Bible organization, the following sentiments, expressed by Delegates to the Convention in Philadelphia, will show that unanimity prevails to an extent surpassing the most sanguine expectations of the early friends of the American and Foreign Bible Society. From documents in our possession, it would be easy to multiply evidence upon this subject, but sufficient has, we think, been produced to make it incontrovertible that Baptists *cannot be divided*, where the truth of God's word is concerned.

*Mr. Tinsley*, of Virginia, said that he had travelled through several of the Southern States, and that he had heard, he might say, only one opinion, and that was in favour of a distinct organization: and that we must have. We wanted, he repeated, a distinct organization, which would sustain the reputation and character of the denomination. The time had come, and the opportunity was not to be lost.

*Mr. Gear* of Ohio, observed that the people of the west were looking forward to a distinct organization. He wished most ardently that that object were accomplished. He looked upon it as a grand—a magnificent—a glorious scheme. He felt that they were bound to go forth in the name of Jehovah. They should go in the way that God had marked out, and the holy undertaking would be carried into successful operation.

*Mr. Armstrong*, of N. C., remarked, that when the convention which had been held in the state of North Carolina adjourned, the result of their deliberations was decidedly in favour of a distinct organization, and that it should be immediately formed.

*Mr. Love*, of Tennessee, stated that the sentiments of the Baptists in the Eastern and Western divisions of the State from whence he came were, that it was the duty of the denomination to form a new and distinct society for the translating, printing, and circulation of the sacred Scriptures.

*Mr. Green*, of Mississippi, observed that the Baptists of that State, as far as he knew, approved of the organization of a new Society.

*Mr. Booth*, of Michigan, could state, as the delegate from the State of Michigan, that the Baptist denomination there desire a separate organization, and say they are willing to do all that lies in their power to sustain it.

## SOCIETIES AUXILIARY

TO THE AMERICAN AND FOREIGN BIBLE SOCIETY.

Oliver-street Female Bible Society,	Recognised,	May 18.
Upper Freehold Bible Society,	"	Aug. 8.
Valley Falls Bible Society, R. I.	"	do.
Raisin River Bible Society, Michigan,	"	do.
Connecticut State Bible Society,	"	Sept. 7.
Bible Society of the Baptist Church, Hamilton,	"	do.
Louisville Bible Society, Kentucky,	"	do.
Stamford Bible Society, Connecticut,	"	do.
Stanton-street Bible Society, New-York City,	"	do.
Laurens-street Bible Society, do.	"	do.
Bible Society of the Eastern Shore, Virginia,	"	do.
Orleans County Bible Society,	"	Oct. 5.
Half Moon Bible Society,	"	do.
Annsville Bible Society,	"	do.
Westchester County Bible Society,	"	Nov. 2.
Bible Society of the Bridgewater Association,	"	do.
do. do. Pearl-street Baptist Church, Albany,	"	do.
do. do. Grand River Association,	"	do.
Otsego Bible Society,	"	do.
Hudson Bible Society,	"	Dec. 7.
Lexington Bible Society, Kentucky,	"	Jan. 4.
Bible Society of the South Baptist Church, New-York City,	"	do.
Bible Society of Saratoga County and its Vicinity,	"	do.
Cedarville Female Bible Society,	"	do.
Wayne County Bible Society,	"	Feb. 1.
Ontario Association Bible Society,	"	do.
Bible Society of the Saratoga Association,	"	do.
Catskill Bible Society,	"	do.
Troy Baptist Bible Society,	"	do.
Worcester Association Bible Society,	"	do.
Alabama Baptist Bible Society,	"	do.
Rensselaer County Bible Society,	"	Mar. 1.
Bible Society of the Seneca Baptist Association,	"	do.
St. Lawrence County Bible Society,	"	do.
Northern Baptist Association Bible Society,	"	do.
Ashtabula County Bible Society, Grand River Association,	"	do.
Courtland Association Bible Society,	"	do.
Cayuga County Bible Society,	"	do.
Bible Society of the North Baptist Church,	"	do.
Elizabethtown Bible Society,	"	do.
Union Bible Society of the Beaufort District,	"	do.
Livonia Bible Society,	"	Apr. 5.
Chenango do.	"	do.
York Bible Society,	"	do.
Alleghanytown and Pittsburg Union Bible Society, Penn.	"	do.
Bible Society of the North Beriah Church and Cong. New York city	"	do.
Female Bible Society do. do.	"	do.
Bible Society of Burnt Hills, New-York,	"	do.
Bible Society of the 2d Baptist Church, Middletown, N. J.	"	do.
Beech Wood Bible Society, Pennsylvania,	"	do.
Bible Society of the Baptist Church, Morristown, New-Jersey,	"	do.
Elim Bible Society, South Carolina,	"	do.
Passumpsic Bible Society,	"	do.
Bowling Green Bible Society, Kentucky,	"	do.
Bible Society of Hamilton Institution,	"	do.
Onesida Welsh Baptist Bible Society,	"	Apr. 22.
Delaware and Foreign do.	"	do.

Bible Society of the Otsego Association, . . . . .	Recognised Apr. 22.
Shaftsbury Centre Bible Society, . . . . .	" do.
Baptist Youth's Burman Bible Society, Oliver-st. N. Y. City, . . . . .	" do.
Bible Society of the 1st Baptist Ch. and Cong., Macedon, N. Y. . . . .	" do.
Bible Society of the Baptist Ch. and Cong., Whitesboro. N. Y. . . . .	" do.
Athens Bible Society, New-York, . . . . .	" do.
Massillon Bible Society, Ohio, . . . . .	May 3.
Jefferson Bible Society, . . . . .	" do.
Onondaga Bible Society, . . . . .	" do.
Bethel Bible Society, Kentucky, . . . . .	" do.
Bible Society of North Adams, Massachusetts, . . . . .	" do.
Great Valley Bible Society, Pennsylvania, . . . . .	" do.

Other auxiliary societies have probably been formed, from whom no official information has been received. Such societies are requested, as soon as convenient, to transmit to the Corresponding Secretary the name of the Society, the time of its formation, the amount subscribed and collected, and the names and residence of their officers.

### MINISTERS DIRECTORS FOR LIFE,

BY A CONTRIBUTION OF ONE HUNDRED AND FIFTY DOLLARS AND UPWARDS.

Allen, Ira M., Philadelphia.	Howard, Leland, Brooklyn, N. Y.
Benedict George, New-York city.	Kennard, J. H., Philadelphia.
Bernard, David, do.	Mason, Thomas, South Carolina.
Buck, W. C., Louisville, Ky.	Purrrington, Thos. Trenton.
Barker, Luke, New-York city.	Sommers, Charles G., S. Bap. Ch. N. Y.
Bennett, Alfred, Homer, N. Y.	Sage, O. P., Massillon, Ohio.
Cone, Spencer H., New-York city.	Vaughn, Ashley, Washington, Miss.
Covell, A. L., Albany, N. Y.	Welch, Barth. T., Albany, N. Y.
Cushman, R. W., Philadelphia.	Webster, Luman W. Amenia, Dutchess
Dunbar, Duncan, New-York city.	County, N. Y.
Dagg, John L., Tuscaloosa, Ala.	Woolsey, J. J., Philadelphia.
Gillett, A. D., Philadelphia.	

### OTHER DIRECTORS FOR LIFE,

BY A CONTRIBUTION OF ONE HUNDRED AND FIFTY DOLLARS AND UPWARDS.

Adams, William, Albany, New-York	Harris Ira, Albany, N. Y.
Bleecker, Garret N., New-York city	Jacobs, Charles P., Paterson, New-Jersey
Boardman, W. G., Albany, New-York	Noble, L. P., Albany, New-York
Burk, T. A., do	Pegg, Roger, New-York city
Colgate, William, New-York city	Purser, Thomas, do
Colgate, Bowles, do	Perry, Eli, Albany, N. Y.
Colgate, George, do	Ring, Zebedee, New-York city
Colgate, John, do	Smith, Edward, do
Cone, Edw. W., do	Sheldon, Gaylor, Albany, N. Y.
Clapp, R., Albany, New-York	Treat, H. H., Albany, N. Y.
Davies, Luke, New-York city	Tracy, Wm., South Bap. Ch. N. Y.
Demarest, Samuel C., do	Withers, John, Alexandria, D. C.
Fitch, William, do	Withington, Elijah, New-York city
Fletcher, Joseph, London, Great Britain	Walker, Charles, Burlington Flats
Humphrey, Friend, Albany, New-York	

### FEMALE MEMBERS FOR LIFE

BY A CONTRIBUTION OF THIRTY DOLLARS AND UPWARDS.

Barker, Mrs. Luke, New-York city	McIntosh, Mrs. W. S., Albany, N. Y.
Bishop, Mrs., do	Perkins, Mrs. Deborah, Hamilton, N. Y.
Bleecker, Mrs. G. N., do	Pierce, Mrs. Asenath, do
Cobb, Mrs. Sarah R., Athens, Ga.	Seymour, Mrs. Catharine, Albany, N. Y.
Gardner, Miss Ann P., Burmah	Skelding, Mrs. Rheua, S. Bp. Ch. N. Y.
Gregory, Mrs. Keziah, New-York	Tracy, Mrs. Matilda, So. Bap. Ch. N. Y.
Griswold, Miss S. A., do	Wade, Mrs. Deborah, Burmah
Jackson, Mrs. Martha J., Athens, Ga.	Warner, Mrs. Eliza, Troy, New-York
McIntosh, Mrs. E. C., Albany, N. Y.	

## MINISTERS MEMBERS FOR LIFE,

BY A CONTRIBUTION OF THIRTY DOLLARS AND UPWARDS.

- Anderson, J. South So. Bap. Ch. N. Y.  
 Arthur, William, Perry, N. Y.  
 Anderson, R. T., Kentucky  
 Bolles, Lucius, D. D., Boston, Mass.  
 Biddle, Wm., New-York city  
 Babcock, jr. Rufus, D. D., Philadelphia  
 Brouner, J. H., New-York city  
 Blain, John, do  
 Banvard, Joseph, South Bap. Ch. N. Y.  
 Brown, Amasa, do  
 Benedict, David, Pawtucket  
 Bartolette, Charles, Amwell, New-Jersey  
 Baker, Joseph S., Norfolk, Virginia  
 Brown, Obadiah B., Washington city  
 Binden, A., Philadelphia  
 Baldwin, H. F., Hartford  
 Burtch, Luman, Pine Plains, N. Y.  
 Beebee, T. B., Livonia, N. Y.  
 Bloss, Samuel, Annsville  
 Backus, S., Groton  
 Bishop, John F., Madison County, N. Y.  
 Bennett, Ira, York, Livingston Co. N. Y.  
 Chase, Ira, Newton, Massachusetts  
 Comstock, G. S. Missionary, Arracan  
 Calver, Nathan, Greenwich, N. Y.  
 Clarke, Richard, Madison, N. Y.  
 Collom, J. G., Danbury, Connecticut  
 Crawford, Luther, Brooklyn, N. Y.  
 Challiss, James M., Upper Freehold, N. J.  
 Cutler, David, Berlin, N. Y.  
 Clark, J., Lo Roy, N. Y.  
 Culpepper, John, Cedar Creek, Pa.  
 Dean, William, Missionary, Siam  
 Dye, Enoch P., Providence  
 Dodge, Orrin, Sand Lake, N. Y.  
 Denison, Charles W., Delaware, Pa.  
 Dana, Alfred  
 Darrow, Allen, Marietta, Ohio  
 Dye, W. G., Granville  
 Dudley, J. H., Sennett, N. Y.  
 Dix, Levin, Virginia  
 Field, Moses, Hudson, N. Y.  
 Fletcher, Leonard, Great Valley, Pa.  
 Freeman, Timothy G., S. Bap. Ch. N. Y.  
 Frederick, M., Philadelphia  
 Grenell, Z., Paterson, New-Jersey  
 Green, J. U., Coxsackie, N. Y.  
 Going, Jonathan, D. D. Brooklyn, N. Y.  
 Griswold, —Swainsville  
 Green, H. K., Burlington, New-Jersey  
 Griffiths, J. W., Middleton, N. Y.  
 Gregory, Seth, Franklyn,  
 Gibbs, James, Rome, N. Y.  
 Gillett, P. D., Schenectady, N. Y.  
 Geer, Hiram, Ohio.  
 Going, Ezra, Philadelphia.  
 Goodman, S., Michigan.  
 Haven, Clemens, Gouverneur, N. Y.  
 Hinton, Isaac T., Chicago, Ill.  
 Haughwout, J., South Bap. Ch. N. Y.  
 Hawley, E. H., do  
 Huggens, S., Philadelphia.  
 Hartshorn, Chancellor, Waterville, N. Y.  
 Healey, John, Baltimore.  
 Judson, Adoniram, Missionary, Burmah.  
 James, David, Newburg, N. Y.  
 Jones, Tho. G., Wooster, Ohio.  
 Jackson, Timothy, Philadelphia.  
 Jerril, Thomas, Madison County, N. Y.  
 Kincaid, Eugenio, Burmah.  
 Kingsley, A., Hamilton, N. Y.  
 Knapp, Jacob, do.  
 Keyes, Charles B., Ballston, N. Y.  
 Kingsford, Edw., Utica.  
 Laws, Wm., Virginia.  
 Linsley, James H., Stratford, Ct.  
 Lamb, R. P., Clinton, N. Y.  
 Macley, Archibald, New-York city.  
 Murphy, John C., do.  
 Marsh, Wm., Upper Canada.  
 Miles, George S., Westchester, Pa.  
 McColsom, S. S., Galway, Ct.  
 Miller, William G., New-York city.  
 Miles, Samuel, Gethsemane, Pa.  
 Moore, C. Vincent, Chester County, Pen.  
 Mills, Pelatiah W., Waterville, N. Y.  
 Nelson, Caleb, Caroline, New-York.  
 Nickerson, James, Madison County, N. Y.  
 Nightengale, Samuel, Salem, New-Jersey  
 Otis, Nathan, Caroline, New-York  
 Price, J., Michigan  
 Peck, John, Cazenovia, New-York  
 Pearce, W. H., Calcutta  
 Perkins, Aaron, Hamilton, New-York  
 Pomeroy, J., Clifton Park, New-York  
 Purrington, D. B., Freetown  
 Park, F. S., West Troy, New-York  
 Proudfoot, R., Huntington County, Pa.  
 Quin, Michael  
 Raymond, J. H., Hamilton, New-York  
 Roberts, Philip, Jr. Pleasant Valley, N. Y.  
 Rogers, John, Scotch Plains, N. Jersey  
 Ransted, Lewis, Macedon, New-York  
 Sutton, Amos, Missionary, Orissa  
 Stetson, Nathan, Philadelphia  
 Southwood, William, Petersburg, Va.  
 Spencer, Wm. Jacksonville, Illinois  
 Skinner, Henry C., Madison, New-York  
 Smalley Henry, Cohansoy, New-Jersey  
 Spaulding, Silas, Pawtucket  
 Shadrack, William, Alleghanytown, Pa.  
 Smitzer, John, Eaton, New-York  
 Safford, Henry, Keeseville, New-York  
 Smith, Samuel, Cape May, New-Jersey.  
 Twiss, John S., Michigan  
 Tucker, Charles, Milesburg, Pa.

Taggart, J. W., Homer, New-York  
 Tandy, William, Kentucky  
 Tucker, J. N. T., Madison Co. N. York  
 Vinton, J. H., Burmah  
 Wayland, Francis, Son., Saratoga, N. Y.  
 Winslow, Octavius, Brooklyn, N. York  
 Wilkes, Thomas  
 Wade, Jonathan, Missionary, Burmah  
 Wilson, Samuel, Catskill, New-York

Wescott, Isaac, Stillwater, New-York  
 Winter, Thomas, Northeast, do  
 Williams, Samuel, Pittsburg, Pa.  
 Welsh, James E., Burlington, N. Jersey  
 Wilson, Charles E., Norristown, Pa.  
 Wheelock, A., Owego, New-York  
 Walker, Joseph, Marcus Hook, Pa.  
 White, Samuel, Staten Island, N. York  
 Yates, William, Missionary, Calcutta

## OTHER MEMBERS FOR LIFE,

BY A CONTRIBUTION OF THIRTY DOLLARS AND UPWARDS.

Ayer, Samuel, Albany, New-York  
 Bancker, John, New-York city  
 Bridges, Amos do  
 Barnhurst, J., Philadelphia  
 Brockway, Charles, Broad Alban, N. Y.  
 Bolton, Daniel, Burlington, do  
 Buchanan, William, Pittsburg, Pa.  
 Brown, D. B., Michigan  
 Bullen, John, Albany  
 Booth, Gifford T., Elmyra Village  
 Cowan, James, New-York city  
 Church, Origin, Burlington, New-Jersey  
 Coolidge, William, Madison Co. N. Y.  
 Caswell, Nathan, South Bap. Ch. N. Y.  
 Cooper, J. P., Salem, New-Jersey  
 Carpenter, Ira, New-York city  
 Clark, George T., Albany, New-York  
 Caldwell, Cornelius, New-York city  
 Clay, Porter, Jacksonville, Illinois  
 Clark, Orrin, New-York  
 Davis, Thomas, New-York city  
 Denison, Edward C., Albany, New-York  
 Derby, Freeman, South Bap. Ch. N. Y.  
 Dwinell, William, New-York  
 Douglass, Henry, New-York  
 Edwards, Robert, New-York city  
 Edwards, Benjamin F., Edwardsville, Illi  
 Edmunds, James, Hamilton, New-York  
 Fox, Albert R., New-York  
 Francis, Norman, Albany, New-York  
 Forsyth, Russell, do  
 Gregory, Charles H., New-York  
 Gregory, Stephen, Sand Lake  
 Garney, Dutchess County, New-York  
 Hopper, A., Paterson, New-Jersey  
 Houghton, C. W., New-York city  
 Halsted, Benjamin, do  
 Houghton, G. W., do  
 Hill, Hiland, Catskill, New-York  
 Harris, David T., New-York city  
 Hewitt, Edmond, Galway  
 Hanley, Samuel, Hector, New-York  
 Haviland, John, New-York city  
 Hastings, Joseph, Troy, New-York  
 Hubbell, Alrich, Utica, New-York  
 Holt, George, Virginia  
 Ingham, Stephen, Herkimer  
 Linnard, James M., Philadelphia  
 Ludlam, David, New-York city  
 Lippincott, Jesse, Alleghanytown, Pa.  
 Lippincott, Wm., do.

Lloyd, John, Pittsburg, Pa.  
 Lathrop, Daniel, Madison County, N. Y.  
 Miller, Hugh, New-York city  
 Mc Cutchen, Wm. M., do  
 Miles, Josh. Milesburg, Pa.  
 Martin, S. R. New-York city  
 Munroe, Daniel, do  
 Mc Lallen, John, Truemanburg, N. Y.  
 Master, W. E., Virginia  
 Moseley, Ebenezer, Madison Co. N. Y.  
 Newton, John M., Albany, do  
 Olmstead, Jonathan, Hamilton, N. Y.  
 Platt, G. W., New-York city.  
 Probyn, Edward, do  
 Peck, Daniel, Albany, New-York  
 Platt, Nathan C., New-York city  
 Peck, Montgomery, Clifton, Park, N. Y.  
 Parker, Richard, Greenwich, do  
 Pohlman, Charles, Albany, do  
 Payne, Samuel, Hamilton, do  
 Payne, E., do  
 Pierce, Alva, do  
 Rathbone, Samuel, New-York city  
 Rees, Capt. John C., do  
 Sadgebury, James, New-York city  
 Smith, Isaac, do  
 Sutton, George, do  
 Savary, Phineas, Anneville  
 Shelden, A. Adams, Jefferson Co. N. Y.  
 Stewart, David  
 Smith, Ezra, New-York  
 Soulden, William, Albany, New-York  
 Shaw, Samuel, do  
 Smith, R. C. South Bap. Ch. N. Y.  
 Sommers, Thomas, S. do  
 Trumbull, Chauncey  
 Turk, Peter, Macedon, Wayne Co. N. Y.  
 Whipple, John, G.  
 Wellslager, John, N. Y. city  
 White, John, Pittsburg, Pa.  
 Wooden, Peter, Hannibal  
 Whippel, Otis, Greenwich  
 Young, Nathan, Brooklyn, N. Y.  
 Williams, William, New-York city  
 Woodruff, Halsey, Albany, do  
 Warner, Calvin, Troy, do  
 Winterton, Wm., New-York city  
 Wyckoff, J. N., do  
 Wilson, F. N., Catskill, N. Y.  
 Wilson, Wm., do.

2  
FIRST

**ANNUAL REPORT**

OF THE

**AMERICAN AND FOREIGN BIBLE SOCIETY,**

**PRESENTED APRIL 28th, 1838,**

WITH

**AN APPENDIX,**

CONTAINING

**EXTRACTS OF CORRESPONDENCE, &c.**

TOGETHER WITH

**A LIST OF AUXILIARY SOCIETIES, LIFE DIRECTORS, AND MEMBERS.**

---

NEW-YORK:

PRINTED BY JOHN GRAY, 222 WATER-STREET.

1838.



# CONSTITUTION

## OF THE

### AMERICAN AND FOREIGN BIBLE SOCIETY.

---

ART. I. The name of this Society shall be **THE AMERICAN AND FOREIGN BIBLE SOCIETY**.

ART. II. It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures **IN ALL LANDS**.

ART. III. Each contributor of three dollars annually shall be a member.

ART. IV. Each contributor of thirty dollars at one time shall be a member for life.

ART. V. Each contributor of one hundred and fifty dollars shall be a life director.

ART. VI. All Life Directors shall have the privilege of participating in the deliberations of the Board, and such Life Directors as are members in good standing of Baptist Churches, shall be members of the Board.

ART. VII. All Bible Societies agreeing to place their surplus funds in the treasury of the Society, shall be auxiliaries, and the officers of such societies shall be *ex officio* directors of this.

ART. VIII. A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six brethren in good standing in Baptist churches, sixteen of whom shall reside in the city of New-York, or its vicinity; the whole Board to be elected annually by the Society, and to hold their office until superseded by a new election. The Board shall have power to fill such vacancies as may occur in their number.

ART. IX. The President, Vice-Presidents, Secretaries, and Treasurer, shall be *ex officio* members of the Board.

ART. X. The managers shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to, five of whom shall be a quorum.

ART. XI. The managers shall have the power of appointing such persons as may have rendered essential services to the Society, either members for life, or directors for life.

ART. XII. At the meetings of the Society, and of the Board of Managers, the President, or, in his absence, the Vice President first upon the list then present, and in the absence of all the Vice Presidents, the treasurer, and in his absence, such member as shall be chosen for that purpose, shall preside.

ART. XIII. The annual meeting of the Society shall be held at New-York, on the day before the last Wednesday in April in each year, or at any other time or place, at the option of the Society, when the accounts of the treasurer shall be presented, and a President, Vice Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, together with a Board of Managers, shall be chosen for the ensuing year.

ART. XIV. The President shall, at the written request of six members of the Board, call special meetings of the Board of Managers, causing at least three days notice of such meetings.

ART. XV. The whole of the minutes of every meeting shall be signed by the Chairman and Secretary.

ART. XVI. No alteration shall be made in this Constitution, except by the vote of two thirds of the members of the Society present at an annual meeting.

## AMERICAN AND FOREIGN BIBLE SOCIETY.

---

The Society held its annual meeting on Thursday, the 26th April, 1838, in the meeting house of the Oliver-street Baptist church, N. Y. The President, S. H. Cone, took the chair at half past 8 o'clock, A. M.

Prayer by Wm. B. Johnson, of South Carolina.

The Treasurer, Wm. Colgate, presented an abstract of his report, which was accepted.

N. Kendrick, New-York, Baron Stow, Boston, W. Southwood, Virginia, L. Howard, Connecticut, James E. Welch, New-Jersey, I. M. Allen, Pennsylvania, A. Maclay, New-York, R. Fuller, South Carolina, and Thomas Dawson, Georgia, were appointed a Committee to nominate a board of Officers and Managers for the ensuing year; who reported the following list, which was unanimously adopted, viz :—

---

### OFFICERS.

---

#### President.

SPENCER H. CONE, of New-York.

#### Vice-Presidents.

NICHOLAS BROWN, <i>Rhode Island,</i>	JOHN B. ONIELL, <i>South Carolina,</i>
JOSIAH W. SEAYER, <i>Maine,</i>	PETER P. LAWRENCE, <i>N. Carolina,</i>
JOSIAH QUINCY, <i>New-Hampshire,</i>	JOHN L. DAGG, <i>Alabama,</i>
JOHN P. SKINNER, <i>Vermont,</i>	E. D. KING, <i>do.</i>
JAMES H. DUNCAN, <i>Massachusetts,</i>	W. H. TURPIN, <i>Georgia,</i>
FRIEND HUMPHREY, <i>New-York,</i>	THOMAS COOPER, <i>do.</i>
STEPHEN B. MUNN, <i>do.</i>	BENJAMIN WHITEFIELD, <i>Miss.</i>
JAMES VANDERPOOL, <i>New-Jersey,</i>	R. B. C. HOWELL, <i>Tennessee,</i>
JOSEPH MILES, <i>Pennsylvania,</i>	WILLIAM TANDY, <i>Kentucky,</i>
WILLIAM G. JONES, <i>Delaware,</i>	JAMES DUNLAVY, <i>Ohio,</i>
STEPHEN CHAPIN, <i>Dist. of Columbia,</i>	JESSE L. HOLMAN, <i>Indiana,</i>
ALEXANDER FLEET, <i>Virginia,</i>	BENJAMIN F. EDWARDS, <i>Illinois,</i>
ELIAS COMSTOCK, <i>Michigan,</i>	CHARLES FELDER, <i>Mississippi,</i>
JEREMIAH VARDEMAN, <i>Missouri,</i>	JAMES WILSON, <i>Maryland,</i>
HIRAM RIDER, <i>Connecticut,</i>	S. M. BRYAN, <i>Louisiana.</i>
RICH. FULLER, <i>South Carolina,</i>	

CHARLES G. SOMMERS, of New-York, *Corresponding Secretary.*

WILLIAM COLGATE, of New-York, *Treasurer.*

JOHN WEST, of New-York, *Recording Secretary.*

**Managers.**

L. Barker, M. D.	New-York and vicinity.	Jas. A. Townsend,	Penn. N. Y. & vicinity.	W. Crane, Maryland.
N. Caswell,		R. F. Winslow,		T. Meredith, N. C.
W. Church,		Wm. Winterton,		W. B. Johnson, S. C.
E. Corning,		W. H. Wyckoff,		J. K. McIver, S. C.
J. B. Halstead,		J. N. Wyckoff,		S. W. Lynd, Ohio,
Wm. Hillman,		Daniel Dodge,		Jesse Mercer, Geo.
E. Lewis,		B. T. Welch,		Samuel Love, Tenn.
J. R. Ludlow,		R. Babcock, jr.		D. D. Pratt, N. H.
R. H. Maclay, M. D.		R. W. Cushman,		John Conant, Vt.
I. Newton,		A. D. Gillett,		Lucius Bolles, Mass.
R. Pegg,		G. B. Ide,		W. F. Broadbuss, Va.
Thomas Purser,		Henry Jackson, Con.		Alexis Caswell, R. I.

A Committee consisting of Wm. B. Johnson, S. C., S. Chapin, D. C. J. D. Knowles, Boston, A. Bennett, N. Y., A. Woods, Ala. Thomas Hume, Va. J. B. Jeter, Va. Thomas Meredith, of N. C. and C. G. Sommers, of N. Y. was appointed, to ascertain the views of the denomination in the United States as to the duty of the Society to engage in the work of home distribution.

*Resolved*, That the 13th article of the constitution be so altered as to read thus :—

The annual meeting of the Society shall be held at New-York on the day before the last Wednesday in April in each year, or at any other time or place at the option of the Society ; when the accounts of the treasurer shall be presented, and a President, Vice Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, together with a board of managers, shall be chosen for the ensuing year.

*Resolved*, That the report of the Board of Managers, with an abstract of the treasurer's account, together with addresses, be made the order of the day for Saturday evening.

The following preamble and resolutions were offered and adopted, viz :—

Uniting with the Baptist General Convention of the United States for Foreign Missions, in principle, aim, and effort ; coinciding with them especially, relative to the entire and faithful translation of the Scriptures, and believing their directions to their Missionaries to "transfer no words which are capable of being literally translated," to be scriptural, and in perfect accordance with the sentiments of the denomination by whose patronage this Society and the Convention, are both sustained ; Therefore

*Resolved*, That Charles G. Sommers, A. Maclay, Wm. Colgate, and John West, be our delegates to the General Convention, about to assemble in Oliver-street, and that they be charged with the duty of assuring that venerable body of our cordial co-operation with them in giving to the heathen, in their vernacular tongues, the glorious gospel of the blessed God.

*Resolved*, That the Corresponding Secretary be instructed to communicate the foregoing resolutions to the Convention.

D. Dodge, of New-Jersey, H. Malcom, of Boston, and W. H.

Wyckoff, of New-York, were appointed a committee on the subject of setting apart a special season for Prayer, for the success of the Bible cause, who reported—

That deeming it undesirable to multiply monthly concerts for prayer, and yet deeply anxious to have the important operations of this Society brought before the Lord, not only in secret, but in the united petitions of his people, we affectionately solicit our fellow christians to remember us in their conferences, and on the Sabbath day, and to make the Society and its operations a distinct subject at the concert of prayer, on the first Monday of every month. We also solicit that information and exhortation on this subject, be made a part of the services on those occasions.

On behalf of the Committee,

D. DODGE, *Chairman.*

Whereupon it was

*Resolved*, That the report be accepted, and the recommendations of the committee concurred in.

The committee on the subject of Bible distribution reported,

That having examined a great mass of documents, containing resolutions of Baptist State Conventions, Associations, Auxiliary Bible Societies and Churches, in every state of the Union, are satisfied that it is the almost unanimous desire of the denomination, that the American and Foreign Bible Society be left unrestricted in the range of its operations.

The Committee therefore recommend, that the second article of the constitution be altered, to read as follows, viz.

Article 2. It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures IN ALL LANDS.

The committee also recommend the following resolutions :

1. *Resolved*, That this Society will expect of their Board of Managers, in carrying into effect the second article of the constitution, the most sedulous care in patronising such versions only of the sacred scriptures into the languages of the heathen, as have been, or may be, faithfully made, and are approved by competent examiners.

2. *Resolved*, That in the distribution of the scriptures in the English language, they will use the commonly received version, until otherwise directed by the Society.

3. *Resolved*, That the next annual meeting of the Society be held in Philadelphia, on the day before the last Wednesday in April, 1839, at 10 o'clock, A. M.

The hour for the meeting of the General Convention having arrived, the Society adjourned, to meet at the call of the President.

Prayer by Brother Mason, of South Carolina.

*Oliver-street meeting house, April 27, 1838.*

The Society met at the call of the President, at 3 o'clock, P. M.

Prayer by Brother E. Ball, of Virginia.

The minutes of the last meeting were read and approved.

*Resolved*, That S. M. Bryan be appointed a Vice President for the state of Louisiana.

*Resolved*, That the sixth article of the constitution be altered to read as follows :

Article 6. All Life Directors shall have the privilege of participating in the deliberations of the Board, and such Life Directors as are members in good standing of Baptist churches, shall be members of the Board.

The report of the committee on Bible distribution was taken up, and after a free and animated discussion, article by article, was adopted.

The Delegates from Auxiliary Societies were requested to furnish the Secretary with a list of names.

## DELEGATES.

### NEW-HAMPSHIRE.

*Cornish Flat Bible Society*—D. Budwright.

### VERMONT.

*Vermont B. Society*—Enoch T. Winter, Elijah Hutchinson, W. G. Johnson.

*Fairfield Association*—S. Fletcher.

### MASSACHUSETTS.

*Fall River Baptist Bible Society*—Ass Bronson, Thomas I. Wells, John Eddy.

### CONNECTICUT.

*Hartford Association*—I. L. Hodge, H. D. Doolittle, E. B. Atwell.

*Connecticut State Bible Society*—B. Cook, jr. I. Cookson, I. H. Baker, N. E. Shailer, R. H. Neale, J. B. Gilbert, R. Turnbull, E. Denison, L. Howard.

*Stonington Union As.*—Alfred Gates.

*New-Haven Baptist Association*—Josh. W. Eaton.

*Stamford Bible Society*—W. Biddle, Henry Little.

### NEW-YORK.

*Pearl-street Bible Society, Albany*—B. T. Welch, F. Humphrey, Wm. Adams, Daniel Peck.

*Hudson Bible Society*—Moses Field, C. W. Watrous.

*Bible Society of Albany county and vicinity*—J. G. Wasson, W. A. T. Dale, C. Van Loon.

*Rensselaer county A. and F. Bible S.*—B. M. Hill, Norman N. Wood, Evert Ostrander.

*Bap. Mis. Con. of the state of N. Y.*—Elon Galusha, I. Olmstead, Evert Ostrander.

*Poughkeepsie Bible Society*—Thomas Wilke, Jas. M. Miles, — Jenney.

*Madison Association Bible Society*—John Peck, Lewis Leonard, John Smitzer, James Edmonds, jr.

*Bible Society of Hamilton Institution*—R. M. Prentice, I. T. Seeley, E. C. Brown, E. Ely, A. Ten Brook, D. I. Lloyd.

*Washington Union Association*—N. Fox, D. Harrington, H. T. Baldwin.

*Dutchess Association*—L. W. Webster, I. Bevan, F. Winter, P. Roberts, jr.

*Otsego Bible Association*—Lewis Raymond, Nath. Post.

*Essex and Champlain Association*—W. I. Cutting.

*Baptist Church, Cazenovia Village*—Lewis Leonard.

*Bible Society of York, Livingston Co.*—Wm. Arthur.

*Broome and Tioga Bible Society*—A. Wheelock.

*Baptist Church, West Troy*—F. S. Parr.

*Baptist Church, Staten Island*—S. White, G. Fountain, A. Reed.

*Bible Society of the 1st Bap. Ch. N. Y.*—S. Pier, Joshua Geer, Nicholas B. Lyon, B. B. St. John.

*Oliver-st. Bap. Ch. N. Y.*—Spencer H. Cone, Thomas Garniss, Wm. Colgate, Thomas Purser, Wm. Williams, R. Pegg, Geo. Colgate, John Colgate, Jno. West, L. Davies, G. N. Bleecker, Jacob Smith, James Wilson, R. King.

*South Baptist Church B. S.*—Charles G. Sommers, N. Caswell.

*North Beriah B. S.*—D. Dunbar, W. Church.

*18th-street Baptist Ch. B. S.*—I. L. Hodge, J. B. Halstead.

*Stanton-st. Bap. Ch. B. S.*—George Benedict, J. N. Wyckoff.

*1st Brooklyn Bap. Ch. B. S.*—Silas I. Hsley, E. Corning, E. Lewis.

*Seneca Association Bible Society*—Jas. McLallen.

### NEW-JERSEY.

*Bible Society of Burlington*—George Allen, Jas. E. Welch, Samuel Aaron.

*New-Jersey State Convention*—J. C. Harrison, C. W. Mulford, C. J. Hopkins.

*Bible Society of the 2d Bap. Ch. Middletown*—W. D. Hires.

*Sussex Baptist Association*—I. Moore, T. C. Teasdale.

*Paterson Bap. Bible Society*—Z. Grenell.

### PENNSYLVANIA.

*Bible Society of Philadelphia city and county*—R. Babcock, jr. I. M. Allen, B. R. Loxley, C. B. Keyes, J. M. Linnard,

A. D. Gillett, Jos. A. Warne, George Swope.

*Great Valley Bible Society*—Leonard Fletcher.

*Abington Bap. Bible Society*—Henry Curtis.

*New-Market-st. Bible Society, Phil.*—W. Shadrack, John Jones, Jonah Harple, T. O. Goldsmith.

DELAWARE.

*Delaware and Foreign Bible Society*—C. W. Denison.

VIRGINIA.

*Virginia and Foreign Bible Society*—Addison Hall, Eli Ball, A. Fleet, Thos. Hume, W. Southwood, J. B. Jeter, J. B. Taylor, Peter Winston, Silas Wyatt, W. Crane, West Wyatt, Geo. Steel, Albert Snead, John Teasdale.

*Accomack B. Soc.*—G. Warner.

MARYLAND.

*Baltimore Bap. Bible Society*—Wm. Crane, Geo. F. Adams.

SOUTH CAROLINA.

*Columbia Bible Society*—J. L. Reynolds.

ALABAMA.

*Alabama Baptist Bible Society*—A. Woods.

*Grand Creek Bible So.*—A. Woods.

OHIO.

*Baptist Convention*—W. S. Hall.  
*Meigs Creek Bible Society*—W. S. Hall.

ILLINOIS.

*Illinois Baptist Convention*—Dwight Ives.

On motion duly made and seconded, it was unanimously

*Resolved*, That all moneys in the treasury be applied to home or foreign distribution of the scriptures, at the discretion of the Board of Managers, except where the donors have specially designated them.

Adjourned to Saturday evening, 7 o'clock.

Prayer by Brother J. B. Taylor, of Virginia.

A large number of Life Directors, Life Members, Annual Subscribers, and Delegates from Auxiliary Societies, assembled in Oliver-street, on Tuesday, 24th April, for the purpose of hearing from the brethren the views of the denomination in different parts of the United States, with reference to the future operations of the Society. The meeting was one of unusual interest. The day was spent in a free and full interchange of opinion upon the Bible Cause, and in frequent addresses to the Throne of Grace. The spirit of devotion, and an ardent desire to glorify God and promote the best interests of the human family, were delightfully manifested, and prepared the way for the harmonious sessions of the Society, and of the General Convention, which occupied the remainder of the week.

“Behold! how good and how pleasant it is for brethren to dwell together in unity!”

*April 28th, 1838.*

The Society met, pursuant to adjournment, at 7 o'clock, P. M. The President in the chair.

The 35th chap. of Isaiah was read by Brother Mason, of S. C. Prayer by Brother B. Sears, of Massachusetts.

The following abstract of the treasurer's account, was presented, and on motion of W. Southwood, of Virginia, seconded by John Peck of New-York, was accepted.

## TREASURER'S REPORT.

WM. COLGATE, in acc't with the AMERICAN AND FOREIGN BIBLE SOCIETY.

		Dr.	
1837			
April 21.	To balance transferred from the American and Foreign Bible Society, during the year of its incipient organization,	\$4856	14
	To amount of receipts from Auxiliary Societies, Associations, Churches, and Individuals, the present year,	33859	52
		<u>\$38714</u>	<u>66</u>
			Cr.
	By appropriations to the Baptist General Convention, in the United States, for Missionary purposes, to aid in printing and circulating the Sacred Scriptures, in the following languages, viz.		
Aug. 10.	China,	\$3500	00
	Burmah,	2000	00
Dec. 2.	Karen,	1000	00
	Shyan,	1000	00
	Germany,	2500	00
	Ojibwa,	500	00
		<u>10500</u>	<u>00</u>
June 6.	By Baptist Missionary Society, London, for printing and circulating the Sacred Scriptures, in the Bengali, and other languages of India,	5062	43
	By Amount of Salary and Travelling expenses paid to Agents,	2839	03
	By Paper and Binding, Annual Report, Quarterly Papers, &c.	894	41
	By exchange paid on remittances, &c.	17	24
	By Counterfeit Bank Notes,	15	00
	By loss on a Bill of Exchange, purchased by the Rev. R. B. C. Howell, of Tennessee, of Rising and Harris, on S. Conly, Philadelphia, for \$817, who refused to accept the same, the drawers having failed, it was compromised for 50 cents on a dollar,	308	50
	Balance,	19078	05
		<u>\$38714</u>	<u>66</u>
The undersigned having audited the above account, find it correct.			
		WM. WINTERTON,	} Auditing
		N. CASWELL,	} Committee.
New-York, APRIL 28th, 1838.			
The balance in the Treasury is composed of the following items.			
	Bills receivable,	\$2973	63
	Certificates of Deposit, in Southern and other Banks,	1365	00
	Bond and Mortgage,	8000	00
	Uncurrent money that cannot be disposed of but at a great loss, by exchange,	3008	00
	Cash balance,	3781	42
		<u>\$19078</u>	<u>05</u>

The President, Spencer H. Cone, of New-York, then addressed the meeting.

### BRETHREN, AND FRIENDS OF THE BIBLE CAUSE!

To the God of all grace and all consolation, we would render heartfelt thanksgivings for the privilege of celebrating the Anniversary of the AMERICAN AND FOREIGN BIBLE SOCIETY, under circumstances of so much mercy. During the past year, the meetings of the Board of Managers have been characterized by uninterrupted harmony; brethren and sisters in various parts of our beloved country, have made arrangements efficiently to co-operate with us in our work of faith and labour of love; notwithstanding the pecuniary embarrassments of the times, more than thirty-three thousand dollars have been paid into the Treasury; and the almost unanimous voice of the denomination has directed us to aid, according to our ability, in printing and circulating the sacred scriptures IN ALL LANDS. Animated by these cheering considerations, we are constrained, like Samuel, to erect our Ebenezer between Mizpeh and Shen, and joyously exclaim, *Hitherto hath the Lord helped us!*

The providential events connected with the origin of this Institution have been so frequently and fully exhibited, that I need not repeat them. It is nevertheless expedient and proper to reiterate the fundamental principle upon which the Society is based, that it may be impressed indelibly upon the public mind. THE BIBLE TRANSLATED IS OUR PRINCIPLE, and the motto of our holy enterprise. And why should the announcement of this principle excite either surprise or indignation? It is neither new nor wicked; it has been sanctioned by bishops and learned men; by the good and the great, of different names and of different climes; and by no one has it been more candidly or explicitly stated, than by the venerable President of the American Bible Society. In his last annual address he thus speaks. "Our duty, my brethren, is both imperative and plain. We cannot be too particular in admonishing all who receive our aid in the work of translation, to conform faithfully and minutely to the originals—to beware of incurring the awful guilt of adding to or taking aught from the Divine Word—to bear in mind the momentous truth that he who is employed in transferring the messages of Heaven from their originals to another language, is bound to exercise the same accuracy and fidelity in rendering, that the inspired penmen were in recording, the communications of the Most High." To this language we accord our hearty Amen! CONFORM FAITHFULLY AND MINUTELY TO THE ORIGINALS—how pure and scriptural! and how strikingly in contrast with the rule, "to encourage only such versions as conform in the principles of their translation, to the Common English Version!"—a rule which is essentially the same as the Roman Catholic Decree which proclaimed the Latin Vulgate to be the Infallible Standard. Let those work under this rule who choose to do so; *we cannot—we dare not.* The Word of God must not be bound; *let it have free course and be glorified.*

We are aware of the fact, that our separate action in the Bible cause has been ascribed to pride, to sectarianism, to passion; some have recklessly named motives still more offensive. But a satisfactory answer to all these unkind allegations will be found in a *patient continuance in well-doing*; and believing that our witness is in Heaven, and our record on high, we may confidently hope so to conduct the affairs of the Society, as ultimately to disarm opposition of its influence, and prejudice of its sting.

The importance of union among christians, in their efforts to evangelize the world, is not only cheerfully acknowledged; but we do desire with all our hearts constantly to promote it; and nothing is to us more evident, than that the principle involved in our Bible operations, is the only one that can ever accomplish this desirable result. All enlightened men admit that the Bible is not a *Sectarian Book*. It is the One Book of the One Living and Triune Jehovah! It reveals but one pure and undefiled Re-



ligion, "*one Lord, one Faith, one Baptism.*" Who, then, does not perceive that if all christians understood and obeyed the commandments of the Bible, they would *keep the unity of the Spirit in the bond of peace*? No longer carried about with every wind of doctrine by the sleight of men, but receiving and loving the truth, the whole truth, and nothing but the truth, that TRUTH would make them FREE from all the diversified forms of human error, and the inevitable consequence must be CHRISTIAN UNION. All attempts to secure this object by an abandonment of minor differences and "non-essentials;" or by so constructing translations "as that all religious denominations may consistently use and circulate them," must prove ineffectual. They leave imperfect human beings, whose opinions are as various as their faces, to decide what truths are worth cleaving to, and what truths may be disregarded, and union is the promised fruit of such procedure. Upon the head and front of schemes like these, *absurdity* is strongly marked. My brethren, *our principle* is the true one. SEARCH THE SCRIPTURES is the direction of the Great Teacher;—*there is the Judge that ends the strife, when wit and reason fail.* And that the Bible may be an *intelligible guide*, it must be faithfully translated by sound Philologists, not by selfish sectarians. Translators must abide by the honest canons of just interpretation, and like Tyndall, *defy the Pope and all his laws*; and when the design of that skilful and devout pioneer, shall be fully attained by still more holy and competent linguists, and *the scriptures shall be plainly laid before men's eyes in their mother tongue, so that the boy who drives the plough may understand what he reads*; when the unadulterated word of God shall be practically received as the Infallible Standard, then shall the Watchmen on Zion's walls see eye to eye, and the host of God's elect lift up the voice together; together shall they shout Hallelujah, the Lord God Omnipotent reigneth! "Ephraim shall no longer envy Judah, and Judah shall not vex Ephraim," and upon the banner of every tribe belonging to the true Israel of God, shall be inscribed in characters of gold, CHRISTIAN UNION!

The Baptists have not usually enjoyed a large portion of worldly goods, and therefore have been frequently obliged to make great efforts and sacrifices to maintain a *separate ministry of the gospel*. Why have they thus acted, when there have been so many learned and evangelical preachers of other denominations, upon whose ministrations they might have waited at comparatively trifling expense? Confessedly *because* they believed themselves to be witnesses for God, and under the most sacred obligation to *contend earnestly for the faith once delivered to the saints*. In this character, they have borne testimony, even unto the death, to the ORDINANCES as well as to the DOCTRINES of the Lord; and however the statement by some may be ridiculed or impugned, we do nevertheless most steadfastly believe, that this *distinct Baptist ministry* has been blessed of God, not only to the conversion and edification of millions of deathless souls, but to the promulgation and establishment in the earth, of *the truth as it is in Jesus*. From our *distinct Bible organization* results equally beneficial may be confidently anticipated. We shall be instrumental in multiplying copies of pure versions of the scriptures, and of counteracting the effects of corrupt and mutilated translations. I hold in my hand a copy of the Bengálí New Testament, translated from the Greek, by the Calcutta Baptist missionaries, printed at the Baptist mission press, for the American and Foreign Bible Society, in 1837. —This is our first fruits unto God. Many thousand copies of this edition, in separate gospels and in entire volumes, have been already circulated, at the expense of this Society.

Permit me now to show you a copy of the Chinese New Testament, lithographed in Batavia, under the superintendence of Rev. W. H. Medhurst, of the London Missionary Society. Upon the cover, one of our missionaries has thus written. "In

this version, Baptizo and its cognates, are rendered by the term, *Se' Le'*, the Washing Ceremony." The Romish missionaries to China always used this phrase, when they wished to speak or write of Baptism in the Chinese language. Dr. Morrison, and all other Pædobaptists have done the same." Here is another edition of the Chinese New Testament, by Mr. Gutzlaff and others, printed from wooden blocks, at Singapore, under the superintendence of Rev. Mr. Tracy, of the American Pædobaptist Board. In this version also, *Se' Le'*, is put for Baptism, so that it is said the Saviour should perform "the washing ceremony with the Holy Ghost and with fire." For a moment think upon Luke 3 and 16, *literally translated* from this Chinese New Testament. "John answered, I indeed perform the washing ceremony upon you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall perform the washing ceremony upon you with the Holy Ghost and with fire." PERFORM THE WASHING CEREMONY WITH FIRE! Can we forbear to exclaim with the Psalmist, *It is time for thee, Lord, to work, for they have made void thy law.*

To print and circulate these corrupt versions, the British and Foreign Bible Society has appropriated thousands of pounds sterling, while the American Bible Society has furnished its thousands of dollars; and that too, at the very time when the faithful Bengâli and Burmese translations of our Brethren Yates and Judson, by these Catholic Societies, *could not be encouraged*. My brethren, have Baptists nothing to do in giving the *Word of Life in its nearest possible approach to the mind of God contained in the original record*, to a nation constituting more than one third of the whole human family? Yes! Here our *distinct action* in the Bible cause, like our *distinct ministry of the Word*, cannot fail to promote the spiritual interests of China. It is our high vocation to teach the millions of the "Celestial Empire" the *way of the Lord more perfectly*; and where is the Baptist that in such an enterprise is not willing this day to *consecrate his service to the Lord*?

In conclusion, allow me to advert to one other topic—though last not least—the *necessity of prayer*. It is a pleasing reflection, that, in the operations of this Society, we have not taken a single step without imploring the Divine blessing. In all the meetings of the Society, the Board of Managers, and their several Committees, prayer is offered; and we feel it to be a delightful privilege to belong to a Bible Society whose members can all cordially unite in public supplications at the throne of grace, and there with fervor cry—

Lord, send thy word, and let it fly, arm'd with thy Spirit's power,  
Then thousands will confess its sway, and bless the saving hour.

About to enter upon the duties and responsibilities of a new year, we hear the Bible say to us, "It is not in man that walketh to direct his steps." We desire more sensibly than ever to realize our own weakness, and our constant need of Heavenly guidance. We entreat you, therefore, beloved friends and co-adjutors in the Bible cause, in your daily orisons, *remember your Board of Managers*. Yes—we "beseech you for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with us, in your prayers to God for us," that we may be made wise master builders, to lay a foundation for Bible operations so broad and deep, that our successors may safely build thereon, until the WORLD SHALL BE FILLED WITH THE KNOWLEDGE OF THE LORD!

The Corresponding Secretary, Charles G. Sommers, of New-York, then read an abstract of the Annual Report of the Board of Managers.

## **R E P O R T.**

---

**THE** Board of Managers, in presenting their Annual Report, are grateful to God for the favours which have continued to advance the prosperity of the American and Foreign Bible Society, during the past year.

In performing the duties assigned them, they have experienced great pleasure in the reflection, that this is an enterprise in which, not only Baptists, but christians of all denominations may meet on consecrated ground, and unite in promoting the kingdom of their Redeemer.

The volume which they distribute contains nothing but the truth, flowing from a sacred fountain, the streams whereof shall make glad the nations of the earth. The simple majesty of such a cause should at once disarm opposition, silence every objection, and quicken the most tardy.

Your Board of Managers hope, that the minds of brethren now connected with other denominations, will be drawn to a prayerful consideration of the circumstances which led to the formation of the American and Foreign Bible Society.

The necessity for such an institution in addition to previously existing Bible Societies, admits not of a reasonable doubt. If the population of the globe be estimated at 900,000,000, then, the rate at which Bibles have been circulated during the past twenty-six years, would require upwards of four thousand years before every member of the human family could be furnished with a copy of the sacred writings. A view of facts like this, induced a few pious ministers in Paris to form the French and Foreign Bible Society, several years after the formation of the Paris Bible Society.—The same opinions, and a strong desire to circulate the most faithful versions of the scriptures, gave rise to the separate action of the Edinburgh Bible Society, although the British and

Foreign Bible Society had been about fourteen years engaged in the work of Bible distribution. Since that event, the labours and usefulness of the Edinburgh Society have been greatly increased. As a denomination, therefore, we deserve no censure, by the formation of the American and Foreign Bible Society, which does not equally apply to the Edinburgh, and to the French and Foreign Bible Society.

It has been frequently insinuated, that our chief concern was to contend for the translation of the word *baptizo*; but, this certainly is not our main design. Although we believe that this, like every other word in the Bible, ought to be faithfully translated; yet, as Baptists, we are contending for a *great principle*, viz. that the whole of God's word should be *faithfully translated*, and given to all mankind.

Against this important principle, the resolution of the American Bible Society is particularly directed; and that is the reason why we have, as a denomination, protested against their proceedings, and formed a separate organization to meet the exigency.

That it is the determination of Baptists, faithfully to translate the whole Bible; and on the other hand, that the American Bible Society has passed a resolution which veils a part of that Bible in the obscurity of a language unknown to the heathen, will be apparent to every impartial reader of the following resolutions:

*Resolution of the Board of Managers of the American Bible Society, passed 17th February, 1836.*

*"Resolved, That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures, in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all religious denominations represented in this Society, can consistently use and circulate said versions in their several schools and communities."*

*Resolution of the American Baptist Board of Foreign Missions, passed in April, 1833.*

*"Resolved. That all the Missionaries of the Board, who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavour, by earnest prayer, and diligent study, to ascertain the exact meaning of the original text; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible, will permit; and to transfer no words which are capable of being literally translated."*

The first, is a resolution passed by the American Bible Society, virtually concealing a part of the Holy Scriptures. The second, a resolution passed by the Baptists, on the contrary, gives special instructions to their Missionaries to pray for the

direction of the Holy Spirit, and to give to the heathen a *faithful* translation of every word in the Bible. With these *facts* before them, let Christians of every denomination prayerfully inquire : Which of these societies is entitled to our patronage ?

No Christian would be willing to strike out *one word* of the divine revelation. But so far as the heathen are concerned, is there any difference between striking out that *one word*, or printing it in a language which the reader does not understand ?

Upon this point, your Board of Managers can most cordially adopt the language of the Hon. Jno. Cotton Smith, President of the American Bible Society, in the annual address before that society in May, 1837.—“He who is employed in transferring the messages of Heaven from their originals to another language, is bound to exercise the same accuracy and fidelity in rendering, that the inspired penmen were in recording, the communications of the Most High.”—To this may be added the equally scriptural opinions of the Rev. Mr. Calhoun, Agent of the American Bible Society, now in Greece. Speaking of the Greek Church, he remarks :—“They hear the Scriptures, indeed, occasionally, in their churches, but they hear them in an *unknown* tongue. What a cunning device of the great adversary has this been, to *shut out the light of truth, by locking up God’s holy word in a dead language*. Never could these churches have become what they have become, *dead branches*, had the Scriptures been read in a tongue that could be understood.”—In another place Mr. Calhoun says, “In order to true devotion, there must be a distinct perception of the truth ; the language in which it is uttered, must be *intelligible*.”—This is all that the Baptists have ever demanded !

More than forty years have elapsed since Baptist Missionaries in the East, commenced the great work of publishing the sacred writings. At a single station, on the banks of the Hoogly, translations into several languages were completed about ten years before the British and Foreign Bible Society came into existence ; and the same important work is at present carried forward with great success in regions beyond the Ganges. Yes, Hindoos, Burmans, Talings, Karens, and Chinamen, are now reading, “*in their own*

*tongues, the wonderful works of God."* In regard to the Chinese, we have the united testimony of the learned, that there has not been given to them a better version of the Bible than that which was commenced in 1806, and has since been completed by Dr. Marshman, the celebrated author of the *Clavis Sinica*.\*

With the exception of the Persian, and a few others, all the first translations of the Scriptures into Eastern languages, were made by Baptist Missionaries; comprehending the languages of more than half the population of the world. It is particularly gratifying that the whole of this work has been executed upon a principle which commends itself to the heart of every Christian. They prayed and laboured to find out the true meaning of every word in the Bible; and then they prayed and laboured to express the meaning of every word in the Bible. *How could conscientious men proceed upon any other principle?* In what other way could the Missionaries be faithful to the heathen, to their own consciences, to posterity, to God? Surely no Christian will say, that they were wrong in praying to be taught the meaning of every part of the living Oracles; nor, that when they were satisfied beyond all reasonable doubt, they ought not to have expressed that meaning in the appropriate words of the languages into which their versions were made.

#### UNION IS STRENGTH.

At no former period has the truth of this axiom demanded a more careful consideration in its application to the Baptist denomination. Engaged as we are in an enterprise which will affect the moral interests of the whole world; duty to God, and the destitute condition of millions, impel us to undivided exertion in sending the inspired pages to every tribe and people under the whole heaven, until "like a flood of glory," the knowledge of Christ shall cover the earth as the waters cover the sea. With this as *the only object* of our Society, the Board earnestly solicit the co-operation of their brethren.

Since the last Anniversary, your Board of Managers have been greatly encouraged by the increasing

## UNANIMITY OF BAPTISTS IN THE BIBLE CAUSE.

Communications received by the Corresponding Secretary, from Baptist *State Conventions*, and from numerous *Associations, Churches, and individuals* in each State, satisfactorily demonstrate the correctness of this opinion.—Universally independent in principle, we rejoice in the belief, that Baptists ever will be united in action, when called to defend or to distribute the Bible ; the charter of their common salvation.

The American and Foreign Bible Society continues to receive the highest commendation from every quarter ; and we are happy to add, in numerous instances, from those who still adhere to other denominations.

## MAINE.

Says a venerable minister in Maine : “ We see no propriety in limiting the efforts of the American and Foreign Bible Society to heathen nations. It rejoices our hearts to notice the unanimity of our churches upon the subject of giving the Bible faithfully and fully translated to the whole world. We view it as a singular providence of God, that the American Bible Society should be suffered to take the course they lately have, for by it we, as a denomination, are taught our duty, which otherwise we might have been slow to learn.”

## NEW HAMPSHIRE.

A correspondent in New Hampshire remarks : “ At the last meeting of our Bible Society, we appropriated about \$600 to the American and Foreign Bible Society. Eighteen of our ministers have been made Life Members. I look upon your society, under God, as the most promising instrument for the world’s conversion, now in existence.”

“ Our whole denomination in New Hampshire,” says another, is in favour of the American and Foreign Bible Society ; and a large majority are in favour of, *no restrictions*.

## VERMONT.

A brother in Vermont writes : “ At the Convention of this State, in October last, a Bible Society auxiliary to the American and Foreign Bible Society, was unanimously formed, and a resolution adopted in favour of, *unrestricted operations*.

## MASSACHUSETTS.

Westfield Baptist Association.—*Resolved*, That in view of the providence of God, by which a large portion of the world is made dependent on the Baptist denomination in the United States, for a supply of the Holy Scriptures, we heartily approve of the formation of the American and Foreign Bible Society, and recommend it to the liberal patronage of the churches, and benevolent individuals in the bounds of the Association.

That we recommend the formation of a Bible Society, in the county of Hamden, auxiliary to the American and Foreign Bible Society, including also, all the churches of this Association.

The Wendell, the Franklin County, and other Baptist Associations in Massachusetts, have expressed similar sentiments.

Says a respectable minister in Massachusetts: "I cannot refrain, in closing this letter, from renewing the expression of our high gratification, in view of the efficiency of your society in the great work of disseminating the Word of God."

## RHODE ISLAND.

At the meeting of the Taunton Baptist Association in October last, it was unanimously

*Resolved*, That this Association most heartily rejoices in the recent organization of the "American and Foreign Bible Society,"—that we decidedly approve both its *name* and its *object*; and believe that no limitation should be given to the sphere of its operations, except what may be imposed by the wisdom and discretion of its Board of Managers.

## CONNECTICUT.

The following is from the Report of the Committee on translation and distribution of the Sacred Scriptures, adopted by the Connecticut Baptist State Convention.

*Resolved*, That this Convention approve the decision of the Baptist Convention, held in Philadelphia in April last, with respect to the formation of a distinct society for Bible distribution, especially in foreign lands.



*Resolved*, That it is our decided opinion, that the society should confine itself to *no local and limited sphere of action*, but that its *field ought emphatically to be the world*.

*Resolved*, That it comports with the dignity and strength of the Baptist denomination, "to attempt great things, to expect great things," and so to *construct*, as well as to *denominate* the new society, as to render it competent not only to send the word of God to the heathen world, but if providence should so direct, to distribute it *in our own country*.

Says the pastor of a church in Connecticut: "At a recent meeting, we unanimously passed the following resolution—

*Resolved*, That in the opinion of this church, the American and Foreign Bible Society should be left *untrammelled* by any thing in its constitution, in giving the *whole Bible* to the whole world. We rejoice in the prosperity with which the Lord continues to favour you."

#### NEW-YORK.

New-York State Convention.—At the meeting of this large and efficient Convention in October last, one hundred and forty-one delegates, besides visiting brethren, were present. After a free and full discussion of the nature and objects of the American and Foreign Bible Society, all who were in favour of the following resolution, were requested to rise—whereupon, in the language of a brother who witnessed that impressive scene, the whole convention, and indeed all in the house rose, and unanimously

*Resolved*, That in view of the moral degradation of the heathen, as connected with their present and future destinies, we deeply feel the obligations which rest upon us, as a denomination, to employ every exertion which comes within the range of human efforts, to give them, without unnecessary delay, the *uncorrupted* and *unsuppressed* word of life; and in the judgment of this convention, the whole world, and nothing short of the whole world, must be considered the appropriate field in which the American and Foreign Bible Society should labour, until, like the revered Judson, they are permitted to kneel before the God of the Bible, and say, as they place the last copy, in the hand of the last destitute

child of Adam, "Thanks be unto God, we can now say we have attained."

#### NEW-JERSEY.

The following is an extract from the resolutions adopted by the N. Jersey Baptist State Convention, in November last.

Whereas, the American Bible Society, at its annual meeting in 1836, did refuse to appropriate any part of its funds to assist the Baptists in giving the Bible faithfully translated to the perishing millions of India and Burmah, we believe that a distinct organization for printing and circulating the Sacred Scriptures was imperatively demanded, and it is therefore

*Resolved*, That the New-Jersey Baptist State Convention, regards the formation of the American and Foreign Bible Society, as an auspicious event in Divine Providence, peculiarly calculated, with the blessing of Heaven, to secure the correct translation and universal diffusion of the inspired volume, until every inhabitant of this revolted world shall read, *in his own tongue*, the wonderful works of God.

*Resolved*, That this Convention approves of the name and the objects of the Am. and For. Bible Society, and cherishing as we do, entire confidence in the prudence and piety of those to whom the management of its affairs is more immediately committed; we unite with numerous associations, churches, and other bodies, who have already expressed their opinion, in the belief that the society should be unfettered in its operations, and that it is their imperative duty to distribute the Sacred Scriptures to the greatest possible extent.

#### PENNSYLVANIA.

130th Anniversary of the Philadelphia Baptist Association.

Whereas the translation and diffusion of the Sacred Scriptures, among all the nations of the earth, while it requires the vigorous co-operation of all the friends of the Saviour, has in the providence of God become the peculiar privilege and duty of the Baptist denomination, and whereas the American and Foreign Bible Society has been organized for the accomplishment of this most important object, therefore

*Resolved*, That this Association entirely approve the name,

the nature, and the contemplated labours of the American and Foreign Bible Society, and while it is hoped that all the churches, composing this body, will liberally contribute for the support of this noble institution, we hereby express our opinion, that it should embrace the entire world as the appropriate field of its future labours, and every kindred, language, and people, whether in this or other lands, as the objects of its benign regard.

And we also express the confident hope, that this society will be so guided by sound wisdom and discretion, as to preserve the eye and heart of our now awakening communities to the prominent regard of the wants of the destitute heathen, thus securing, as we trust, increasing unanimity among all true hearted Baptists in its support.

*First Baptist Church, Philadelphia.*

Whereas, the Bible Convention which held its sessions in this place, in April, 1837, organized a Bible Society, denominated the "A. and F. B. S.," under the auspices of the Baptist denomination; and whereas, the said Convention adopted a resolution requesting that the views of the denomination might be expressed in reference to the duty of the said society engaging in the work of home distribution, and that the said expression might be communicated to the society at its first annual meeting to be held in April, 1838; and whereas this Church takes a lively interest in whatever has a tendency to disseminate the Bible, therefore

*Resolved,* That this Church approves of the organization of the American and Foreign Bible Society.

*Resolved,* That in the opinion of this Church, it is the duty of said Society to engage in the work of home distribution, (provided that it be the version now in use.)

*Resolved,* That the Society be invited to celebrate its next Annual Meeting with us.

DELAWARE.

At a meeting of the Delaware and Foreign Bible Society on the 20th instant, Rev. C. W. Denison and W. G. Jones were appointed as delegates to the anniversary meeting of the parent society; when it was

**Resolved**, That the delegates be instructed to vote in favour of **HOME** distribution, subject to such limitations and restrictions as the parent Board may judge expedient.

#### MARYLAND.

**Maryland Baptist Union Association.**—The second meeting of this influential body met at the Union Meeting House, Baltimore county, October 19, 1837. It was unanimously

**Resolved**, That we are highly gratified at the organization and prospects of the American and Foreign Bible Society; that in our opinion the said society ought to operate on the broad principle, that "the field is the world;" that the signs of the times demand of us as a denomination, united, vigorous, and constant effort to give to the nations of the earth, the words of eternal life.

#### DISTRICT OF COLUMBIA.

At the Annual Meeting of the Washington Bible Society, held in the city of Washington, on the 13th day of April, 1838, the following resolution was unanimously adopted:

**Resolved**, That the "Washington Bible Society, Auxiliary to the American and Foreign Bible Society," while it heartily approves, and pledges its cordial co-operation to the philanthropic effort of circulating the Sacred Scriptures among the benighted nations of other climes, and urges its prosecution with an energy and zeal commensurate with the magnitude of the enterprise, and the glorious results which will assuredly follow, do earnestly recommend the parent society to engage in the *home distribution* of the word of Truth.

#### VIRGINIA.

**Virginia and Foreign Baptist Bible Society.**—This Society celebrated its anniversary in the meeting-house of the First Baptist Church, Richmond, June 6th 1837. The President, Col. Alexander Fleet, in the chair. An interesting report was read by brother Ryland, after which, the following resolutions were passed, with a unanimity of sentiment and ardour of feeling, which evinced the determination of the brethren to labour efficiently in the Bible cause.

**Resolved**, That we cordially approve the formation of the American and Foreign Bible Society, by the Bible Convention which met in Philadelphia, April 26, 1837, and that this society become auxiliary to that institution.

**Resolved**, That seventeen delegates be appointed to attend the anniversary meeting of the American and Foreign Bible Society the last week in April, 1838, and that they be instructed to recommend to the society to engage in the work of Home as well as Foreign distribution.

At a meeting of the Accomack Bible Society, it was unanimously

**Resolved**, That in our opinion the American and Foreign Bible Society should embrace, as their field of labour, the whole world.

#### NORTH CAROLINA.

At the last meeting of the North Carolina State Convention, several resolutions were passed, approving the formation of the American and Foreign Bible Society, and recommending HOME as well as foreign distribution.

#### SOUTH CAROLINA.

From *South Carolina* a brother writes to inform us, that "The Society Hill Bible Society (formerly one of the A. B. S. auxiliaries) has become auxiliary to the American and Foreign Bible Society, and that it also approves of *home* distribution."

"*The South Carolina Baptist State Convention*," says another minister "has unanimously expressed their approbation of the A. and F. B. S., and agreed to leave the subject of home distribution to the wisdom and prudence of the society itself. Courage, my dear brother! "The Lord of Hosts is with us, the God of Jacob is our refuge." The denomination, and the public generally will sustain you. I have travelled considerably through *Georgia* and *S. Carolina* during the present fall and winter, and I have not met one baptist minister, or private member, who expressed any other than the most cordial feelings towards the A. & F. B. S.,

and a wish that in relation to home distribution, it should be left to its own discretion—untrammelled.

#### GEORGIA.

At a meeting of the friends of the Bible, in Talbotton, Ga. March 4th, 1838, a society was formed, auxiliary to the A. and F. B. S. On motion

*Resolved*, That we highly approve of the prompt measures adopted by the Baptist denomination in resisting the illiberal and unconstitutional course pursued by the managers of the American Bible Society, in refusing aid to baptist missionaries who had faithfully translated the whole word of God, and at the same time appropriating money for the circulation of versions of the Scriptures, which obscured a part of God's word, by giving it in a language not understood by the natives.

*Resolved*, That we approve of the resolution of the American and Foreign Bible Society to give to all nations the pure word of God, without addition or diminution, alteration or concealment of one of God's words.

*Resolved*, That the American and Foreign Bible Society should be untrammelled and unfettered in its operations, taking the whole world for its field, and prosecuting *home* as well as foreign distribution.

*Resolved*, That we recommend that a resolution be adopted by the Baptist State Convention, (at its next session,) providing that hereafter, all moneys contributed to its funds for the translation and circulation of the Bible, be transmitted to the Treasurer of the American and Foreign Bible Society; and that we appoint William Carey Crane and Dr. E. E. Moyer as our delegates to the Convention, to request the passage of such a resolution.

#### TENNESSEE.

A minister in Tennessee wrote in February last: "The Baptists here believe that the word *baptizo* means to dip, to plunge, to immerse; and that it should be so explained in all lands wherever the Bible is read.

## KENTUCKY.

The following is an extract from the "Baptist Banner," on the question of "home distribution," "unfettered operation," &c.—From documents in our possession, and the opinions of very judicious brethren, who are intimately acquainted with the opinions of Baptists in Kentucky, we presume the following sentiments to be generally entertained throughout that State, and indeed throughout the whole South and West.

"In short, and in a few words, we would have the Baptists engage in home distribution, and we would have the American and Foreign Bible Society unfettered in its operations: if it or its auxiliaries see a necessity for engaging in home distribution, let them supply themselves with Bibles for that purpose from the American Bible Society, if they can; if they cannot, let them make arrangements for printing them."

On the 2d Saturday in July, the Green River Bible Society, (Kentucky,) auxiliary to the A. and F. B. S., held its first annual meeting, when it was unanimously

*Resolved*, "That the American and Foreign Bible Society, should be *untrammelled* and *unfettered* in its operations—and that our Secretary write immediately to the Secretary of that Society, setting forth the views of this."

"In addition to this, (the Secretary remarks,) I would state, that the people amongst whom I labour, and indeed so far as my acquaintance extends in this state, seem to have but one voice among them upon this subject."

## OHIO.

The Meigs creek, and other Baptist Associations in Ohio, have passed resolutions similar to the following, which was adopted at a meeting of the Portage Baptist Association in September last.

"*Resolved*, That this Association highly approve of the American and Foreign Bible Society, for the purpose of giving entire, and without restriction or limitation, *the oracles of God to the whole population of the globe*, in every language under heaven, *faithfully translated*; and as soon as circumstances in God's providence will permit."

## ILLINOIS.

**From the Minutes of the third Anniversary of the Blue River Baptist Association, Griggsville, Pike county, Ill.**

The committee recommend adopting the following preamble and resolution.

Whereas, in the providence of God, Baptists have been instrumental in translating the Scriptures into languages spoken by a very large portion of the population of the earth, the correctness of which has been acknowledged by learned men of different denominations, which versions have been rejected from the patronage of the British and Foreign Bible Society, and the American Bible Society ;—and whereas our Baptist brethren in the old states, have formed a Bible Society to aid in printing and circulating these translations amongst *the nations* of the earth, called the “American and Foreign Bible Society ;”—Therefore, this Association recommend to the churches, in imitation of the Griggsville church, to form societies to aid that Society in the great and good work of supplying the inhabitants of *the world* with the word of God, in their own tongues. After an interesting discussion it was unanimously adopted. Similar communications have been received from the “Northern District Association,” the “Springfield Association,” and other bodies in Illinois.

## MICHIGAN.

The Baptist Convention of the State of Michigan, unanimously passed the following resolutions at their annual meeting in September.

*Resolved*, That this Convention highly approve of the recent formation of the American and Foreign Bible Society, and devoutly hope that our churches will act as unitedly and efficiently in its support, as they have spoken plainly and decidedly in its approval and defence.

*Resolved*, That in answer to the inquiries of the American and Foreign Bible Society ; they should, in our view, be left *untrammelled by any thing in the constitution, in giving the whole Bible to the whole world.*



## MISSISSIPPI.

**The Mississippi Baptist State Convention.—Unanimously Resolved,** That it is the sense of this body, that the Am. and For. Bible Society should be left free and unfettered in its operations—at perfect liberty to distribute the sacred oracles wherever God in his providence may open a door.

## ALABAMA.

The Alabama Bible Society, the Cranty Creek Bible Society, and other bodies in Alabama, sent as their delegate to the annual meeting of the American and Foreign Bible Society, Rev. Alva Woods, D. D. As a member of the "Committee appointed to ascertain the views of the denomination in the United States, as to the duty of the Society to engage in the work of *home* distribution," Dr. Woods stated, that as far as his knowledge extended, the Baptists in Alabama believe it to be the duty of the A. and F. B. S. to engage in the work of *home* as well as foreign distribution.

## LOUISIANA.

On the second Sabbath in May last, a Bible Society was formed in the town of Clinton, in the State of Louisiana. The Society and Board were organized on the following resolution, offered by H. D. F. Roberts.

**Resolved,** That we deem it expedient to form a society at Clinton, E. Feliciana, La., auxiliary to the "American and Foreign Bible Society."

After the society was formed, the following resolution was offered by brother Smith, and unanimously adopted, viz. :

**Resolved,** That we highly approve of the prompt and decisive measures adopted by the Baptist denomination ; in organizing the American and Foreign Bible Society, in resisting the unconstitutional, and unkind course pursued by the American Bible Society in regard to the denomination, and in resolving to give to all nations the pure Word of God, without addition or diminution, alteration or concealment of one of God's words.

## ARKANSAS.

Spring River Baptist Association:—*Resolved*, That we correspond by letter with the American and Foreign Bible Society, and we unanimously agree to request said society (as far as their means will permit) to furnish these United States, as well as other nations, with a pure translation from the original Hebrew and Greek of the Holy Scriptures.

The Baptists of Arkansas, favourable to missions, have but one voice on this momentous subject. They believe the time has fully come, and that *eternal truth* speaks to the denomination in language not to be disregarded, that the world, yea! the whole world, should have a *literal* translation of the Bible.

The above are only a few extracts from numerous similar documents in the possession of the Board. They cannot avoid the conclusion, that the finger of providence, and the voice of the denomination are pointing out the way, and directing them to go forward. If God should graciously incline the hearts of his people to furnish means, may we not say of the world, what the man of God said of Canaan:—  
“We are well able to go up and possess the land.”

## “THE FIELD IS THE WORLD.”

This is the declaration of the Saviour, and his words have reverberated through every part of the land. Nor can we believe that Baptists will ever suppose that they have performed their duty to God, until the simple truth, as it is in Jesus, shall have spread from pole to pole.

The Board of Managers see an inviting field opening before them. Communications from all our Missionaries, (some of which will be found in the Appendix,) as well as from every state in the Union, call for the vigorous and persevering efforts of the A. and F. B. S.

The whole of Asia demands the particular attention of this society. \$7500 have been appropriated to aid in printing the Sacred Scriptures in China. In the great celestial empire, and the numerous islands of the Eastern Archipelago, comprehending in all, not far from *four hundred and fifty*

*millions of souls*, we behold a vast territory, covered with pagan darkness, but now, in the providence of God, accessible to the heralds of the cross. One of our own missionaries now in that part of the great field, assures us, that as fast as they can print them, Bibles may be distributed to eager multitudes, even in the vicinity of heathen temples. Another missionary at Rhio, near Singapore, says: "A new temple for idols has recently been erected in this place. On the day appointed for its dedication, a multitude assembled to present their offerings at the altar. But, by the grace of God, I was enabled to enter into the temple with a copy of the glorious New Testament in my hand, from which I preached unto them the way of salvation by Jesus Christ. They suspended their ceremonies, and gave heed to the things that were spoken."

The Board cannot refrain from expressing their deep solicitude on behalf of China, when they contemplate the appalling moral destitution, compared with the small amount of means at present employed for the spiritual benefit of a nation, millions of whom must inevitably perish ere they can be invited to come to the Saviour. Two presses have been put in charge of an American printer, with native assistants, together with founts of type in the Siamese and Chinese languages, and other requisite apparatus. An edition of 1500 copies of the Gospel by Mathew, in Siamese, translated by Mr. Jones, was printed at Singapore as early as 1835, to which a version of the Acts of the Apostles, in an edition of 3000 copies, was added in 1836 from the press at Bankok.

The New Testament, in the Shyan or Tai language, has for sometime been in a course of translation by brother Brown, at Sadiya, and the same brother, assisted by an experienced printer, has commenced the publication of an Asameese version of the Parables of Christ, originally translated by Dr. Carey, and subsequently revised by brother Brown. Select portions of the Chinese Scriptures will be printed during the current year. But, all the missionaries of every denomination now labouring for the salvation of Chinamen, do not furnish more than one teacher for every nine millions of souls. From all the presses now in operation, if we may

judge from the amount of their issues in by-gone years, not more than one out of every one hundred and fifty of these idolaters, could, during the current year, be furnished with a single leaf of the Bible. Surely, then, the churches will not be surprised that, with such facts before them, the Board of Managers feel anxious to be put in possession of more ample means for printing and distributing the Holy Volume in a land covered with the shadow of death; especially, since great facilities are now afforded by the labours of Mr. Pauthier, of Paris, in the preparation of metallic types, embracing the whole of the 30,000 characters, not obsolete, as found in the imperial dictionary of Kang Hi, the acknowledged standard of the Chinese language.

This great improvement will enable the society to stereotype the sacred scriptures, and furnish them at a reduced price and of superior quality.

To all the friends of Christ we would say—in your morning and evening devotions remember China—when you enter the closet, or the public sanctuary, pray for China—and when in the enjoyment of your multiform spiritual and temporal blessings, you think of the question: “How much owest thou my Lord,”—then remember poor, degraded China, with her millions perishing in sin; and let your prayers and your alms come up together, as a memorial before God.

From Burmah, with her millions, now accessible to us as a denomination, divine providence calls, in a voice too audible to be unheard, and too intelligible to be misunderstood. It is indeed, a lamentable fact, that the lips of missionaries cannot, as yet, proclaim the glad tidings to the multitudes of that populous region; but *they may all be reached by the appliances of the press*, that modern gift of tongues.

A volume might be compiled from the journals of our devoted missionaries, showing that with the divine blessing, men and means are all that are needed to extend the influence of the cross throughout the length and breadth of that benighted land.

In the Burman language a translation of the entire Bible was completed by brother Judson, in 1834, and an edition of about 5000 copies printed in 3 volumes, 8vo. of about 600

pages each. 3000 copies of the New Testament were printed as early as 1832, and a revised edition of 10,000 copies was put to press in 1836. Separate editions of portions of the Old and New Testament have also been printed; and in 1833 an edition of the Psalms was issued, and another of about 10,000 copies in 1836.

To these may be added the Taling or Pequan New Testament, advanced to 2d Corinthians in 1835, and the Gospels in Karen, both of which are probably completed, as brother Mason is almost exclusively devoted to the work. Printing presses with ample founts of type, and founderies for casting type into all the languages spoken from the Bay of Bengal to the western borders of China, are waiting for orders from the American Baptist Churches, to be kept in motion, until every family in Burmah, willing to receive it, shall possess a perfect copy of the Bible.

The recent political revolution in the Burman empire has terminated in favour of Thayawotte, whose favourable opinions encourage the hope that a liberal policy in respect to commercial intercourse with foreigners may be expected. From this change in the affairs of the nation, as well as from the great influence of Colonel Burney, the British resident, we may hope that Christian institutions will be unimpeded, at least in the British provinces, and that even the favour of the court may in some measure become subservient, although a cloud at present obscures our prospect.

In India, also, the Board have found a wide and promising field of labour. In Orissa alone, a population equal to that of Great Britain and Ireland, are in a measure prepared to receive the word of the Lord. From Vizagapatam to the Hoogly, and from the mouth of the Ganges to regions stretching more than a thousand miles into the interior of Northern India, where, until lately, the messengers of peace never trod; the A. and F. B. S. may now proclaim the tidings of salvation through the instrumentality of the Bible. But time would fail us to speak of the millions of Hindoos, Tamuls, Telogoos or Telingas, and other nations of India, to all of whom this society may impart the knowledge of Christ, if adequate funds are provided by the churches in America.

\$7,500 have been appropriated to assist in publishing Yates' excellent version of the Scriptures for the Hindoos, and in other languages in Central India. A recent communication from Bengal assures us, that any amount which we are able to bestow for that object, may be immediately employed in distributing the bread of life to perishing multitudes.

Rev. Amos Sutton, Baptist missionary in Orissa, remarks: "I need not tell you how much the life-saving word is needed in this land of darkness and the shadow of death. I have just returned from the annual festival of Juggernaut, distant from Cuttuck about 50 miles, and though it was the thinnest attended of any similar festival I have seen, yet there were probably not less than 100,000 immortal beings prostrated before that bloody Moloch. But we had not a single Gospel to bestow upon them—nothing of the Scriptures but a few bound Testaments and a collection of passages from the whole Bible printed as a tract. I laboured hard to get an edition of Mathew printed off in time, but sickness and the loss of types prevented its accomplishment. I leave it with your Committee to determine, when looking over the waste places of the earth, whether Orissa does not demand their aid. We distribute a great many portions of Scripture in a variety of languages: these we can usually obtain from Calcutta: but Orissa is the language of the province."

A letter has been received from Rev. Mr. Yates of Calcutta, accompanying a beautiful copy of the Bengalee New Testament, 500 copies of which were printed for the American and Foreign Bible Society. He remarks: "You will find a wide field before you in this country, as we have no doubt, if life is spared, in the number and quality of versions of the New Testament, of being able to keep on an equality with the Bible Society, though they receive contributions from all denominations except ourselves. The extent of the copies of these versions *printed* must depend upon the amount contributed."

The aid of the A. and F. B. S. is also demanded in Africa, where 100,000,000 of our race are living without God and without hope in the world. In Greece, too, where our distinctive sentiments will be appreciated by every reader of a correct copy of

the Bible ; God has in his providence opened a door for this society at Patras, which we believe will never be closed. Russia, with her 60,000,000, who acknowledge no baptism but immersion, is also a field which demands the culture of the A. and F. B. S.—From Norway, Sweden, Denmark, and Germany, also, have we been cheered by tidings of the spreading light of truth. A few extracts from the letters of brother Oncken, who resides in Hamburg, will show not only what has been done and suffered during the past year, but the imperious necessity for future and greater exertions.

#### GERMANY AN APPROPRIATE FIELD FOR BAPTISTS.

In August, 1837, brother Oncken writes: "I meet with much opposition, but I hope God is about to effect something good and glorious for this country. We need not fear as long as we keep close to the word of God, and pray for the life-giving spirit in our own souls. You will rejoice to hear that in May last, a Baptist church was formed in Berlin." At another time, he writes: "I beg you will present my warmest thanks to the Board of the A. and F. B. S. for their first donation of \$500 to the cause of pure scripture circulation in this country. I have distributed during the last 8 years upwards of 22,000 New Testaments. These are particularly acceptable to soldiers and travelling journeymen, (Handwerksburshen,) but I want Bibles for families and schools.

There is such lamentable ignorance in this country, as to what is and what is not the word of God, that the Apocryphal books are read with the same authority as the books of Holy Writ. There are parts of Germany where, out of 400 preachers, not 20 can be said to preach the Gospel of Jesus Christ. I have travelled much in this country, but have not met with more than 10 or 12 families who were in the habit of reading the Scriptures at family worship. Tears gush from my eyes while I write it: the great bulk of the people are totally ignorant of the way of salvation. I converse with people in the city and in the country, on the high ways and in the fields; and when I put the simple question: which is the way of salvation? or: how do you expect to be saved? The answer is: I do not know. This a man told me in the

garden in which I am now writing these lines. Others tell me, "When I die—If I behave myself well"—"I have a good heart," &c. But not in one instance out of a hundred is the answer given: through faith in the Son of God. O my brethren, can we let them perish for want of the Bible—God forbid! It is true there is not so much novelty in giving a Bible to a heathen in Germany, as in India or Burmah. But shall novelty be the moving spring of Christian zeal and benevolence? The soul of a sinner in Germany is of equal worth with the soul of a sinner in China. Besides, we have easy access to my countrymen; the churches of our denomination at Oldenburgh, Hamburg and Berlin, and also many other dear brethren are ready to assist us. Let us therefore be up and doing, no time is to be lost—the present opportunity is favourable—how long it may last, none can tell.

In closing, I cannot but express my joy at the happy termination of the meeting in Philadelphia in the formation of the A. and F. B. S. I am no prophet, neither the son of a prophet, but this is my firm conviction, that if our ministers and people in America are prayerful, unanimous in the principle upon which the Society has been formed, and depend on the Lord in this work, it will prove to be one of the most glorious events as connected with the spread of the Gospel and the ultimate unity of believers that will be found in the history of the church."

In September last, brother Oncken again writes: "Praise waiteth for God in Zion! We have had a glorious day—long to be remembered; nine new members were received: The Lord is doing great things for us, whereof we are glad." At another time he says, "Our dear brethren will probably meet with much opposition; a storm seems gathering about our little bark. But Jesus lives to save, and I will not fear what man can do unto me. The baptism of some recent converts has made a great stir here. Complaints have been made to the senior of the Lutheran ministry, and he has called upon the magistrate at the head of the police, and requested him to put a stop to our meetings. But, thus far the thing has only tended to the furtherance of the Gospel. Our meetings are now more numerous attended than



before, and six new converts have decided to join the church."

If by the blessing of God upon the labours of our beloved brother, an appetite for the bread of life has been created, shall we refuse to supply their wants? If in that interesting land, Providence has opened for us a door of great usefulness, shall we neglect to enter it? With a population of 40,000,000, and Bibles in which the word baptizo and its cognates, are correctly translated, Germany as the centre of moral and literary influence to nearly the whole of Europe, presents a field for the labours of the A. and F. B. S. unsurpassed in any other part of the world.

#### HOME DISTRIBUTION.

Destitute as is the condition of many foreign nations, no one acquainted with facts, can doubt that our own beloved country is a field which this Society may cultivate with the prospect of an abundant harvest. Within the regions bounded by the Alleghany mountains and the Mississippi, the northern lakes and the gulf of Mexico, there exists a moral desolation, oppressive to the heart of every Christian.

What must be the state of our country when, in about 30 years, the present population shall have increased to not less than 30,000,000, if greater exertions than hitherto employed, are not made to give them the Bible? Probably not more than two-thirds of the population of the United States possess an entire copy of the Sacred Scriptures, while thousands of unenlightened emigrants are annually brought to our shores, the majority of whom must live and die ignorant of the way of salvation unless the friends of the Bible come up to the help of the Lord against the mighty.

Independent of the claims of the "far west," multitudes inhabiting the Atlantic states are yet under the dominion of sin. If therefore, we wish to secure the future prosperity of our existing religious and civil institutions, energetic measures should be immediately adopted, ere infidelity shall have rolled its waves over the length and breadth of our land.

The present is emphatically an age of free inquiry. The

humble cottager as well as the most opulent merchant looks to the press as a means of instruction and amusement. In no other nation is such power and responsibility placed in the hands of individuals. Here every man is one of the rulers of a mighty nation, and no power on earth can place a limit to his legitimate influence upon the destiny of this free and favoured country. If ignorant of the Bible, like a Bohon Upas planted in the garden of liberty, he will shed a withering influence over all around him. Thanks be to God, the catastrophe so much dreaded by many of the most enlightened may yet be averted, and the A. and F. B. S. is called upon by the providence of God to bear its part in this momentous work. Aided by the noble enterprise of the New England Baptist Sabbath School Union, and similar institutions about to be formed in other sections of the country, we may have access to every Baptist Sabbath School in the United States, and annually place thousands of New Testaments in the hands of our own dear children, and the youth committed to our charge.

It is an important consideration, that in the southern and western states, which will, probably within a few years give laws to the whole nation, *we* have greater facilities for circulating the Bible than all other denominations, because, there, Baptists are decidedly the majority. If our Home Mission Society is under obligations to traverse those destitute parts of our land and preach to them the gospel, is it not *our* appropriate work, to supply them with the Bible? Can it be the duty of American Baptists to send the Scriptures to foreign nations, and remain unmoved by compassion for their own countrymen. Shall we permit tens of thousands, bone of our bone, and flesh of our flesh, to perish at our doors for want of the bread of life? Besides, suppose the American Bible Society should be restricted to the foreign field—how long would that institution enjoy the patronage of the American public? No objection has been heard against *their* publishing the English Bible, why then should an interdict be laid upon the A. and F. B. S.? Surely it cannot be because Baptists have more confidence in the managers of a pedobaptist institution than in the integrity of their own brethren.

If the efforts of the A. and F. B. S. were to be limited to a foreign field, it would, in the history of Bible Societies, be an institution without a precedent—it would necessarily be feeble and inefficient, and who can doubt, that many would withhold their contributions, while the kindling zeal of thousands would thus be in danger of extinction.

But “the word of God is not bound.” Let the American and Foreign Bible Society be untrammelled by any restrictions—let it be what its name imports,—let it be a **BIBLE SOCIETY FOR THE WHOLE WORLD**, and our denomination will act together in the glorious work of giving a copy of the divine oracles to every accessible family upon the globe. The Board of Managers confidently believe that upon this plan, thousands who have always refused to act with the A. B. S. will co-operate with us, in disseminating “*the most faithful versions*” of the Scriptures among all nations.

If to the above, we take into the account, what in the opinion of competent judges will probably occur, viz., that the English language, which, from its copiousness and flexibility, is peculiarly fitted for *translation*, and as a medium of written and colloquial intercourse, will probably become the language of a large portion of the human family; who can reasonably doubt that the A. and F. B. S. should publish the English Bible, and as far as possible, distribute it wherever readers can be found.

When it is remembered that the commercial, political, and religious influence of Britain and America extends over five-eighths of the globe, and that the rising generation in every heathen land where missionaries are sent, discover great anxiety to acquire a knowledge of our tongue—and, that Baptist missionaries in India, Burmah, and other parts of the world, may distribute thousands of English Bibles among British residents, to American and English sailors and others; it is indeed a cheering thought, that this Society by engaging in Home distribution, will publish books that may be read, not only in our own land by generations yet unborn, but by our children’s children in distant regions of the earth.

## BIBLES DISTRIBUTED.

Although not more than two years have elapsed since the incipient organization of the Society, the Board of Managers have been enabled to assist in the publication and distribution of *the Bible, in seven languages*. It is a cause for devout thanksgiving to be permitted to add, that versions of the New Testament have been commenced by Baptist missionaries, in the Shawanoe, Delaware, Otoe, Creek, Choctaw, and Ojibwa languages. Portions of the first five have been printed at the Shawanoe mission press.

If from past favours we may judge of the designs of God in reference to this institution, will not the blessing of thousands ready to perish, come upon all who promote the objects of the A. and F. B. S.?

## APPROPRIATIONS.

Freely ye have received, freely give, is the injunction of our ascended Redeemer. The Board cherish unfeigned gratitude to God who has enabled them during the past year to respond to the calls of the destitute among the aborigines of our own land, and the millions of distant Asia.

At the meeting of the Board in June last, \$5,500 were appropriated for the printing and distribution of the Sacred Scriptures, viz.

To Rev. John G. Oncken of Hamburg, for printing and circulating the Bible in Germany.	\$500
To the Baptist missionaries at Calcutta, for the printing and distribution of the Scriptures in Bengalee, and other languages of India, at the discretion of the missionaries.	5,000
	<hr/>
	\$5,500
	<hr/>

At the meeting of the Board in August, it was further unanimously

*Resolved*, That after a careful examination of the actual moral destitution of the world, this Board feels great pleasure in being able to make an additional appropriation of \$5,000

for the printing and circulation of the holy volume in foreign languages; and that the amount be transmitted through the American Baptist Board of Foreign Missions, to be applied in the following manner:

For printing and circulating the Bible in China, .				\$1,500
do.	do.	do.	in Burmah, .	1,000
do.	do.	do.	in Shyan, .	1,000
do.	do.	do.	in Karen, .	1,000
do.	do.	do.	in Ojibwa, .	500
				<hr/>
				\$5,000

At a meeting of the Board in December last, they were again assisted by Divine Providence to grant to the Baptist General Convention of the United States, \$5,000, viz.:

For printing and circulating the Bible in China, .				\$2,000
do.	do.	do.	in Burmah, .	1,000
do.	the New Testament in Germany, .			2,000

The sum of \$15,500 have been appropriated since the meeting of the Society in April last. The whole amount appropriated for Bible translation and distribution during the two years of the Society's existence, is \$30,500; of which \$20,500 have been voted to the A. B. B. F. Missions.\*

The Board earnestly hope that the liberality of the churches will keep pace with the increasing demand. In proportion as the field of the Society's operations continues to expand, will be the necessity for resources far greater than have hitherto been employed. The Board confidently believe that the present is an important era in the history of the church, and that sacrifices and self-denying labours, greater than were required in former ages, are now demanded

\* Since the last annual meeting of the Society, the Board have again enjoyed the pleasure of promoting the objects of the General Convention by an additional appropriation of \$5,000. This sum is not included in the Treasurer's account now printed, and will therefore be embraced in the next annual Report. The whole amount contributed in aid of the Baptist General Convention, through the instrumentality of the American and Foreign Bible Society, is TWENTY-FIVE THOUSAND, FIVE HUNDRED DOLLARS.

of all who desire the prosperity of Messiah's kingdom. The rich out of their abundance, and the widow with her "two mites" are alike invited by the openings of Divine Providence to bring their offerings to the treasury of the Lord, accompanied by fervent and believing prayer for the blessing of God.

"There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

The following appropriate sentiments expressed at a Baptist Association in June last, are respectfully commended to the attention of the friends of the A. and F. B. S.

"*Resolved*, That since the Bible is a revelation of the divine purpose and method of redemption, our measures for doing good can never be more wise and safe than when they contemplate its dissemination.

*Resolved*, That it is the duty of the friends of the Bible cause, to increase their efforts for its success during the coming year."

#### AUXILIARIES.

Your Board of Managers have been greatly encouraged during the past year, by the amount of \$33,85-952, contributed for Bible translation, by Auxiliary Societies and individuals, notwithstanding the unprecedented pecuniary embarrassment.

29 Auxiliary Societies have been added to the previous number, making in all 98. Of these, 15 are County Societies; 3 State Conventions; 10 Associations; and 71 Churches who have, without exception, declared themselves in favour of *Home* as well as Foreign distribution.

#### IMPORTANCE OF COUNTY AUXILIARIES.

In promoting the interests of this Society, no other means are of greater importance than well organized Auxiliary Societies. These, to be efficient, should as far as practicable be *County Societies*. Although it is true that Associations and Churches may greatly advance the cause, yet as this is a great National Institution, consecrated to the moral interests of the whole world, it is not intended to be limited to the members of Baptist Churches. No: let the inhabitants of every county in our free states have a rallying point—

Bible Society of which every person willing to contribute may become a member.

Besides the cities on the Atlantic seaboard, there are in the United States many important inland cities and towns, where a Society may embrace several counties, and from one large depository, supply the surrounding population with Bibles; such as Cincinnati, Buffalo, Detroit, Chicago, Albany, Pittsburg, Wheeling, Lexington, Louisville, Natchez, and other similar places, in which the Board hope ere long, to hear that efficient Societies have been organized.

#### LIFE DIRECTORS AND MEMBERS.

There have been added during the past year 41 Life Directors, 176 Life members, making in all 92 Life Directors, and 420 Life members of the A. and F. B. S. "A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time."

#### QUARTERLY PAPERS.

The Board of Managers gratefully acknowledge the courtesy of those editors of public journals, who have unsolicited given publicity to some of the doings of this Society. But, the importance of an official periodical as the organ of the Society, must be apparent. By this means the Board have been enabled to announce to donors, the receipt of their contributions; to publish a list of Auxiliary Societies, Life Directors and members; and to spread before the Christian public, not only the sentiments of Baptists upon the subject of Bible translation and distribution, but the moral wants of the world, and whatever was particularly interesting in the Society's correspondence.

The first number of this paper, containing 8 pages, was published in January, 1837. It has since that time been issued quarterly, and as far as practicable, transmitted to Baptist churches and ministers throughout the land. The several numbers have, it is hoped, been found in some degree interesting; but the Board invite particular attention to the 5th and 6th numbers. In the first of these will be found "The resignation of several Baptist members of the Board of the American Bible Society." This document is

an able commentary upon those acts of the A. B. S. which led to the formation of a separate organization, and embraces a condensed and lucid explanation of the reasons which impelled the Baptist denomination to embark in the glorious enterprise of giving the Bible *faithfully translated* to all nations.

The 6th number of the quarterly paper contains a brief summary of the opinions of Baptists throughout the United States respecting the duty of the A. and F. B. S. to engage in the work of *Home distribution*. Particular regard is due to the opinions of the churches upon this subject, because they have been elicited by a special circular from the largest Convention of Baptists ever assembled in this country. The Board are happy to find that in no equivocal terms have the churches of our denomination declared their belief, that *the whole world* is the appropriate field of the A. and F. B. Society's operations.

Hitherto the quarterly paper has been unavoidably engrossed by subjects embracing the opinions of distant brethren as to the extent of the field; future numbers will, we trust, be employed in detailing the amount of work actually performed. Care will be taken to forward the paper to the churches, or to those ministers whose residence is known; it is therefore hoped that such as do not receive it, will give information of the fact to the Corresponding Secretary of the Society.

#### AGENCIES.

In executing the trust committed to them, the Board have been happy in being able to avail themselves of the agency of 3 experienced brethren during a part of the year.

While they deeply feel the importance of having a suitable number of competent agents, permanently devoted to the interests of this Society, the Board earnestly call the attention of the churches and of pious individuals to the practicability of promoting the Bible cause, by annual collections in their respective congregations, and by donations from individuals, unsolicited by the agents, and thus permitting them to devote their efforts in those places where spontaneous liberality may not be expected. To the pastors of churches do we particularly



appeal. We entreat them to adopt the earliest measures to form Auxiliary Societies in their respective congregations in every city, town, and village, and thus create a bond of union among the friends of the Bible, throughout the length and breadth of the land, to sustain by their prayers and by their liberality the sacred cause of Bible translation and distribution.

The Board of Managers also appeal to the churches. Especially let those who enjoy the stated preaching of the gospel, adopt measures to constitute their pastors, Directors or members for life of the A. and F. B. S. By this means they will confer upon their minister a token of Christian affection, and at the same time, greatly promote the cause of truth. Any member of the church or congregation may accomplish this important object by presenting to a few friends, a subscription paper like the following:—

Impressed with the belief, that it is our duty to aid in circulating the Bible faithfully translated, and desirous of manifesting our regard for our minister, Rev. ———, we agree to pay the sum affixed to our respective names, to constitute him a Life Director of the A. and F. B. S.

The following agents have been employed by the Society during the past year, viz :

Brother Edward Kingsford has laboured with great acceptance from April until January last, when he resigned his agency, to become the pastor of the Baptist church in Harrisburgh, Pennsylvania.

In September last, brother Archibald Maclay relinquished his long and faithful pastorate of the Baptist church in Mulberry street, New York, under the conviction that in the service of the Bible Society, Divine Providence has opened before him a field of paramount usefulness. The Board feel great pleasure in expressing their approbation of his untiring and judicious labours. A brother in the south says : " If the agency of brother Maclay had been attended with no other advantage, such have been the results of his truly evangelical preaching, in the conversion of sinners, and promoting the growth of piety in the souls of believers, that the benefits of his agency cannot be computed."

The labours of brother Maclay have been chiefly confined to a part of the southern and western states, where he has obtained in subscriptions and donations upwards of \$15,000. The subscriptions are generally from friends in the south and west, whose strong attachment to the cause of truth insures the future redemption of their pledges.

Brother Daniel Hascall has continued in the service of the Society since April last. He has laboured chiefly in the states of New York, Vermont, and a part of Massachusetts, where several County and other Societies auxiliary to the parent institution have been formed, and pledges of future contributions to the funds have been received.

At the request of brother Kingsford, a minister in the western part of New York performed a short tour of agency within the bounds of the Holland Purchase Yearly Meeting. By the brethren composing this body he was cordially received, and he remarks: "Resolutions were passed highly approving and warmly commending the claims of the A. and F. B. S. After which, the Holland Purchase Yearly Meeting Bible Society was formed, and every member of the meeting (so far as I could learn) became a member of the Society."

#### DONATIONS AND LEGACIES.

Mr. Stephen B. Munn, well known in this community as an enterprising and judicious merchant, after carefully examining the nature of our various benevolent institutions, was brought to the conclusion, that the American and Foreign Bible Society merited his special patronage. To this Society, having for *its single object*, to give to all mankind the whole Bible faithfully translated, Mr. Munn has granted the sum of EIGHT THOUSAND DOLLARS.

The Board of Managers welcome this expression of enlightened Christian liberality as a cheering indication of Divine approbation, and they confidently believe that when the object of the American and Foreign Bible Society shall be better understood, its claims will be generally appreciated, and, that many to whom God has granted the means, will be found willing to bestow their bounty upon an institution so

obviously engaged in promoting the *cause of God*, by diffusing the unmutilated pages of divine revelation.

The following extract from a letter on behalf of a small church consisting of seven baptized Indians who reside in the inhospitable regions of Lake Superior, will be read with pleasure by all who love the Saviour. Their pious zeal will not be disregarded by Him, who accepted "the widow's mite" when a larger offering was wanting.

"With this you will receive \$31 50 as a donation made by the Mission church under my care. We feel a deep interest in the prosperity of the A. and F. B. S. and hope that God will abundantly bless it, and crown the labours of his servants with success proportionate to the importance of the enterprise. May the benign influence of your Society be extensively felt even to the ends of the earth, and may God employ it as an agent in giving to all nations the pure and unadulterated word of Life."

The attention of those who may prefer to remember the Society in "their last will" is directed to the "form of a bequest" printed on the cover of this Report. But the Board of Managers would, with much deference, commend to all who pray for the prosperity of Zion, the example of Stephen B. Munn, who, resolving to act as his own Executor, has lately replenished the treasuries of several benevolent institutions by his munificence. "Bounty," says an able writer "is the most compendious way to plenty—as the five loaves were multiplied by division, and augmented by subtraction."

#### LIBRARY.

A well selected Library is of considerable importance to the interests of this Society, and it is therefore hoped that its friends will contribute copies of old versions of the Bible and such other books as they may think adapted to the wants of this institution. Several valuable donations have lately been made, among which the Board would mention 31 volumes, comprising copies of the various versions of the Sacred Scriptures published by the British Baptist Missionary Society, viz :

1 vol. 4to. Sungkrit historical books.	1 vol. 8vo. Mahratta poetical books.
4 " 8vo. Hindes Pentateuch, historical, poetical and prophetical books.	1 " " Ootkula poetical books.
1 vol. 8vo. Vikaneera Testament.	1 " " " prophetical books.
1 " " Assam " "	1 " " Bengalee New Testament.
1 " " Kunkuna. " "	1 " " " Pentateuch.
1 " " Mooltan. " "	1 " " " historical books.
1 " " Telinga. " "	1 " " " prophetical books.
1 " " Pushtoo. " "	1 " " Orissa Pentateuch.
1 " " Sungkrit prophetical books.	1 " " " historical books.
1 " " Mahratta Pentateuch.	1 " " " poetical books.
1 " " " historical books.	1 " " " prophets.
	1 " " " New Testament.
5 volumes, 8vo. Chinese Bible.	

To the above may be added, a complete set of the British and Foreign Bible Society's Reports, presented by the Rev J. O. Choules, of Buffalo, N. Y. These books are all substantially bound, and form the commencement of a Biblical Library which will, we trust, be speedily enlarged by the faithful labours of Baptist missionaries abroad, and the liberality of brethren in our own land.

#### CONCLUSION.

The Board of Managers are incompetent fully to express their gratitude to God for the success which has hitherto attended the labours of the A. and F. B. S. But they entreat the churches not to forget that more than twenty nations and tribes, embracing several hundred millions of our race, are dependent measurably, on the instrumentality of Baptists for a supply of the bread of life. O let them not perish for want, while we have enough, and to spare.

From the animating recollections of the past, the Board look forward with joyful anticipations to the future, confidently believing that the Lord has raised up this institution as a means of extending the knowledge of his glory, until it shall "cover the earth as the waters cover the sea." Then shall the morally dead in every clime arise to newness of life, and tidings be heard which will thrill every bosom in Christendom, and over which angels around the throne will rejoice.

The Board would call upon all who love our Lord Jesus Christ and pray for the coming of his kingdom, to remember in their supplications. the interests of the A. and F. B. S. And unto Him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever. Amen.

On motion of Rev. Abner Webb, missionary from Burmah, seconded by Rev. Howard Malcom, one of the Secretaries of the Baptist General Convention, it was unanimously

*Resolved*, That the Report, an abstract of which has now been read, be printed and circulated under the direction of the Board of Managers.

Mr. President, said Brother Webb, permit me, in presenting this resolution, to accompany it by a single remark ;—*On the adaptedness of the design of this Society to promote the happiness of the world.*

Its object is, to GIVE THE WORLD THE BIBLE. The whole plan of God's government is benevolent. The very threatenings of Mount Sinai are proclaimed with no other design than to make men good, that they may be happy. In pursuing, therefore, the benevolent designs of this Society, you are "workers together with God." The human heart is everywhere the same. However a heathen and a christian community may differ in mass, as individuals they are strikingly the same. *They* are not less sensible than *we*, of the requirements of morality, or of their violations of its principles. They all feel that they are sinners, and, that they need some way of escape from the consequences of sin. Hence, in Hindoostan, the hook and swing, the immolation on the funeral pile, the sacrifice of infants to Ganges, and all the cruelties of heathen rites. And hence, in Burmah, the numerous and expensive offerings to Gaudama and the priests. And the Bible, too, accompanied by the Spirit who indited it, produces the same effect on them as on us. In Burmah there are more than one thousand native christians, fruits equal to what ordinarily appear from the same amount of labour bestowed here. I will mention the effect of Bible truth on one individual. *Ko San-lone*, a native preacher in Rangoon, was often accused by his angry countrymen of being bribed to preach. No, he replied, I do not preach for money. I know my countrymen despise me for preaching this religion. I once thought and felt as you do, but now I believe there is an eternal God who made all things, and, who will, in the world's last day, bring us all to judgment ; and why should I not tell you of it ? Thus when he had by soft words turned away their wrath, he would press again the claims of the Bible, till, at length, the ruler seized him, put on him three pairs of fetters, and a large iron ring about his neck. He was threatened with crucifixion, and other violent deaths, but finally was offered his liberty if he would worship the Pagoda. "If you can show me that this is the true God, I will," he replied. "What a fool," said the ruler, "you could say you would, and after your release do as you like." I dare not tell a lie, was his meek reply. He was at length released, with a debt for money borrowed during his confinement, of more than \$100 dollars. The native churches at Maulmein and Tavoy, generously raised that sum, and paid all his debts. Afterwards, when, often, he told me the story of his sufferings, I never heard him use a hard epithet, that this or that was a bad man ; but, like the evangelists, he only told the simple story, and let others judge whether his oppressors did rightly. And this is a fair specimen of this man's character. He is not indeed a sample of the whole church, for he was one of the best specimens of the christian character I have ever witnessed there or here. But the evidence of the piety of the members of the churches in Burmah, is, I think, equal to what we obtain in the same number of cases in our churches at home.

Allow me, sir, to add that, there is nothing but the Bible that has power to tame the savage, or to make truly good or happy the civilized man. Let any society call in civilization and science, and philosophy to their aid, and leave out the Bible, and their hands are palsied. Do we want proof ? Look over Asia, where the Bible is unknown ; see the oppression of its lawless rulers ; enter its mud cabins and leaf-thatched huts, and mark those half starved inmates. Trace them in their domestic intercourse and domestic misery, and witness their grovelling minds, and all their lives of iniquity. Then, turn away your eye from this revolting scene, to the land of our fathers. Witness her science, her laws, her institutions of civilization, of benevolence, and of christianity ; see her domestic virtues and domestic peace ; let your mind soberly contrast the two, and tell me, what but the Bible has caused this difference ? Turn your eye again to South America, why does she lie so far beneath her more northern sister ? Peopled at about the same time, with a soil which produces our dainties, the noblest river on the face of the earth, and every variety of climate, from the perpetual snows

of the towering Andes, to the torrid heat of the Amazonian valleys; abounding with iron, silver, gold and precious stones, and admirably situated for commerce with all the world. With all these advantages, I ask, why does she not arise and take a prominent station among the nations of the earth? Because, sir, her priests have taken away the key of that knowledge which alone exalteth a nation. **THEY HAVE SHUT THE BIBLE.** Compare the different nations of the earth wherever you will, and the mind inevitably comes to this result, that in proportion as nations or individuals know and obey the Bible, they rise in the scale of being. And why should it not be so? It is the rule of the omniscient God, by which to regulate our lives.

France, not satisfied with what she might see, tried the experiment of rejecting the authority of the Bible. She abolished the Sabbath, and the law of marriage, and within eighteen months she had *thirty thousand divorces*; thus throwing protectless and homeless on the world thirty thousand more than widowed mothers, with their helpless orphans! France then fell low; and has she recovered? Alas! to this hour, she is a standing proof of the dangerous effects of rejecting the authority of the Bible. **HAPPY! and only happy is THAT PEOPLE WHOSE GOD IS THE LORD!**

*Brother Malcom*, in the few remarks his health would permit him to make, stated one or two interesting facts, exhibiting the blessed effects of gospel truth in different parts of the heathen world he had recently visited. He spoke particularly of the excellence of Yates' Bengali New Testament; and while in Calcutta he had learned that the Pedobaptists themselves considered it far superior to any other translation in the language.

On motion of James D. Knowles, of Massachusetts, seconded by Alfred Bennet, of New-York, it was unanimously

*Resolved*, That in the amount of funds placed at the disposal of the Society, during the past year, the Society recognise the continued and special favour of the Head of the Church.

Brother Knowles remarked;—It would be improper, sir, at this late hour, to detain the audience by an extended address. I shall merely suggest one or two thoughts, without attempting to illustrate and expand them.

We must all have been surprised, that notwithstanding the pecuniary embarrassments which have convulsed the country during the last year, so large a sum has been almost spontaneously contributed to the funds of the Society. For this unexpected liberality, we are, as the resolution intimates, indebted to the goodness of God. But as He works by instruments, we may, without impropriety, inquire for the more immediate causes. Many influences may have contributed to the result; but I believe, sir, that the chief cause of the success of this Society is to be found in the great principle on which it rests. In order to the accomplishment of any great moral enterprise, the co-operation of the mass of common men must be secured—their understandings must be convinced, and their hearts moved. For this end, the enterprise must rest on some simple principle, which may strike the minds of the most uncultivated men like a flash of light, carrying with it its own evidence, needing no argument, and stirring the heart by its direct appeal.

Such a principle is found in the gospel itself. The simple truth, that *God sent his Son to die for sinners*, contains the essence of the gospel.—It embodies, with the brevity of a motto—with the spirit stirring energy of a watch word—the substance of the law and the prophets.—It is simple, direct, powerful. The child can understand it. The poor Karen, in his jungle, can comprehend it; and hence, wherever the gospel has been proclaimed, its chief triumphs have been among those, who, with no knowledge of criticism, or rhetoric, or logic, have been melted into penitence and love, by the simple story of the cross.

Such a principle, too, was the moving spring of the American revolution. The plain truth, that taxation and representation must go together—that the people's money must not be taken without their own consent—was the basis of the great struggle. The public mind fully and readily comprehended it. The mechanic in his shop—the farmer at his plough—understood and felt it, as strongly as the statesman in his cabinet. It stirred the hearts of the whole nation, and roused them to a bold, resolute, persevering, and triumphant resistance to the mighty power of the British crown.

In like manner, sir, this Society rests on the simple principle—THAT ALL MEN OUGHT TO HAVE THE WORD OF GOD UNMUTILATED AND UNDISGUISED. It is because the Society is founded on this principle, and had its origin in circumstances which seemed to put this principle in jeopardy, that the American Baptist churches, with a promptitude, zeal, and unanimity, almost unexampled, have rallied round this Society. They will continue to sustain it, for it embodies an indestructible principle, which readily allies itself with other principles, dear to every Baptist—the independence of the churches—unfettered liberty of conscience—the right and the duty of every man to take the pure word of God as the only standard of his faith—the guide of his conduct—the lamp to his feet, along the path to heaven.

On motion of William B. Johnson, of South Carolina, seconded by Archibald Maclay, of New-York, it was unanimously

*Resolved*, That the President be requested to furnish a copy of his address, to be printed with the Annual Report.

Adjourned, to meet with the First Baptist Church, Philadelphia, April 23d, 1839; at ten o'clock, A. M.

Prayer by Brother Johnson.

#### MEETING OF THE BOARD.

*New-York, May 2d, 1838.*

The Board of Managers met in Oliver-street, at 4 o'clock, P. M. The President in the chair.

Prayer by John Peck, of Cazenovia.

On motion duly made and seconded, it was unanimously

*Resolved*, That the sum of *five thousand dollars* be appropriated and paid to the Baptist General Convention of the United States, to aid in publishing the Sacred Scriptures in Asia; viz. for the Siamese Scriptures, \$1000. Burmese, \$1000. Asamese, \$1000. Karen, \$1000. Telooogo, \$1000.

#### BY-LAWS AND ORDER OF BUSINESS OF THE BOARD OF MANAGERS.

1. All meetings shall be opened with prayer.
2. All Committees shall be nominated by the presiding officer, and approved by the Board, unless otherwise specially ordered.
3. No moneys shall be paid out of the Treasury but by order of the Board.
4. All resolutions, if required, shall be presented in writing.

#### ORDER OF BUSINESS.

- |                                      |                                  |
|--------------------------------------|----------------------------------|
| 1. Reading minutes of last meeting.  | 5. Reports of Select Committees. |
| 2. Treasurer's Report.               | 6. Unfinished business.          |
| 3. Communications of Cor. Secretary. | 7. New business.                 |
| 4. Reports of Standing Committees.   |                                  |

#### STANDING COMMITTEES.

##### *Publication and Finance.*

1. I. NEWTON.
2. W. H. WYCKOFF.
3. THOS. PURSER.
4. ROBERT F. WINSLOW.
5. L. BAKER, M. D.

##### *Agencies.*

1. WM. WINTERTON.
2. R. PEGG.
3. N. CASWELL.
4. E. CORNING.
5. WM. HILLMAN.

## APPENDIX.

---

### I.

#### RESIGNATION OF BAPTIST MEMBERS OF THE BOARD OF THE AMERICAN BIBLE SOCIETY.

THE duty of Christians to contend earnestly for "the faith once delivered to the saints," and fearlessly to promulgate the sacred pages unmutilated to all mankind, is a doctrine of the Bible, and dear to the heart of every sincere Christian. In the enjoyment of this privilege, Baptists never can submit to human dictation, whether the inclination to oppress them be found on the side of a domineering majority, or the power be vested in legalized authority. That holy and glorious cause to which they stand pledged, forbids the contamination of all human interference as a profanation, nor can conscientious believers permit even brethren to divert them from the simplicity of the gospel.

To distribute the word of God faithfully translated, Baptists claim as an inalienable privilege, while they regard it as an imperative duty. It was this sacred right of which the American Bible Society attempted to deprive us by their resolution passed on the ever memorable 17th of February, 1836, embracing professedly a general principle, but which, in fact, could apply only to a particular case. By this act they violently sundered those bonds by which we had so long been united with them in harmonious co-operation, and rendered our continuance in the American Bible Society as impracticable as it would be humiliating, and in our opinion disastrous to the cause of truth. As a body, therefore, the Baptists found themselves under the necessity of declining all further concert with the Parent Society; and the undersigned deemed it necessary, personally, to resign their offices. Their reasons for that act, are embodied in the subjoined document, the publication of which they consider due to themselves, to the Christian community, and to the world.

Concise in diction, and decided in sentiment, it embraces the dispassionate views, not only of the few whose names are affixed, but of the Baptist denomination throughout the land, if we may judge from printed as well as written testimony forwarded to the Corresponding Secretary of the American and Foreign Bible Society.

#### TO THE MANAGERS OF THE AMERICAN BIBLE SOCIETY.

Having had the pleasure of acting with you as Managers of the concerns of the American Bible Society, and feeling it to be our duty, in consequence of certain measures, which originated in the Board, and have been sanctioned by the society, to resign our places as members of your body, the respect which is due to you, and justice to our-



selves, require of us a brief exposition of the motives by which we are actuated. We are bound, moreover, to make this statement of our motives, in justice to that body of Christians, whose interests we, with others of our brethren, have represented here, and whose approbation of our conduct in relation to these measures, has been expressed with scarcely a dissenting voice.

While, therefore, we feel ourselves impelled to speak the truth with plainness, it is our earnest prayer to the God of all grace, that the animadversions, which we may make on the proceedings of the board and of the society, may bear the impress of that charity "which believeth all things, and hopeth all things."

It appears from the constitution of this society, that "its sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment." The application of this primary principle is regulated by only two specifications.

1st. "The only copies in the English language to be circulated by this society, shall be of the version now in common use."

2dly. "The society shall, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan."

These are the fundamental principles of the constitution. The managers' address, contemporaneous with the constitution, contemplates the circulation of the scriptures in foreign lands, "in the received versions where they exist, and in the most faithful where they may be required." "They will embrace with thankfulness and pleasure," is the language of the address, "every opportunity of raying out by means of the Bible, according to their ability, the light of life and immortality, to such parts of the world as are destitute of the blessing, and are within their reach." This address has been properly appealed to by all, as a fair exposition of the constitution, and the above extracts doubtless give a just representation of the liberal principles on which the society commenced its operations.

On these principles, the Baptists entered most heartily into the labours of the society. They have ever regarded this as one of the most interesting of the benevolent enterprises of the age, and have stood among the foremost in its support.

After years of harmonious and successful co-operation on the above mentioned principles, we find ourselves excluded from all further participation in this noble work, by a requisition unknown to the constitution under which we are associated, at variance with its spirit, and with the only principles on which the different Christian sects can unite in the labours of this society.

Different denominations of Christians have invested money to a large amount in the funds of the society. Their sympathies have been deeply enlisted in its behalf, and to the blessing of Heaven on their united labours and prayers, it owes its present prosperity. Whatever ability it now possesses, whether in funds, in influence, or in the confidence of the public, is therefore the common property of these several denominations, acquired by their united exertions, and guaranteed to each of them by the constitution of the society. That instrument may, indeed, according to one of its own provisions, be altered by a vote of

the society. It will be readily conceded, however, that the society is bound in honour and good faith, to respect the fundamental principles of its constitution, and never to make any change in it, except for the express purpose of giving full effect to these principles. It has received in trust, the bequests of benevolent individuals, made in reliance on the guarantee which those principles afford. If it be said that these bequests were made in view of all the contingencies which might arise under the provision just alluded to; we answer, that we believe no considerate man would ever make a bequest subject to such contingencies. His action is based on the implied pledge, that the original principles of the constitution will be faithfully adhered to through all vicissitudes. If they may be set aside as convenience, interest, or sectarian zeal may dictate, or even as the sober judgment of judicious men, honestly aiming to promote the interests of Christ's kingdom may deem desirable, in what other light can they be regarded than as a temporary *lure*, for which any other may be substituted, as soon as another more attractive can be found? How many examples of such faithlessness will be necessary to destroy all confidence in the principles on which our benevolent institutions are conducted!

In regard to the measures of the Board, to which allusion has been made, we assert they were not adopted for the purpose of carrying these principles into effect.

We appeal to the history of the whole transaction. At a meeting of the Board of Managers, August 6, 1835, application was made by Mr. Pearce, a Baptist missionary of Calcutta, for aid in printing a Bengali version of the New Testament, in which the word baptizo and its cognates are translated according to the views and practice of the Baptist denomination. At a subsequent meeting, September 3, 1835, the committee on distribution, to whom the letter of Mr. Pearce had been referred, reported the following resolution, to wit:—

“*Resolved*, That the Committee do not deem it expedient to recommend any appropriation, until the Board settle a principle in relation to the Greek word baptizo.”

This resolution was adopted, and the subject was referred to a committee of seven, embracing one from each of the denominations represented in the Board.

On the 1st October, this committee reported in substance as follows, viz: That in the Bengali version of the New Testament, for which the patronage of the society is solicited, the Greek words *baptizo*, *baptisma*, and their cognates, are translated by words signifying to *immerse*, *immersion*, &c.; that the same is true of the Burmese version of the New Testament, and of the other versions in the languages and dialects of India; that the Calcutta Bible Society, and the British and Foreign Bible Society, have refused to aid in printing and circulating the Bengali New Testament, on the ground of its containing the above mentioned translations; that the committee were not aware until now that such translations had been made in India, or other heathen countries.

The three following resolutions were submitted in the report.

1st. *Resolved*, That the Board deem it inexpedient to appropriate any funds belonging to the society, in aid of translating or distributing the aforesaid Bengali New Tes-

tament, or any other versions containing the aforesaid translation, or any similar translation.

2dly. *Resolved*, That the Board of Managers, on receiving satisfactory evidence of such corrections having been made in the aforesaid translations of the Bengali New Testament, or in other versions in other languages or dialects, as will comport with the known views of other Christian denominations, or in other words, with the obvious intention of the authorized English version, will most cheerfully aid in the printing and circulating of said version or versions as heretofore.

3dly. *Resolved*, That all persons interested in the foregoing resolutions, be informed of their purport forthwith.

In support of these resolutions, the report presented several considerations; viz: that a version of the scriptures in which *baptizo*, *baptisma*, &c., are left untranslated, may be used by ministers and missionaries of all denominations, each explaining these words according to his own views and practice; that versions in which those terms are translated by words signifying *to immerse*, *immersion*, will necessarily embarrass, if not wholly exclude the operations of missionaries of many denominations, in countries where those versions obtain circulation; that "it is not competent for the American Bible Society to assume any sectarian attitude, by favouring the denominational views of any particular church "whether at home or abroad."

Thus far the measures of the Board were plain and undisguised. Their action was directed professedly against their Baptist brethren, and no attempt was made to cover the design. They were thus far willing to say in express terms, that they would countenance no version of the scriptures in which *baptizo* is translated *to immerse*. It seems to have been felt, however, that this was narrow ground for this noble institution to occupy; that there was something incongruous in *such* an institution withholding for *such* a reason, the words of eternal life from millions perishing in their sins. It was therefore thought expedient to abandon the open and direct assault on the peculiarities of a single denomination, and to pursue the same design under cover of a general principle, to which it was represented, *all* should submit, and which must therefore be equitable, since all alike would feel its operation.

At a subsequent meeting of the Board, November 5, 1835, the whole subject was again referred to the above mentioned committee of seven. In their report, submitted to the Board, November 19, this committee expressed the opinion, "that it is expedient to withdraw their former report on the *particular case*, and to present the following one on the *general principle*." This general principle is expressed in the first of the two resolutions submitted in the report, which was as follows:

"The committee to whom was recommitted the determining of a principle upon which the American Bible Society will aid in printing and distributing the Bible in foreign languages, beg leave to report:

"That they are of opinion that it is expedient to withdraw their former report on the *particular case*, and to present the following on the *general principle*.

"By the constitution of the American Bible Society, its managers are, in the circulation of the Holy Scriptures, restricted to such copies as are without note or comment, and in the English language, to the version in common use.

"The design of these restrictions clearly seems to have been to simplify and mark out the duties of the society; so that all the religious denominations of which it is composed, might harmoniously unite in performing those duties.

"As the managers are now called to aid extensively in circulating the Sacred Scriptures in languages other than the English, they deem it their duty, in conformity with the obvious spirit of their compact, to adopt the following resolution, as the rule of their conduct in making appropriations for the circulation of the scriptures *in all foreign tongues*.

1st. *Resolved*, That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version; at least, so far as that all the religious denominations represented in this society, can consistently use and circulate said versions in their several schools and communities.

2dly. *Resolved*, That a copy of the above preamble and resolution be sent to each of the missionary boards, accustomed to receive pecuniary aid from the society, with a request that the same may be transmitted to their respective missionary stations, where the scriptures may be in process of translation; and that also the several mission boards be informed, that their applications for aid must be accompanied with a declaration, that the versions which they propose to circulate are executed in accordance with the above resolution.

We will suppose that the preamble and resolution are sent, as required, to a missionary who is ignorant of the circumstances which led the Board to adopt them. What use could he make of this new rule by which he is to govern himself in the execution of his responsible task? His version, he is told, must conform in the *principles* of its translation to the common English version. What principles? There were many by which the authors of that version were guided, some of which, it is presumed, no one would now approve. This requisition, vague as it is in itself, is rendered still more so by the qualification which follows. It is added, "at least *so far* as that all the religious denominations represented in this society, can consistently use and circulate said versions." *How far* would this be? An honest translator might be excused for feeling some anxiety on this point. If he were willing to yield to the force of circumstances, and to submit his conscience in some points to the dictation of others, he would still, if any moral sensibility were left, be solicitous to know how far these different denominations were disposed to exact this criminal compliance. For criminal he must feel it to be, since just so far as they required him to depart from what he himself held to be just principles of translation, he would be the conscious instrument of giving to the world, as Divine truth, not what he believed to be the word of God, but what he knew to be the word of man. Or if we suppose the action of these principles to be wholly negative, requiring only that certain things should be suppressed in the translation, he might still, professing to give to a heathen nation the whole word of God, feel some honest solicitude to know how much would remain, after seven different denominations had been allowed to abstract whatever each considered unfavourable to its own interests.

A ready answer to these questions is found in the history of the transaction, which led to the adoption of the resolution. No reader of that history is at a loss to perceive in *what* principles of translation conformity is required, and how far that conformity must extend. Had Messrs. Pearce and Yates informed the Board, that *baptizo* and its derivatives had, in obedience to the resolution, been transferred into their Bengali version of the New Testament, or had Mr. Judson declared the same respecting his Burmese Bible, what further conformity to the English version in the principles of translation, would have been required? Enough! The sole object of the resolution was to cut off from the patronage of the society, every translation of the scriptures in which *baptizo* is rendered to *immerse*.

But if the measure itself is objectionable, its form is equally so. So long as the action of the Board had respect only to "the particular case," it had at least the merit of meeting the question fairly. But the expedient of a general principle, which never was designed to be applied beyond "the particular case," was unworthy of the American Bible Society. Such an institution should have none but noble ends, "and these should be attained by noble means." On this period of its history, good and upright men of future times, will look back with pity and surprise.

\* But it is our duty to present still another aspect of this resolution. The Baptists are accused of having acted in the discussion of this subject, under the influence of a sectarian spirit. They have manifested, it is said, none of that disposition to sacrifice denominational interest, which has characterized the other sects represented in the society, who have freely conceded all which they require their Baptist brethren to yield, and all which is necessary to secure the peace and harmonious co-operation of all parties.

Let us briefly examine this point.

So far as relates to the measure on which we are animadverting, there are but two sects in this society. One of these sects considers immersion of the body in water as essential to the ordinance of baptism, and this ordinance as essential to a profession of the Christian faith. They believe that this is all clearly exhibited in the original scriptures, and that a man cannot faithfully translate them without making this as clear in his version as it is in the original. The other sect professes to regard the mode of administering this rite as comparatively unimportant, and not very definitely prescribed in the scriptures. They are therefore willing that the word, by which this ordinance is designated, should remain untranslated, i. e. be transferred into their versions.

This is called concession.—It is appealed to as proof of a disposition to sacrifice personal interest to the general good. From this view we beg leave to dissent. We think our brethren very justly appreciate this spirit of concession, but are unhappily mistaken in the party to whom it belongs.

It is well understood that your ablest scholars of every age, have, on the question of philology, asserted the correctness of our views. Their own practice these scholars have defended on the ground of conveni-

ence merely, regarding the mode of an external rite as a matter of indifference. The most that they have claimed in opposition to us, is, that the rite *may* not in *all* cases during the age of the apostles, have been administered according to our belief. To those who cannot, as scholars, and as honest men, translate the word according to their own practice, it must be a convenience—not a concession to transfer it.

But we have not done with this claim to the spirit of concession. The Baptists have contributed freely to the funds of the society, without requiring that your translators should be trainmelled in the execution of their sacred trust, by any reference to our views. To the great Head of the Church they are responsible, not to us. We only claim that those translations, for which we are accountable to the same Divine master, shall be made on principles for which we can answer at his bar: that we be free to discharge this most sacred duty according to the dictates of *our* conscience, not *yours*. Had this spirit of concession characterized both parties in the Board, we might still have laboured together in harmony.

Our brethren who differ from us as to the mode of Baptism, have not been molested when they have chosen to translate *baptizo* in accordance with their own practice. We are aware that the instances are comparatively few in which they have availed themselves of this privilege, and that such instances will probably be still fewer in time to come. It is not likely they will often find a translator competent to his task, who, if required to translate the word, would express its meaning otherwise than is done in our versions. The most which he can do for his denomination is *to transfer it*. Thus the resolution, while it wrests from the Baptists all which the other sects in the Board would ask them to concede, secures to that sect every right which they can conscientiously exercise. If this is a just representation of the case, we think it can no longer be a question whether the society has, in the adoption of these measures, totally disregarded the principles of its constitution. According to that instrument and the contemporaneous exposition of it, given by its first Board of managers, the society is bound to aid, to the extent of its ability, in circulating the scriptures among the heathen nations, “in the received versions where they exist, and in the most faithful where they may be required.” A version of the New Testament, of acknowledged excellence, is presented for its patronage. The aid solicited is refused, because a word *descriptive of an external rite* is conscientiously translated in accordance with the author’s views, but not with those of a majority in the society. None of the great principles of Christianity, of the religion of the Bible, are committed in this case. The way of life and salvation by Jesus Christ is taught with unimpeachable fidelity. But the reader of this version also learns that the rite by which the believer testifies his faith in Christ, is immersion of the body in water. A majority of the Board of the society believe that it may be done as well, by applying a little water to the face, or pouring it on the head. For this difference, the American Bible Society refuses to aid in giving the word of life to half the heathen world.

We assert, moreover, that the society has, in these resolutions, di-

rectly violated its constitution, by adopting the English version as a standard in *any sense*, for foreign translations. We have already shown the *actual* purpose for which it was adopted. But we maintain that it cannot, consistently with the constitution, be assumed as a standard in any sense. The society is bound, according to its ability, to give to heathen nations THE WORD OF GOD, not of man, not adulterated by man. But by this resolution it declares its determination, never to give to any heathen nation the entire word of God translated.

The principles, on which a translation of the scriptures should be made, have been thoroughly investigated, and he who has made them his study, will seldom be at a loss for a guide which he may follow with confidence. Were it deemed desirable to subject them to further examination, not for the purpose of controlling the conscience of the translator, but to furnish a grateful help in his labours, the best talents and learning of the age would have been honoured by being called to the service of the society. But rejecting all these advantages, the society adopts as its standard, a version executed when the science of translation was imperfectly understood, by men who were not permitted to follow implicitly even the light of their own age. The plea which has been urged in favour of this course, viz., that the common English version is by name adopted as the only one to be circulated in our country, is not even a plausible defence. This is the exception, not the rule.

Wherever there exists a "received version," though confessedly imperfect, there are many reasons why it should be circulated in preference to a new and improved one. But if a new version is required, there can be but one sentiment in regard to it, "Let it be faithful." The mind spontaneously revolts at any measure which would debar the translator from aiming at the highest attainable perfection in his holy work. How the American Bible Society could deem it consistent with the obligations imposed by its constitution to erect any such barrier, to require that the translator faithfully represent, not the inspired originals, but the peculiarities of King James's version, is a problem which nothing can solve but a knowledge of the *exigencies of the occasion*. We commend the details of this transaction to the notice of the future historian of the church; he might otherwise be at a loss how to answer the inquiry, "into what strait were the managers of the American Bible Society driven, when they found themselves compelled to adopt the English version as the standard for their foreign translations?" We respectfully ask whether he will be able to trace any analogy between this act of the society, and the preference given by the church of Rome to the Latin vulgate over the same inspired originals?

These remarks apply with equal force to the qualifying clause, "at least so far as that all the religious denominations represented in this society, can consistently use and circulate said version." The time arrives when it is thought necessary to settle some principle on which the society will aid in printing and distributing the Bible in foreign languages. Does it resolve, in accordance with the character which it has hitherto sustained, and with the principles of its own constitution, that every translation which receives its patronage shall be as perfect

as human industry and learning can produce? No! It adopts the *principle*, that it will give to heathen nations, not the word of God, but such a modification of it, as will suit the interests of each and all the various denominations represented in the society! Was it possible for this institution, with all its high and hitherto just pretensions, to assume a more humiliating attitude?

For this course there was not the plea of necessity, or even of expediency. No plan could be devised for foreign distribution, so favourable to the general interests of truth, and so just to all connected with the society, as that on which it has hitherto acted. For multiplying versions of the scriptures, it must, to a great extent, be indebted to the labours of missionaries stationed in heathen lands. Of the fidelity with which these versions may be executed, satisfactory proofs can always be given. It is to be hoped that such proofs may generally be found in the character of the missionary, and of those by whom he is employed.

No other plan has yet been suggested in which different Christian sects can consistently unite in the distribution of the versions. In the publication of tracts, of volumes for Sunday schools, &c., different sects may unite on the ground of mutual concession, and may properly submit to their "committees of publication," the revision of works prepared by *men* for the benefit of the church. But such a compromise among Christian sects, as that which is contemplated in the resolution, is wholly inconsistent with the estimation in which they profess to hold **THE SCRIPTURES**. Such a compromise is equally inconsistent with the obligations of the translator.

He is bound to express in his version the exact sense of the original, as he himself understands it. How can he do otherwise without daring impiety, while he professes to give God's word to men? We are sure that we speak the common sense of mankind, when we say, if he acts on any other principle, he is a traitor to the highest trust that was ever delegated to man. It is not his business to judge whether God has revealed too much or too little; whether he has made the revelation too clear or too obscure, but to show in his version just *what* is revealed, and *as* it is revealed. We make no distinction here between great things and small. We contend for a scrupulous adherence to just principles, as the only ground for security. So long as the translator keeps within these principles, he may be safely trusted. But he yields every claim to our confidence, when he avows that he may, in *any thing*, depart from the original, whether it be to suit the errors or the caprices of those who sustain him, or the circumstances of the times, and of the people for whom he translates.

The only basis, therefore, on which different sects can consistently unite in the distribution of new versions of the scriptures, is that of *mutual confidence*, confidence that each will employ competent and faithful translators, who will "endeavour by earnest prayer and diligent study, to ascertain the precise meaning of the original text, and to express that meaning as exactly as the nature of the languages, into which they shall translate the Bible, will permit."

We cannot leave this topic, without adverting to the fact (and we



shall only advert to it) that some, at least, of the advocates of this measure, seem not to have duly considered the dangerous power with which they would invest the American Bible Society. It is maintained that, in the exercise of this power, the society will hinder the circulation of corrupted and mutilated copies of the scriptures. One sect has been particularly alluded to, as in a peculiar sense the "enemies of the cross of Christ." The society, it is thought, will render an important service to the cause of truth by the restraints which it will impose on the operations of that sect.

Is this the language of protestants! In a land of religious freedom are we fostering a NATIONAL INSTITUTION, which is to wield this tremendous power over the very sources of the religious faith of mankind; not by arguments addressed to the understanding and conscience, but by the decrees which shall issue from its council chambers!

With this exposition of our views of the principles on which the society has resolved to act in an important department of its future labours, we resign the places which we hold in this Board. We believe we have justified to the world the assertion which we now make, that this separation has not been sought by us. We are compelled to withdraw from the society, whose labours we should still have esteemed it a privilege and an honour to share, had it continued faithful to its original principles.

Signed, • LEONARD BLEECKER,  
WM. COLGATE,  
WM. WINTERTON,  
GEO. COLGATE.

*New-York, May, 1837.*

---

## II.

*Protest presented to the British and Foreign Bible Society, March 6, 1837.*

The undersigned Ministers of the Baptist denomination, feeling it incumbent upon them, as a solemn matter of conscience and duty, to bear their individual and united testimony against the Resolution of the Committee of the British and Foreign Bible Society, refusing aid to the Bengali translation of the New Testament, executed by the Baptist Missionaries at Calcutta, because "the words for baptize, &c., are rendered by words signifying immersion;" and understanding that grants to several of the versions prepared by the late venerable Dr. Carey have long been suspended on the same ground; submit the following statement to the members of that Society, and deliberately publish it to the world as an act to which they are impelled by a faithful regard for the interests of truth.

In common with their fellow Christians, they have been accustomed cheerfully to labour in the ranks of the British and Foreign Bible Society, and will yield to none in sincere and ardent attachment to its catholic constitution and noble design. They have rejoiced in its prosperity with honest delight; have sympathized in its difficulties with unaffected sorrow; and with lively gratitude have glorified God,

because he has given it the pre-eminence over all kindred institutions, and crowned its efforts with unexampled success.

It is, consequently, with deep regret that they feel themselves called upon to express their conviction of the unsoundness of the principles on which, in the present instance, its Committee has acted. They would gladly have continued in quiet and unobtrusive co-operation with it in their respective circles, each, according to his ability, promoting its object, and all loving its unsectarian spirit. But in the present crisis they cannot be silent. They can be no parties to what appears to them a departure from the original integrity of its proceedings, nor can they witness an attempt to evade translation, and thus to conceal from the heathen a portion of the word of God, without lifting up their solemn remonstrance against it.

From the correspondence which has passed on this subject between the Baptist Missionary Committee and the Committee of the British and Foreign Bible Society, they perceive that every proper method has been employed by the former, but employed in vain, to prevent the conclusion which has at length been reached; and no hope being now left of inducing an alteration in this decision, they solemnly enter their PROTEST against it.

1st, Because, in their estimation, it is the primary duty of a translator to ascertain the precise meaning of the original text, and then to express that meaning as exactly as the nature of the language into which he translates it will admit. He is not at liberty to leave untranslated any word, the signification of which he knows, and can render by an equivalent term; and if he should do so, he is thereby guilty of keeping back part of the counsel of God. Two of Archbishop Newcome's rules for the conduct of a translator support this reason:—

“Rule I. The translator should express every word in the original by a literal rendering, where the English idiom admits of it, and where, not only purity, but perspicuity and dignity of expression can be preserved.”

“Rule XII. The critical sense of passages should be considered, and not the opinions of any denomination of Christians whatever.”

“The translators should be philologists, and not controversialists.”

2. Because it is the province of the British and Foreign Bible Society to afford impartial aid to all faithful translations of the Holy Scriptures, not erecting itself into a tribunal of biblical criticism, nor taking upon itself, by the suppression of any part of inspired truth, to attempt a compromise between various denominations of Christians.

3. Because, the question being purely philological, a conscientious objection cannot be taken against the rendering given by the Missionaries, unless it be alleged that such rendering is unfaithful, which allegation, so far as the undersigned are aware, is not advanced; but simply that it is “considered objectionable by other denominations of Christians composing the Bible Society.”

4. Because, were the principle admitted, that translators are not bound to convey into other tongues the true signification of words

which may happen to involve controversies existing among different denominations of Christians, but in deference to the prevailing party may leave such words covered with a convenient, and, to all but learned men, an impenetrable veil, many other words immediately occur which should be thus treated ; while truth, conscience, and inspiration would be sacrificed at the shrine of secular expediency, or party discussion.

5. Because the British and Foreign Bible Society circulates on the continent of Europe, and in the eastern parts of the world, several versions of the New Testament, in which the words now proposed to be left untranslated are translated in a similar manner to that adopted by the Baptist Missionaries.

6. Because the Resolution of the Committee of the British and Foreign Bible Society, while it professes to be founded on a general principle, affects only a particular case, the whole Christian church being on the question at issue divided into two sections, those who do, and those who do not baptize by immersion. By adopting the course of which we complain, the Bible Society descends from its high pre-eminence as a Catholic Institution, ceases to be an incorporation of Christians of every community, and becomes essentially sectarian in its principle and practice.

7. Because those members of the British and Foreign Bible Society who are also members of the Established Church, with singular inconsistency unite in withholding aid for the reason assigned, since their church has expressly enjoined that mode of administering the ordinance of baptism which the terms employed in the Baptist translations describe, and allows no other but as an exception in cases specifically mentioned.

8. Because the principle,—now, it is believed, for the first time laid down,—that new versions, in order to obtain the support of the British and Foreign Bible Society, must in disputed points conform “to the practice resorted to in the English and other Versions,” is fatal to that moral independence and strict fidelity which are among the primary qualifications of a translator of the Scriptures, and cannot, it is confidently presumed, be acted upon in many other instances, however readily it may be adopted in the present case.

9. Because, although the Vulgate, which is followed in this instance by the English Version and some others in the western parts of Europe, leaves the words in question untranslated, this circumstance is not attributable to any difference of opinion existing at the time in which it first appeared, as to the true meaning of the words themselves, the baptismal rite being then and for many centuries afterwards administered only by immersion ; in confirmation of which it may be sufficient here to cite the authority of Bossuet, the Roman Catholic, and of the Protestant Episcopalian, Whitby. The words of the former are as follows : “We are able to make it appear, by the acts of councils and by the ancient rituals, that for THIRTEEN HUNDRED YEARS baptism was thus administered *throughout the whole church*, as far as was possible.” And the following are the words of the latter : “And this immersion being religiously observed *by all Christians for THIRTEEN CENTURIES*, and approved by our church, and the change of it

into sprinkling, even without any allowance from the Author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the clinici, or in present danger of death."

In putting forth this protest, the undersigned do not intend to convey the idea that each and all of the foregoing reasons were felt with equal force by every individual, some having been influenced in a greater degree by one, and others by another; but they all concur in expressing unfeigned sorrow that the Committee of the British and Foreign Bible Society has, by this measure, placed that institution on what they deem an unconstitutional and unscriptural ground, and in bearing their deliberate and public testimony against it.

In conclusion they state, that they feel, as they trust, in its full weight, the responsibility of the position in which they place themselves by this public act, yet from that responsibility they do not shrink. Having thus discharged a painful but imperative duty, they are satisfied to leave the cause of truth, for which alone they are concerned, in the hands of Him, to whom it emphatically belongs, and who so works out the issues of all things as to promote its ultimate triumph, and therein to secure his own glory.

JAS. ACWORTH, A. M., Pres't of Horton Coll., Bradford, Yorkshire.	THOS. S. CRISP, Theological Tutor of Baptist College, Bristol
W. H. MURCH, Theological Tutor of Stepney College	JOHN DYER Secretary to Baptist Mission, Camberwell
ISAIAH BIRT, Hackney	CHAS. STOVEL, Prescott-st., London
J. M. CRAMP, St. Peter's, Sec'y. to the Isle of Thanet Bible Soc'y.	EDWARD STEANE, Camberwell
F. A. COX, D. D., L. L. D., Hackney	TH'S. THOMAS, Theological Tutor of the Baptist College, Pontypool
I. G. FULLER, Westb'y, near Bristol	JAMES HOBY, D. D., Birmingham
THOMAS PRICE, D. D. Devonshire, Square, London	JOSEPH BELCHER, Greenwich.

With more than six hundred Baptist Ministers of Great Britain.

### III.

From the London Baptist Magazine of February, 1838.

*Review of Hinton's Letter to Lord Bealey, President of the British and Foreign Bible Society, and of the Constitution, &c. of the American and Foreign Bible Society.*

A SOLEMN oath is exacted in our courts of justice from every man who undertakes to interpret a deposition which is made in a foreign language. Whatever may be his reputation for integrity or learning, whatever his experience in the work, the faithfulness of his translation must be attested by a sanction as awful as that which binds the original witness to speak "the truth, the whole truth, and nothing but the truth." And if an oath for confirmation is ever desirable, it is in such a case as this; for, supposing the court to be unacquainted with the language in which the testimony is given, the decision which is to take away property, liberty, or life, may be determined by the accuracy or

inaccuracy of the translation. The spirit of a transaction is sometimes indicated by a single phrase which was employed by the party to whom the investigation refers ; the proof of guilty knowledge on the one hand, or innocence of purpose on the other, may depend on the precise meaning of a word : every thing in such a case is at the mercy of the interpreter. Suppression and interpolation may be equally detrimental. How anxious will a conscientious man be at such a time to make use of terms exactly equivalent to those which the witness has uttered ! What irreparable mischiefs might ensue, were the translator to allow himself to be influenced by a pecuniary bribe, or by the partialities of friendship ! He is required therefore to swear "to make true interpretation of the evidence, according to the best of his skill and understanding."

Indeed, in cases of a less urgent character, the duties of a translator are important and weighty. He is bound in honour to give as just a view as he can of the meaning of a writer, whose opinions he professedly reports. A celebrated author on the continent, whose profound learning and patient industry have been expended in some laborious researches, could not refrain from tears, it is said, when conversing recently with a traveller from this country, while deploring the manner in which one of his principal works had been presented to the British public. He had received, in his own apprehension, an injury of the severest character, from a translator whose sentiments, in some points, differed from his own, in having his opinions incorrectly represented to a nation for whom he entertained a high regard, and among whom, above all others, he wished to be in good repute. No ingenuous mind can contemplate without sorrow the painful emotions of one who, having devoted years of toil to an interesting investigation, regarded himself as deprived of anticipated usefulness and honour by the want of skill or the party spirit of his translator.

How solemn, then, is the responsibility which belongs to him who undertakes to translate any portion of the sacred oracles ! Especially if the originals be out of the reach of his readers, and his version be the only one from which they can learn what divine mercy has revealed, by how many sanctions is he bound to give a view as accurate and complete as possible of every sentence which resulted from the inspiration of a holy and a jealous God ! The prophet himself was not under more awful obligation to portray the vision just as he saw it, without deduction or colouring of his own, or to record the precise language which he heard when the still small voice of Deity fell upon his ear, than is the translator to give, to the best of his ability, the exact image of the thought which the prophet actually expressed in his own mother tongue. "Thou shalt not add thereto or diminish therefrom," is a precept which should ever be present to his mind, and impressed upon his heart. This duty has been recognised and acknowledged by the most eminent cultivators of sacred literature. The translators who have rendered most freely have sought to fulfil it, as well as those who are most literal in their style. "The first and principal business of a translator," says Lowth, "is to give the plain literal and grammatical sense of his author ; the obvious meaning of his words, phrases, and sentences ; and to express them in the language into which he

translates, as far as may be, in equivalent words, phrases, and sentences. Whatever indulgence may be allowed him in other respects—however excusable he may be if he fail of attaining the elegance, the spirit, the sublimity of his author—which will generally be in some degree the case, if his author excels at all in those qualities—want of fidelity admits of no excuse, and is entitled to no indulgence.”

The temptation to blink certain questions, is, however, frequently strong in the translation of authoritative documents; and the translators of the inspired volume especially ought to be on their guard against this danger, as arising either from their own prepossessions, or the prepossessions of their friends. To leave a Greek word untranslated, is to withhold from the unlearned reader a complete translation of the writing in which it occurs. It is to throw him back upon other resources for the interpretation of the passage; to render him dependent for instruction on other books, or on living teachers; to transfer him again to the guidance of the clergy. It is, as far as that passage is concerned, to render the rule of faith, not the Scripture but its interpreter, the church. It was an expedient, therefore, to which the Roman party had recourse, in order to keep the laity partially in the dark, when they found they could not keep them in the dark wholly, but must allow them something that should be called a translation.—The crafty Bishop Gardner, in particular, finding in the latter part of the Reign of Henry VIII. that to withhold an English testament was impossible, maintained that there were many words in the New Testament of such majesty, that they were not to be translated; but must stand in the English Bible as they were in the Latin. A hundred of these he put into a written list, which was read in convocation. “His design in this,” says Burnet, “was visible; that if a translation must be made, it should be so daubed all through with Latin words, that the people should not understand it much the better for its being in English. A taste of this the reader may have by the first twenty of them: *ecclesia, pœnitentia, pontifex, ancilla, contritus, olocausta, justitia, justificatio, idiota, elementa, baptizare, martyr, adorare, sandalium, simplex, tetrarcha, sacramentum, simulachrum, gloria*. The design he had of keeping some of these, particularly the last save one, is plain enough; that the people might not discover that visible opposition which was between the Scriptures and the Roman church in the matter of images. This could not be better palliated, than by disguising these places with words that the people understood not.”

King James the first adopted partially the bishop’s plan, when, in the hope of superseding the Geneva Bible, which he abhorred, and which was becoming increasingly popular, he yielded so far to the expressed wishes of the Puritans, as to submit Parker’s Bible to that revision which produced the version now in common use. The learned men to whom he committed the work were required to do homage to his royal wisdom, by compliance with fourteen instructions, of which this was the third: “The old ecclesiastical words to be kept, as the word church not to be translated congregation,” &c. And his translators, having acted under his guidance, boasted of the just medium which they had observed between popish midnight and puritanical sun-

shine. They say, "We have on the one side avoided the scrupulosity of the puritans, who leave the old ecclesiastical words and betake them to other, as when they put *washing* for *baptism*, and *congregation* instead of *church*: as also, on the other side, we have shunned the obscurity of the papists, in their *azymes*, *tunike*, *rational*, *holocausts*, *prepuce*, *pasche*, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet, by the language thereof, it may be kept from being understood."

We will not on the present occasion descant on the effect which this retention of "old ecclesiastical words" has had on the progress of divine truth in this country. This might furnish grave matter for remark, if we were engaged on some other questions; questions on which we should have our Presbyterian and Independent brethren on the same side as ourselves. But we must put the inquiry to our readers, Is this translation, made under the guidance of an earthly king, or is the Greek text, which was written by the apostles, to be the standard of faith and practice to the millions of India? Will they consent that our brethren, who are wearing out their lives in exertion to give the heathen the word of God, should have rivetted upon them any one of the fetters with which king James bound his bishops and their coadjutors? Are their consciences to be left free, or are they to be shackled? We rejoice that the Baptist missionaries have all remained firm, considering themselves to be set for the defence and confirmation of every portion of the gospel, maintaining their plea of responsibility to a Master in heaven. They have been assailed in the most vulnerable part, and with the most formidable weapons. It is easier by far to bear reproach, and scorn, and hatred, than it is to sustain appeals to candour, modesty, and the love of union; especially when those appeals are made by friends whose piety is undoubted, and whose benevolence has been amply proved. This is indeed a trial of integrity, when Christian brethren whom you love, whose wisdom you respect, and whom you would be delighted to gratify, call upon you to give up some particle of your principles to the preservation of unity in a society to which you are attached, and to the judgment of men whom you honour. To such an ordeal, however, Baptist translators have been subjected; but each one has retained his integrity, apparently regarding himself as sworn "to make true interpretation of the evidence according to the best of his skill and understanding."

The question respecting the translation or transference of the word *baptizo* into the Indian languages, is not a question of recent date. In the year 1813, writing to Mr. Hughes, the secretary of the British and Foreign Bible Society, a man to whom it was peculiarly difficult to refuse any thing, because of his habitual candour and amonity, Mr. Fuller says, "In a letter which I lately received from Dr. Carey, he mentions having received one from you, inquiring in what way certain words were rendered in their translations. He wished me to inform you that they had rendered βαπτίζω by a word that signifies to immerse, and ἐπίσκοπος by a word that signifies an overseer." Mr. Hughes replied, "I thank you for the information respecting Dr. Ca-

rey. The rendering which concerns *baptism*, I might deem it proper to exchange for the undefined one adopted in our version, especially considering the circumstances under which oriental versions are proceeding. This however is submitted, with deference, as an opinion from which, I am sensible, wiser and better men decisively differ."—The subject, then, attracted attention a quarter of a century ago; but no practical result accrued. Dr. Carey persevered in his course, and the Bible Society continued to aid him. Within the last few years, however, a decided stand has been made against the rendering of *baptizo*. *Episcopos* is at present in abeyance; but the Bible Society has determined to withhold assistance from a translation of the New Testament, whose general excellence is not only unimpeached, but freely acknowledged, unless "the Greek terms relating to baptism be rendered, either according to the principle adopted by the translators of the English authorized version, by a word derived from the original, or by such terms as may be considered unobjectionable by the other denominations of Christians composing the Bible Society."

Mr. Hinton's Letter to Lord Bexley on this subject is worthy of his reputation for acuteness and mental vigour. It gives a condensed but lucid view of the question, and illustrates forcibly the untenable nature of that position which the Bible Society has taken. The whole of it deserves to be read by all who are interested in the integrity of Scripture, and to be circulated throughout the length and breadth of the land. We will, however, give a few pointed extracts.

"I have thus far considered the *justice* of the resolution of the Committee; permit me, further, to investigate its *expediency*. And here I maintain that, if it could be justified, it could not be shown to be wise. They attempt to "adjust the difference" *respecting baptism*, by recommending the transfer of the Greek word; but what can they do towards adjusting the numerous other differences, doctrinal and ecclesiastical, which exist between the different sections of the religious world? There are as stubborn diversities of opinion concerning the words *ἐπίσκοπος* (bishop) *πρεσβύτερος* (elder,) and *ἐκκλησία* (church,) as there can be about *βαπτίζω* (baptize;) and if the party strife notoriously existing, respecting the proper rendering of them, were to come before the Committee of the Bible Society, are we to suppose that they would direct these words likewise to be transferred, instead of being translated? What would they then do with *τεταγμένος* (ordained,) and *προέγνω* (to foreknow?) Must these be transferred to the language of the pagans too? And where would they stop? Or where, consistently, could they stop, until they had forbidden the translation of every disputed term, and ordered them all to be transferred into every language under heaven? And all this to make the Bible intelligible to the heathen! So for example, with the passage, Acts xiii. 48, "As many as were ordained to eternal life, believed." Because a Calvinist understands the word "ordained" *τεταγμένος* as referring to the purpose of God and an Arminian as referring to the disposition of men: the Bible Society Committee, upon the case being brought before them, will adjudge that the word be not translated, but transferred; and that the pagans, by way of having an intelligible Bible, be taught that "As many as were tetagmenœd to eternal life, believed!" In the case of *βαπτίζω* (baptize,) the Committee "fall back on the practice of the English version." But would this satisfy the Presbyterian, the Congregationalist, or the Lutheran? We have a long list of ecclesiastical terms which King James ordered our translators to retain, right or wrong; and



we know the fraudulent design with which *πασχα* (passover) has been translated Easter. Acts xii. 4. And is *this* version to be made in every point the standard for all new translations, and its admitted errors and defects to be propagated, without remedy, under the whole heaven? It is impossible.

"I have now done, my lord, with the first branch of the alternative offered us by the Committee. I come next to the second. And if the first is bad, the second is far worse. We are recommended to render *βαπτίζω* (baptize,) by a term *'which may not be considered objectionable'* by the other denominations of Christians composing the Bible Society.' It would be wrong, doubtless, to give *unnecessary* offence; nor, so far as appears, have our brethren been accused of it. The word they have used to denote immersion, is as inoffensive as any word can be which denotes the same thing; while it is very well known, that no word meaning immersion would be considered *'unobjectionable.'* The recommendation of the Committee, therefore, goes upon the principle, that the primary object of a translator should be conciliation rather than fidelity,—that he should seek to please men rather than God,—that he should sacrifice truth to love! Strange and fearful doctrine! No. Precious as love is, it must not be purchased at the sacrifice of truth. Nor could any love which is worth possessing be purchased at such a cost. A man who could make such a sacrifice to the good opinion of his brethren would only deserve to be despised; and he would soon meet with his desert. The dignity and value of truth, the authority of God, the welfare of immortal souls, all forbid this guilty and fatal surrender. Most deeply do I deplore that, in such an age as the present, when the translation of the holy Scriptures is carried on by so many hands, and into so many languages, the sentiment on which I am remarking should have been promulgated, and more especially from a quarter so likely to be influential. With me, denominational considerations are as nothing, in comparison with my desire to extract this element of poison from the fountain of biblical translation. In the name of all that is honest and faithful, either towards God, himself, or his fellow-sinner, let *every man* who is employed in this work, *render every word into what he believes to be its meaning.* In what way else is any translator to clear his conscience?—Or in what way else is any satisfactory approach to be made towards giving to the nations the *'lively oracles'* of God?

"Let it only be supposed that a translator of the word of God takes the recommendation given him by the Committee, and ponders at every step whether the word he is employing will *'be considered objectionable'* by Christians of other denominations: what must be the result of this? It will introduce into his proceedings an element directly destructive of his fidelity. Instead of inquiring simply, What does the Scripture mean? he will have to ask, What will my brethren like? Instead of conforming his work to the mind of God, he will bend it to the views of his fellow-Christians. How intolerable this must be to men of upright mind! Place an *Episcopalian* translator among Congregationalists, and he must not render *ἐκκλησία* 'church,' *ἐπίσκοπος*, 'bishop,' but 'congregation' and 'overseer.' Place a Congregationalist translator among Episcopalians, and he must, in equal violation of his conscience, say 'bishop' and 'church.' Let but this rule be applied to the whole work of translation, and the whole body of translators, and it would inflict upon them a torture absolutely intolerable. They would rise against it as one man, and sweep it away with irresistible indignation. On such a principle, no honest man could endure the occupation. But this is not the worst. A source of corruption would thus be opened, within the very fountain of the water of life. To the whole extent of this influence, the character of a translator would be utterly forfeited and de-

stroyed, and he who *should* be a translator, would be composing a work of his own : and yet not of his own, but of the sentiments of those around him. It would be impossible to carry out such a principle through a version of the whole Bible, without producing a corrupted volume, deserving rather to be called a caricature, than a copy of the word of God. It would also follow in this method, that, while every translation of the Scriptures would be corrupt, even these corruptions would have no uniformity. As the fellow-Christians influencing translators in different parts of the earth will be of endless diversity, so must the translations be ; till, ultimately, the Bible will be like a chameleon, having no colour of its own, but reflecting the hues of the objects which surround it. How far God would be honoured by such a process, or what would become of the purity and authority of his eternal truth, I need not say ; nor will I say more, on so painful a subject, than this, that the havoc would be the more melancholy, for being, not the achievement of the great enemy of God and man, nor of wicked men devoted to his service ; not the result of the infirmities of good men, failing to carry into perfect operation the intentions of an upright heart ; but the issue of misguided friendship, the purchase of unparalleled liberality, the recommendation of the Bible Society !”

“I will now dismiss the resolution of the Committee, the first branch of which goes to give the heathen no translation at all, the second to give them a corrupt one. I will only add, on this subject, that the operations of translators and of printers of existing translations, require to be regarded with a watchful eye. A disposition to tamper with ancient versions already begins to appear among some non-immersionist brethren abroad.—It has been stated by Mr. W. H. Pierce, lately from Calcutta, that an edition of the Armenian New Testament has not long ago been printed at Shuraz, with the word βαπτίζω (baptize) for the first time transferred : the word in all former editions, having been translated by a term denoting immersion. And this at the expense of the Bible Society, which aids the printing of the edition ! To commence a practice of altering the ancient versions, while retaining their names, is carrying the matter somewhat too far.”

The incalculable mischief of tampering with ancient versions will awaken the attention, we trust, of every biblical critic. The Armenian version is unanimously ascribed to the end of the fourth or the commencement of the fifth century ; yet its emendation is but the application of the principle which has been desired in reference to the productions of our brethren in India. Where will the Earle-street committee stop ? Where will they find an honourable halting-place ? Safety, honour, usefulness, comfort, all require their immediate return to their original course.

“They have been mistaken in supposing that the measures they have adopted would preserve peace. They have avoided offending their Auxiliary at Calcutta, but they have caused long embarrassments in their councils at home, and given serious umbrage to the Baptist denomination.—The protest they have received must show them how extensively this is felt ; but it does not by any means disclose to them the whole influence of their decision. That measure was one of experiment and of hope ; all ulterior measures being held in abeyance, till the effect of the protest should be ascertained. The same state of suspense still continues, while perhaps, a public discussion of the matter may be in progress, and the Committee may be in course of learning the opinions of their various constituencies throughout the country in relation to it. But already the minds of many are alienated, and the liberality of some is stayed ; and no mistake can be

greater, than to suppose that a continued adherence of the Committee to their resolution can consist with the prolonged adhesion of the Baptist body to the Bible Society. It is possible that the Committee may not care about this. Their high patronage, their increasing funds, their established hold on the public mind, *may* lead them to say, in substance, 'Let the Baptists leave us.' If it should be so, it will only add one to the many instances, in which those who have reached a lofty elevation have forgotten the means by which they ascended. There *was* a period when such language would not have been held. I may observe, however, that the great question to be entertained by the Bible Society is not one of wealth, but of character. Its character, catholic and noble beyond that of any other institution, has hitherto been its wealth, and is yet of more value to it than the riches of both the Indies. It is yet worth while for it to consider whether it can afford to lose its hitherto unrivalled loveliness; to retire from its pinnacle of glory, as the institution of the whole church, and shrink into one of the niches of the temple, as the institution of a sect,—**THE PÆDOBAPTIST BIBLE SOCIETY !"**

But the precedent which the British and Foreign Bible Society has set, has unhappily been followed in America. Unhappily? We know not whether that word should not be recalled; for our Baptist brethren on the other side of the Atlantic have acted in the emergency with a promptitude and a vigour, which render it questionable whether a greater amount of good than of evil will not be immediately educed. The American pamphlets which are named at the head of this article, contain accounts of the proceedings and results of a magnificent meeting which was held last April in Philadelphia. About 420 brethren met, who had been deputed from twenty-four out of the twenty-six States in the Union, and, after three days' deliberation, organized the **AMERICAN AND FOREIGN BIBLE SOCIETY**. This Society is now in active and beneficial operation: it remains for British Baptists to consider what course it behoves them to pursue, and to implore guidance from above. May he who gave the command, for the promulgation of which, in common with his other commands, we are pleading, impart to his faithful people all the wisdom and constancy which the exigence requires! If it be contrary to the principles on which the Bible Society is founded, that it should continue to act as it acted during the first five and twenty years of its career—if it be contrary to its principles to allow translators of the highest attainments and piety to express in their versions what they deliberately believe to be the meaning of the inspired text—then, deeply as we shall regret it, we must sacrifice our attachment to a society which we loved for its uniting tendency, which we honoured for its extensive usefulness, which we believed to be, of all human institutions, the most perfect.—*If the principles of the Bible Society are not such as to allow of the free exhibition of any one portion of revealed truth to the nations, it does not answer the purpose which we had fondly supposed that divine mercy had assigned it, and it must come, sooner or later, under the frown of the Lord.*

## IV.

**CORRESPONDENCE OF THE OLIVER-STREET FEMALE BIBLE  
SOCIETY.**

This Society was our first Auxiliary, and the zeal and liberality of its members deserve all commendation. Having appropriated a large portion of their funds to constitute Ministering Brethren and Missionaries, Life Directors and Life Members of the Parent Institution, we have selected for publication the following letters of acknowledgment.

*From the Secretary of the London Baptist Missionary Society.*

LONDON, 12th March, 1838.

Miss ELIZABETH PINE, *Cor. Sec.* }  
*Oliver-street, F. B. S.* }

My Dear Madam,

I am duly in possession of your kind favour of the 25th January, apprizing me, that the ladies of the Oliver-street Female Bible Society had, by a payment of one hundred and fifty dollars, constituted me a Life Director of the American and Foreign Bible Society.

Be assured, dear Madam, that I feel very sensibly this distinguished and most unexpected token of regard from the Christian Ladies with whom you are associated. I was scarcely aware that my name was known to them; I am quite conscious that I have done nothing to merit such a reward. It is indeed true, that from the first, I have taken a lively interest in the existence and proceedings of your Bible Society, and that I have heartily rejoiced in its growing prosperity. It would have gratified me not a little, to have transmitted to its worthy Treasurer, a donation which would have secured me a place among its directors; but since I was unable to accomplish this, I am thankful, both to Providence and to you, that the object has been attained through your kind and liberal instrumentality.

The principle on which the American and Foreign Bible Society is founded—that of giving to the nations of the earth the most faithful translations of the word of God that can be procured—must commend itself to every pious heart. That many of our Christian brethren, whom we highly revere and love, should deem themselves justified in descending from that high ground, and adopting in its room, the principle of expediency and mutual compromise, is indeed, much to be regretted. But we may indulge the pleasing anticipation that in this, as well as in many other instances, Divine wisdom will glorify itself in advancing the interests of truth and piety, by the result of measures calculated to obstruct and retard them. It can scarcely be doubted, that the deliberate and systematic rejection by the Bible Societies of Britain and America, of translations, the fidelity of which they do not, notwithstanding, impugn, will excite far more attention to the, as yet, single point of difference, than could have been attracted towards it

by any other means. Should the effect be a more general knowledge of the Divine will, and an increased obedience to it, this would surely be a theme of mutual congratulation among all by whom the authority of Christ is regarded, and to whom the interests of his kingdom are dear.

In watching the progress of your recently formed Institution, it has given me unspeakable satisfaction to perceive that, with a firm resolution to maintain inviolate the dignity of inspired truth, there has been happily combined a spirit of fraternal respect and kindness towards the estimable brethren from whom, on this subject, we are constrained to differ. Nothing whatever, I humbly trust, will be allowed to interfere with the free and enlarged exercise of that spirit. If, through the acknowledged imperfection of their judgments, christians cannot arrive at the same conclusions on a variety of questions connected with that precious volume which forms the charter of their common salvation, let it at least be apparent to all, that they have effectually imbibed from it the sacred lesson to "love one another with a pure heart fervently." When our various controversies, little and unimportant in comparison with the great controversy between our Almighty Lord and his rebellious creatures, are conducted under the prevailing influence of christian charity, we may venture to hope for their speedy adjustment, and for the rapid advance of His glorious kingdom, whose advent was announced by the proclamation of "Peace on earth, good will towards men, and glory to God in the highest."

Earnestly desiring that you, my dear Madam, and the christian sisters with whom you are connected, may personally enjoy much of that favour which is better than life, and be rendered eminent blessings to your families, and the various circles in which you are called to move:

I am yours, with sincere and grateful respect,  
JOHN DYER.

---

*From Isaac McCoy, Missionary.*

WASHINGTON, D. C. March 10, 1838.

Miss ELIZABETH PINE, *Secretary,* }  
Oliver-st. F. B. S. New-York. }

DEAR MADAM,

It is with peculiar satisfaction that I acknowledge the receipt, since my arrival in this city a few days since, of your favour of the 25th January last, inclosing me a certificate of Life Membership of the American and Foreign Bible Society, obtained by virtue of a contribution of thirty dollars by the Society for which you are Secretary.

Allow me to assure you, that in making this acknowledgment, I feel emotions which I can hardly suppose have been created by any similar occurrence. Having been about twenty years not only, in a great degree, shut out from the consolations of christian and civilized society, but destined to labour for an almost friendless people, it is particularly grateful to receive this assurance of "remembrance" from a society deservedly respectable. My happiness is not a little increased by the

very kind manner in which you make mention of the people to whose welfare I have devoted my life.

It is, also, a singular satisfaction to have my name associated with the members of a society which, I verily believe, has been brought into existence by a special providence, under circumstances which justify the belief, that it is an institution, the formation of which will be the date of a new era in the history of the church. The American and Foreign Bible Society, I doubt not, is destined to be a formidable instrument in hastening the overthrow of anti-Bible customs among professed christians, originated in darker days than these, and which have nothing to recommend them but the unaccountable practice of many whom we otherwise esteem.

Our Indians, in their native condition, are unlettered, and consequently not within the reach of the hand of benevolence of the society. Nevertheless, I am happy to be able to assure you, that a brighter day appears to be dawning upon this suffering race of men, and judging from the progress of the work of Indian reform, we may hope that the time is not distant when the number of readers will be such as to justify drawing largely upon the liberality of the society.

Please to tender affectionate regards to those with whom you have the happiness to be associated in works of benevolence, and accept for yourself assurances of very great respect,

ISAAC McCOY.

---

*From Evan Jones, Missionary among the Cherokees.*

March 23d, 1838.

To Miss ELIZABETH PINE,

My Dear Sister—Permit me to return to your society, my grateful acknowledgments of the deep obligations under which they have laid me, by their unexpected token of sympathy and regard, as expressed by the enclosure in your favour of January 25th. I can much more easily indulge and enjoy the kindly emotions excited by this act of liberality, than I can convey an expression of them to you. It is exceedingly cheering, in an obscure and lonely station, to know that we enjoy the sympathies, and fellowship, and prayers, of distant and valued friends.

It is refreshing to know, that such efficient measures are in operation for causing every nation under heaven to hear in their own tongues, the wonderful works of God. May the wisdom from above guide you in all your efforts to advance our great Redeemer's cause: and may the Holy Spirit make his own truth effectual to enlighten and to save the lost.

I have great pleasure to say, that the gospel continues to make encouraging progress among the Cherokees. During the past year, upwards of a hundred have been baptized on a profession of their faith in the Lord Jesus. I expect very shortly upwards of twenty more to present themselves as candidates for the sacred rite.

The want of the Holy Scriptures has become very pressing. The portions which have been published are entirely exhausted, while the demand for them is every day increasing.

Brother Bushyhead and myself, had commenced revising, in the hope that some way would be opened to print an edition of those portions which have been published, and as much more as we could translate in time.

We need the whole of the New Testament as speedily as possible. We also need some tracts, and an enlarged edition of hymns. We have translated in a manuscript tract, all the passages of the New Testament on the ordinance of baptism.

A large proportion of the Cherokees can read in their own language, and that proportion would increase rapidly if we had a full supply of books. Earnestly soliciting a continued interest in your prayers,

Your obedient servant and fellow labourer,

EVAN JONES.

*Baptist Mission Rooms, Boston, Feb. 20, 1838.*

REV. S. H. CONE,

Very dear Brother—Will you oblige me by presenting to the Oliver-street Female Bible Society, New-York, my grateful acknowledgment for their respectful and highly valued benefactions, in constituting me first a "Member for Life," and now a "Director for Life," of the American and Foreign Bible Society. That institution is dear to me, for its intrinsic character, and for what I believe, it is destined to accomplish in sustaining and diffusing the truth of God throughout the world. The importance, therefore, which attaches to the Bible efforts of our female friends of Oliver-street, will be easily imagined by the lovers of truth, but cannot so easily be expressed. They are engaged in a noble enterprise, and will have their reward.

Most affectionately yours,

L. BOLLES.

*To the Oliver-street Female Bible Society.*

HAMILTON, March 7, 1838.

VERY DEAR SISTERS,

Your favour of January 30, constituting me a Director of the American and Foreign Bible Society, by the payment of *one hundred and fifty dollars* into the Treasury, was received with no ordinary emotions of gratitude.

I know of no way in which your bounty could be placed to my credit, to give me as much pleasure, as to procure for me this connexion with the Bible cause.

Moreover, the value of the favour is greatly enhanced by its coming from those who delight to honour the Saviour, by sending out his *unadulterated word*, to enlighten and save the world.

In tendering my grateful acknowledgments for this expression of respect, I cannot suppress my convictions of personal unworthiness of the honour and the place, which your benevolence has assigned me. In the mean time, you will have the goodness to accept assurances, that I shall take great pleasure in seconding your liberal efforts in this holy enterprise. May the consolations of this *word*, and the presence of *Him* who gave it, be your support in this life, and your inheritance in the life to come.

Your affectionate brother,

NATHANIEL KENDRICK.

---

NEW-YORK, APRIL 28th, 1838.

*To the Ladies of the Oliver-street Female Bible Society—*

DEAR SISTERS,—Two or three days ago brother Cone handed me at the Convention, the certificate of your regard, alike for the Bible cause and for me, in making me a Life Director of the American and Foreign Bible Society, by the payment of one hundred and fifty dollars.

I can do no less than testify to you in this manner, my gratification in this proof of your zeal for a blessed cause, and in being placed by your act, in permanent official connexion with very dear brethren, and with a Society, which, from the moment I heard of it, has stood among the first in my heart.

It is the nature of human charities to have, inhering, some doubts as to the selection of objects; some hesitation as to modes of action; and some danger of perverted results. But I know of none less embarrassed by these considerations, than yours. You cannot mistake your *objects*, for they are all mankind. You cannot hesitate as to *mode*, for you have only to give the Holy Scriptures in the best possible translations, as far as your means permit. Your gift can scarcely be *perverted*, for it is God's eternal truth.

I have visited part of your field, and found its extent to transcend all our calculations, by reason of the number of languages. In Burmah alone, and its immediate borders, are more than *seventy languages*, in which is no part of the Holy Scriptures! The labour and expense of making a Burman Bible, must be repeated in all these instances. Besides these, are the millions of Shyans, Siamese and Cambojans. Our work is truly vast; the urgency great.

The encouragements are not less ample than the field. 1st. The high character of Mr. Judson's translation. In every other mission, I found more or less dissatisfaction with the local version. But this enjoys the applause and confidence of all who are versed in the tongue. Not that it is considered unimprovable; but that it is found to be safe, accurate, idiomatic, and intelligible. Already has Carey's great Bengali Bible, Morrison's Chinese version, and many others, been superseded. But the Burman Bible, after a full test by the distribution of many thousands, and the inspection of accomplished Burmese scholars, American, European and native, remains satisfactory. In giving your money, therefore, for this version, you are not disseminating a translation likely to be regarded hereafter as useless, or perhaps worse. 2d. Messrs. Wade and Mason have made a version of the New Testament for the Karens, which is likely to prove no less entitled to confidence.



Nothing but money is needed to print it, in all desirable quantities. 3rd. Mr. Jones of Siam, is a ripe and critical scholar. His cast of mind, and course of studies, give him such qualifications for translation as few possess. He has printed one of the Gospels, and the Acts of the Apostles, and is proceeding with the work. Scarcely a beginning has yet been made in printing the Siamese Scriptures. 4th. Mr. Brown, of Assam, has already shown himself not only a man of extraordinary industry, but of great philological qualifications. He will soon be ready to print.

I might speak of the readiness to receive our books, and various other encouragements. The above suffice to show, that the American and Foreign Bible Society should receive your most vigorous aid, and that in rendering it, you may cherish peculiar confidence and pleasure. Go on, then, my sisters! Give not only of your superfluity, but of your substance. You have no higher privilege than that of being fellow-workers with God. I remain, with very affectionate respect,

HOWARD MALCOM.

---

V.

NEW-YORK, APRIL 25, 1838.

*Rev. C. G. Sommers, Cor. Sec'y, &c.*

DEAR BROTHER,—Your communication on behalf of the American and Foreign Bible Society, was this day received and read before the Convention by the President; on which, the following resolution was passed:

“Resolved, That the communication just received from the American and Foreign Bible Society, be cordially received, and respectfully and appropriately responded to by the Secretary.”

I am happy to assure you, dear brother, of the gratification and encouragement derived to the Convention by the existence and zeal of your Society. We “thank God, and take courage.” Your contributions to our treasury, have been noble, for a society in the first years of its existence. But our duties multiply. Several of our missionaries have now so far acquired their respective languages, as to be prepared to print, particularly the Karen and Siamese. Very enlarged operations are therefore now demanded. We hope you will be enabled to assist us largely in meeting this exigency. Our field never presented so many facilities. The Lord impress his people with their privilege and duty, in all the departments of the great missionary enterprise!

I remain, dear brother, Yours truly,

HOWARD MALCOM, *Sec'y. &c.*

---

BAPTIST MISSION ROOMS, }  
Bcston, Oct. 5, 1837. }

*Rev. Charles G. Sommers, Cor. Sec'y, &c.*

DEAR BROTHER,—At a meeting of the Baptist Board of Foreign Missions, held the 2d inst., the Treasurer having reported the receipt of \$5,000 from the American and Foreign Bible Society, granted for missionary purposes, viz:

To aid in printing and circulating the Sacred Scriptures in Burmah, \$1,000 ; Karen, 1,000 ; Chinese, 1,500 ; Shyan, 1,000 ; Ojibwa, 500.

It was unanimously *Resolved*, That the thanks of the Board be tendered to the Board of Managers of the American and Foreign Bible Society, for their generous donation.

Its value to us is greatly enhanced by its seasonableness. The demand for the Scriptures in the languages specified, is constantly increasing, and with whatever aid we can hope to receive from our most valued supporters, will doubtless far exceed our ability to supply.

It is our earnest prayer that the Divine Word, to whomsoever sent, may make wise unto salvation, and that the influence of your Society and kindred institutions to this end, may bless all nations.

Very affectionately yours,

L. BOLLES, *Cor. Sec'y.*

---

*Extract of a Letter from Mississippi.*

VERNON, MISS., APRIL 9th, 1838.

C. G. SOMMERS : DEAR BROTHER,—At the request of the American and Foreign Bible Society, the churches which I serve as Pastor, have given their views with regard to home distribution, and I believe I am safe in saying, it is the voice of the denomination in Mississippi. I have met with very few Baptists who have not hailed with joy the distinct organization—that we may be able to give the word of God *ungarbled* to the whole world. We should have been much gratified to have been represented in your body at its next meeting. Brother A. Vaughn and myself were appointed by our Convention, but the Providence of God will prevent both of us from attending.

Below are copies of the resolutions passed by the churches referred to.

Union Church, Meridian Springs, Miss., in Conference, Saturday before the first Lord's day in May, 1838 ; and the Mound Bluff Church in Vernon, Miss., on the second Lord's day, unanimously

*Resolved*, That we highly approve the formation of the American and Foreign Bible Society.

*Resolved*, That we recommend said Society to engage in home distribution.

O. D. BATTLE, *Ch. Clerk.*

May the Great Head of the church direct the Society in all her operations ; and may the day soon come, when the blessed Bible shall be put into every man's hand.

Yours, in brotherly love,

A. P. BRADLEY.

---

*Brief Extract of a Letter from Germany.*

HAMBURG, AUGUST 15, 1837.

REV. C. G. SOMMERS : DEAR BROTHER IN THE LORD,—I addressed you a few days ago, and I now renew my earnest solicitations for further assistance in the circulation of the Holy Scripture in Germany. I can get three or four thousand copies struck off at a low price, by a publisher at Frankfort ; the copy will cost, well bound, about 75 cts. These Bibles are not so handsome as those I edited, but they will do

very well, as they have a large, good type. If five thousand are taken at once, I can get them about five cents a copy cheaper. About one-third of the cost price will be received again when sold. The sum of three thousand dollars will be sufficient for the purpose.

The Lord is greatly blessing us. Two young converts applied yesterday for immersion, and we enjoyed the most delightful season of refreshing from the Lord's presence, whilst in His court. But I am almost afraid to tire you with my importunate entreaties and narrative, so I will close for the present, and commend you and the Lord's cause, universally, to his own protection and blessing.

Yours most affectionately in gospel bonds,

J. G. ONCKEN.

---

*Brief Extract of a Letter from China.*

KYOOK PHYOO, AUGUST 28, 1837.

REV. AND DEAR BROTHER,—I rejoice much in what the Lord has excited American Baptists to do for the circulation of the word of life among the dying millions of our race. May their zeal constantly increase, as the field of effort surely will. The people in Arrican are rapidly increasing in intelligence; intellect and inquisitiveness seem to be returning, and I trust the time is not far distant when they shall search the Scriptures, and be made wise unto everlasting life. It may be safely calculated, that most of Asia, and the world, I should hope, will soon be ready to receive the word of God. The Bible, *wholly translated*, into their own language, is what the heathen need. A missionary will not always be at hand to explain the meaning of words "*transferred*."

Yours very truly in Christ,

G. S. COMSTOCK.

---

VI.

*From the London Baptist Missionary Herald of April, 1838.*

TRANSLATION OF THE SCRIPTURES.

The first translation we have to notice, is the BENGALI. This language is estimated to be spoken by about twenty-five millions, far exceeding the whole population of England. No exertions, therefore, can be considered too great to secure in it a faithful, and at the same time an idiomatic and acceptable, version of the Word of God. In the preparation and improvement of such a version of the *New Testament*, Mr. Yates, assisted by Mr. W. H. Pearce, had been long engaged, and in January, 1837, when the latter left Bengal for England, the second edition was nearly through the press. It consisted of 500 copies of the New Testament, intended for the use of native Christians, the elder classes in schools, &c., with 1500 additional copies of each of the gospels, and 1000 of the Acts for general distribution. The printing it appears was completed in April last, and several copies neatly executed, have lately reached this country. The version has been received with much approbation by Christians of all denominations in Bengal, and is found very acceptable amongst the heathen; so that another large impression, it is anticipated, will be very soon required.

At the request of the committee of the Calcutta Bible Society, Mr. Yates has also put to press his improved version of the *Psalms of David* in Bengali. 5000 copies are now in course of being printed, at the Mission Press, at their expense. The work has been compressed into a small sized volume, for the accommodation of numerous native youth, and of others who may wish to use it.

An improved version of the *Old Testament* in Bengali has also been prepared by our indefatigable friend, Mr. Yates. The printing of the work, however, Mr. Yates wishes deferred, until the return of Mr. Pearce to India shall allow him to give his aid in the revision of the work. It will then, Providence permitting, be put to press without delay; and as it is intended that it shall include marginal references, both to chronological dates and parallel texts, with headings to the chapters, and other improvements not adopted in any previous Bengali version, it will doubtless prove a most acceptable addition to the library of the native Christian, and especially the native preacher.

In the HINDUSTANI language also, an improved version of the *New Testament* is proceeding. It is executed by Mr. Yates, with the assistance of Mr. Thomas; and will form, it is hoped, the most intelligible and correct version which has yet been published in the language. The greater part of the impression is in the 12mo. size, designed to form a portable volume; but 1000 copies are being printed on a larger page, with marginal references. Specimens of both editions have reached us, and appear very neatly executed. At the date of the last accounts, the gospels of Matthew and Mark had been already completed. This is the first edition of the New Testament in any vernacular language of the East yet printed with marginal references, and therefore presents a gratifying illustration of the gradual progress now making in biblical efforts.

In the SANSKRIT language, (the Latin of the East,) a translation of the *New Testament*, founded upon the basis of the Bengali version, is in a course of execution by an intelligent and experienced pundit, superintended and compared with the original Greek, by Mr. Yates. A metrical version of the *Psalms* into the same language is also in progress under Mr. Yates's superintendence.

In addition to these languages, designed for distribution among the inhabitants of India exclusively, another version of the Scriptures is being printed in Calcutta, designed for usefulness among the members of an ancient Christian church scattered in different parts of the globe. We allude to the ARMENIAN, originally made about the fifth century, in the version of which (as intimated in our last number,) one worthy missionary, Mr. Carapeit, is now engaged. His principal object is, to give to his countrymen the Testament with *marginal references* (an improvement not yet introduced into any preceding edition,) and in a *portable form*. In order to render it more intelligible to his countrymen, he proposes to exchange a few words, now become obsolete in the lapse of ages; and will endeavour to secure much more typographical accuracy than, from circumstances over which the editors could have little control, distinguished the last edition of the work printed at Moscow. The volume was already in the press at the date of our last accounts, and Mr. Carapeit had freely offered the sum of £35, as his

contribution towards the expense. Our Calcutta brethren feel that, considering his large family and very slender resources, they ought not to accept so large a sum from Mr. Carapeit, and we trust that the contributions which they may receive for translations from other sources, will enable them to return at least a part of the amount to their too generous associate.

We cannot conclude this article without alluding to the liberal encouragement afforded to our Calcutta brethren in these labours, by the American and Foreign Bible Society. In addition to the two handsome donations of \$2,500 each, acknowledged in our last report, the board of that Society have lately voted a further noble donation of \$5,000 (upwards of 1,000*l.* sterling,) to be applied to the printing and distribution of the Scriptures in Bengali, and other languages of the East, at the discretion of the Calcutta Missionaries."

While the generous assistance for which the committee are indebted to the American and Foreign Bible Society, will thus greatly augment the usefulness of our missionaries in the East, it must, at the same time, tend to promote a feeling of affectionate union and cordial co-operation with our transatlantic brethren, and may serve also to stimulate Christians in this country, who may possess the ability, to corresponding exertions in favour of the important objects which their fellow Christians in another hemisphere have so nobly supported.

☐ Numerous Letters and printed documents have been received by the Corresponding Secretary, from which interesting extracts might be made ; but want of room compels us reluctantly to omit them.

#### TREASURER'S ACCOUNT.

*Moneys received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," from April 21, 1837, to April 28, 1838.*

Bible Society of the 1st Baptist church Hamilton, per Rev. A. Perkins	\$311 00	Eaton Bible Society, Luzerne County Pa. by W. K. Mott	\$13 62
Second Bap. ch, Dover, by S. Mabbath	20 00	Sisters Worrall and Skinner, Luzerne, by W. K. Mott	2 75
Albany County Bible Society, from the Baptist church, West Troy	32 63	Baptist church, Pleasant Valley, N. Y. Pittsburgh and Alleghanytown Union Bible Society, by Rev. W. Shadrack	30 00
Franklin Asso. Bib. Soc. from the Bapt. ch. in Butternuts, by H. Garlick	15 25	Baptist church and cong. Poughkeepsie, by Rev. E. W. Dickinson	43 00
Bible Society of the Hamilton Institution, E. P. Salisbury, Treasurer	150 00	Great Valley Bap. ch. Pa. pr L. Fletcher	11 92
Female Miss'y Soc. South Baptist ch. Mrs. C. G. Sommers, Treasurer	90 00	Baptist church, Amenia, Dutchess County per Rev. L. W. Webster	180 00
Norristown Bap. church, Pennsylvania Rev. J. J. Woolsey, by S. D. Phillips	30 00	Eliza M. Ketchum	5 00
Church at Ballston Spa, by C. B. Keyes	19 10	John Tabor, \$3, Mrs. Jane Tabor, \$1	4 00
Bible Society of the Ontario Association, by Thomas Ottley, Treasurer	291 30	Females of 2d Baptist church and congregation, Wilmington, Delaware	55 00
Onondaga County Baptist Bible Society, M. Gilbert, Treasurer	783 79	Miss Hannah Nichols, Bridgeport	30 00
Bible Society of Tioga and Broome counties, A. Woolverton, Treasurer	111 00	Mrs. Lydia Sherwood, Southport	30 00
Baptist ch. Vincent, Chester county, Pa. Pawtucket Bible Society	65 23	Cincinnati Bap. Bib. So. per J. E. Cook	5 00
Courtland Association Bible Society, per Rev. J. W. Taggart	60 00	Bethel church, Hamilton County, Ohio, Bible Soc. of Albany Co. and vicinity, W. Soulden, Tr. per B. Winegar	20 00
Oneida Co. Bible Soc. per W. Hobby	84 12	Bap. ch. and cong. at Scotch Plains	8 00
Aimwell Baptist church	85 00	Bap. church in Sandisfield, Berks Co.	30 00
Rev. A. MacLay's collections, remitted per Rev. R. T. Dillon, by the hands of Rev. A. Bennett	36 25	Bible Society, Egremont, do	16 02
Madison County Bible Society, per Rev. J. Nickerson	60 00	Genesee Co. Bible Soc. contributed by the Perry Bapt. church and Le Roy Baptist church, per Rev. W. Arthur	9 25
Albany Co. Bible Society, contributed by the Schoenectady Baptist church	610 00	F. A. Phenix, per do	257 59
Rensselaer County Bible Society, contributed by 1st Baptist church, Troy, E. Ostrander, Treasurer	30 00	Mrs. Mace, per do	50
	405 00	Miss Chamberlain, Westchester, Pa.	1 00
		Oswego Co. Bible So. per J. Waterman	5 00
		Females of Bap. ch. Marcus Hook, Pa.	55 00
		Lewis Bond, Burtree Co. N. Carolina	30 00
		Baptist ch. Keeseville, Clinton County	10 00
		Bap. ch. Le Ray, pr Rev. T. A. Warner	9 75
			8 00

First Baptist church, Cohamsey, New-Jersey, per Reuben H. Smalley		Chautauque County Asso. per J. Moore	73 73
Cumberland-street church, Norfolk, Va. per Rev. Joseph S. Baker	\$89 15	Alrich Hubbell, Utica	30 00
Sundry collections by the Rev. Thomas Mason in North and South Carolina	106 50	Utica Bible Society, per A. Hubbell	40 00
Rev. R. Froudford, by S. Williams, Huntington County, Pennsylvania	225 34	Baptist Church, Dexter, Michigan	12 00
Shaver's Creek church do	30 00	Rev. J. Henley, Baltimore, pr S.H. Cone	30 00
D. Williams do	6 75	Connecticut State Bible Society, per J. B. Gilbert, Treasurer	1000 00
Whipoorwill church, Logan County Kentucky, per Rev. R. T. Anderson	3 00	Mohecan Baptist Association, Ohio, by Rev. I. G. Jones, per J. Larwell, Esq.	11 75
Sulphur Springs ch. Simpson Co. do	6 75	Titus Post, Oneida Co. pr E. Kingsford	5 00
Hopewell ch. Robinson Co. Tenn. do	12 75	Collection at Rome do	15 00
Pleasant Grove church, Ky. per do	14 30	Collection at Waterville do	90 00
M. Warden, per R. T. Anderson	42 00	W. Champion, Oneida do	5 00
C. Owens do	5 00	Baptist church at Clinton do	7 50
Virginia E. Shore Bible So. W. Laws	3 00	Elder Houston, Frankfort do	17 50
Pittsburgh and Alleghanytown Union Bible Society, by Rev. S. Williams	60 00	Elder Eaton, on acc't of N. Green, dec'd late of Paris, Oneida Co.	180 00
Rev. John Thomas	46 75	A. M. Beebe, Utica do	20 00
Rev. Samuel Love, missionary of the Tennessee Baptist State Convention	5 00	D. Bennett, do do	10 00
Salem Baptist church, New-Jersey	45 50	E. Bright, Jr. do do	10 00
Rev. Michael Quin	62 00	Dea. Sterry do do	10 00
First Baptist church, Cape May	30 00	Church in Salisbury, Herkimer, do	70 00
Abington Baptist Asso. R. Grenell, Tr.	25 27	Do Norway do	9 00
Bedany Baptist church, Pa. do	30 00	Do Schuyler, additional, do	1 55
Cedar Creek Bible Society, per Rev. I. Culpepper	25 00	Do Augusta, Oneida, do	6 50
Deep Creek church and cong. per do	10 00	Do Macedon, Wayne Co. do	30 00
Washington Bible Society, per Rev. O. B. Brown	100 00	Dea. A. Spear do	30 00
Parkersburg Bible Society, Virginia, per Rev. H. Geer	30 00	Female at Clinton, a gold ring do	62
Rev. A. Dana	50 00	Fredonia Baptist church, per Rev. B. N. Leach	9 00
Marietta Baptist church, Ohio	65 50	A Lady, by A. M. Beebe	5 00
Mine White, Ohio	9 00	Second Baptist Church, Middletown	17 00
Rosnoke Association Va. pr J. G. Mills	129 60	N. J. per Rev. D. Dunbar	3 00
Baptist Female Bible Association, Philadelphia, Mrs. Jones, Treasurer	654 52	Baptist Ch. Huntington, L. I. per do	60 00
Baptist church, Navy Yard, Washington city, per R. P. Anderson	25 00	Stanton-street Baptist Bible Society, per D. Ludlam, Treasurer	5 00
Baptist ch. in Antwerp, per E. Havens	8 00	Beech Woods Bible Society, Pennsylvania, per Rev. S. Miles	50 00
Munroe Co. Bible Society, per E. Lyon	500 00	Monongahela Baptist Association Bible Society, per B. Allen	75 00
A Friend in Harwick, pr Rev. S. Ewer	10 00	Plymouth County, Massachusetts, Baptist Missionary Soc. L. Peirce, Tr.	30 00
Missionary Box in the Baptist church, Harwick, per Rev. S. Ewer	5 35	W. I. Clark, per W. Williams	15 50
Mr. Peersall, Michigan, pr Rev. J. Booth	10 00	A Sister in Moyamensing Baptist ch. Philadelphia, by Mrs. E. C. Allen	30 00
Rev. W. Taylor, do do	10 00	Ambrose Baker, per Rev. S. H. Cone	30 00
H. W. Vaughan, do do	10 00	Adam Van de Boe do	8 00
Rev. S. Goodman do do	30 00	Poughkeepsie Baptist Church, do	7 41
D. B. Brown do do	30 00	Westkill Bap. ch. Lexington do	280 00
Rev. J. Booth do do	10 00	Rev. A. Maclay, on acc't of collect's	150 00
Rocky River Asso'n per Cyrus Austin	136 00	Niagara County Bible Society, per E. S. Faxon, Treasurer	10 00
Portage Association per do	5 00	Susannah Ashman, Philadelphia	3 00
S. Mulford, Salem, New Jersey, per Rev. M. Wilkes	54 00	Philadelphia Female Bible Association, per Mrs. Jones, Treasurer	30 00
Females of the Baptist Church and congregation, Staten Island	30 00	Edward Melsom, per Rev. I. M. Allen	5 00
Rev. D. Hascall, am't of his coll. as ag't Champlain Bap. Cong. by W. I. Cutting	579 95	Westchester County Bible Association	90 00
Female Baptist Bible Society of the 2d Baptist ch. Phila. per T. I. Kitts	30 52	Bible Soc. of Hamilton Literary and Theol. Ins. per D. I. Lloyd, Treas.	30 00
Harwick, Vt. Bap. ch. per L. P. Parks	21 50	Thomas Garniss, New-York	30 00
Noise Creek Bible Soc. per G. B. Davis	25 00	1st Bap. Ch. Bos. pr J. A. C. Randall	42 00
Illinois Bap. Convention, per J. Sweet	26 00	Bible Society of Brodalbun, U. Canada	10 00
Upper Alton Bible Soc'y per G. Hascall	35 00	Edwardsville Baptist Association, Ill. per W. Leverett, Treasurer	28 00
Chenango Association Bible Society, R. Main, Treasurer	10 00	Baptist Ch. at Rock Spring, Ill. per do	5 00
Female Bible Society of the First Baptist church, Newark, Mrs. Ward, Treasurer, per J. Vanderpool	190 00	Females of Ch. and cong. at Jackson, Tenn. per Rev. E. B. C. Howell	35 00
Kingsville Baptist church, Ashtabula county, Ohio, per G. Brown	50 00	Rev. P. S. Gayle, Tenn. coll. from various individuals, per do	65 00
Jefferson Baptist Church do	46 25	Collections at the Convention at Marietta, Ohio, per Rev. E. Kingsford	35 00
Eliza Hollman do	10 00	Blue Rock Ch. Muskingum Co. per do	11 62
Individuals in Mecca, Trumbull Co. O. per Dea. O. Brainard, per G. Brown	2 00	An unknown friend at Zanesville do	4 75
	10 00	Females of Market-st. Ch. do	27 50
		Deposite Ch. N. Y. do	10 60
		J. Cummings do	1 00
		Father Pond, Oakville do	37
		E. Owen, Middleburg do	1 00
			5 00

Benj. F. Hays, Attica, pr E. Kingsford	\$21 88	Juvenile Soc. Groton, pr E. Kingsford	\$3 00
Genesee Bib. Soc. of Elder Smith do	25 00	Miss Wing do	1 00
Canandaigua Ch. Elder Windsor do	9 00	Geo. Pettit, Fabius, do	30 00
Lucy Barrett, Jamestown do	1 00	Canton ch., Onandagua Co. do	9 50
Baptist Church, Mayville, do	18 62	Onandagua Bible Society by Elder	
Bapt. Benev. Soc. Ia. per N. G. Chase	47 00	Bellamy, do	2 00
Robert King, subscription	3 00	Daniel Munro, Elbridge do	3 00
Beaver Association, Penn. per Rev.		Joel Coe, Meutz, do	2 00
S. Williams, do	23 00	L. H. Mills, S. Venice, do	1 00
Wm. Marsh, Harwick, Vt. per Rev.		Cayuga Bible Society, do	8 12
C. G. Sommers, do	1 00	A. Gillett, Clyde, do	3 00
Grange Association, Ohio, per Rev. T.		S. Salisbury, do	5 00
B. Stephenson, do	7 00	N. P. Colvin, do	1 00
Baptist Church, Durham, per Rev. H.		Jonathan Bellamy do	5 00
Harvey, do	15 00	Bap. Church Seneca Falls, do	10 00
Cataragus Association Bible Society,		Ontario Associationl B. S. do	115 75
per N. McCall, Treasurer	116 57	Tyler Palmer, Goram, do	1 00
Rev. A. Maclay, on account of his col-		Horatio Reed, Clarendon, do	2 00
lections, per H. Miller, Cincinnati	150 00	Cash for reports, do	1 12
William Weeden do	5 00	"A Disciple," do	100 00
Wayne Co. Auxiliary Bible Society		Youth's Burman B. S. in Oliver-st. ch.	
per Robert C. Jackson, President	85 00	per G. N. Bleecker, Tr. do	30 00
Holland Purchase Foreign Missionary		Contributed at Haverhill, Mass. per	
Bible Society, per B. H. Colegrove	300 00	Rev. G. Keeley, do	2 50
Church and congregation in Baldwin		Cumberland Baptist Foreign Mission	
Place, Boston, to make Rev. Baron		Society, Maine, D. Trull. Tr. do	50
Stow a Life Director	150 00	Joshua Swan, Chenango Co. do	5 00
Do. to make Rev. James D. Knowles a		John K. McIlvain, Pa., per I. M. Allen,	3 00
Life Member do	50 00	Bib. Soc. of 1st Baptist Church, New-	
A member of the Lexington Baptist		York, per T. T. Devan, do	450 00
Church, to make Rev. O. A. Dodge		Berkshire Bap. B. S. pr A. Hayden, Tr.	25 00
a Life Member do	30 00	Laughry B. S. Ia. per N. W. Williams,	45 30
Bridgewater Bap. Asso. Penn. per		John Hincklin, do do	3 00
M. S. Wilson, Treasurer	85 00	Collected of sundry persons by N. S.	
Collection at Mt. Moriah Meeting		Johnson, Cincinnati, do	200 00
House, M. per J. M. Peck, do	4 62	Carmel Female Baptist Mission Soci-	
Carrollton Aux. Bible Soc. per do	54 50	ety, per J. Warren do	10 00
Henry Kinney, Lick Creek, per do	1 00	Bap. Church, Carmel, per A. Ferris	60 50
Chataque Association, per I. Moore	126 74	Union Association of Baptist churches	
J. Mills, Venice, per Bennet & Bright,	3 00	in N. Y. and Con. per J. G. Collom,	4 00
Rev. B. Pierce, Wisconsin Ter. per do.	20 00	Orrin N. Sage, Massillon, Ohio.	25 00
Black River Asso. Bible Soc. N. Van		Missouri United Baptist Association	
Nest, Treasurer, per do	73 54	per T. P. Green, do	25 00
New-Branswick Bapt. Bible Soc. per		Redmill Ch. Putnam Co. per L. Cole	8 00
A. F. Randolph, Tr. do	30 00	Rev. Farnam Knowlton, pr S. H. Cone,	30 00
Collections per Rev. A. Maclay, re-		A Friend of Truth, do	5 00
mitted from Norfolk, Va. do	130 00	Mission Church at Sault St. Marie, per	
Eliza Atkins do	3 00	C. G. Sommers do	31 50
Portage Asso. Ohio, per L. Austin, Tr.	100 00	Maria G. Bell, for home dist. per do	50
Abington Bapt. Asso. Bible Soc. per E.		Jesse Hendrick do	5 00
Grenel, Treasurer do	65 00	Alonzo Hendrick do	5 00
B. W. Lester, Salem, Illinois do	19 40	Mrs. Hendrick and daughter, do	1 00
A Friend, per T. Rand do	1 00	Stonington Bap. Ch. per A. G. Beebe	6 00
Collection at the Holland Purchase		Genesee River B. S. per E. Kingsford	7 00
Association, per E. Kingsford do	42 64	Bib. Soc. of Bap. Ch. Livonia, do	31 37
Everet Fisher, Springville do	3 00	Elder Smith, Batavia do	5 00
Anna South do do	1 00	Baptist Church, Oakville do	23 25
Catherine Garinien do do	1 00	Bap. Church, Manchester do	87
P. G. Eaton, do do	1 00	John Bears, Barrington do	2 00
Fem. of Springville ch. and cong., do	30 00	A String of gold beads by a sister in	
Elisha Barrett, Evans, do	2 00	Rochester do	7 50
Joseph Bennett, do	10 00	Olive Estel, gold beads do	3 18
A friend to an uncorrupted translation		Sister Dow, Marien do	50
per do. do	37	Sister Cohnan, Ogden do	50
Joseph P. Cutler do	1 00	Sister Dawby, North Parma do	50
Deacon L. Lalden do	1 00	Sally Hovey do	1 00
Josiah Andrews, Perry do	5 00	Penfield Ch. Monroe Co. do	5 00
W. Howard, Groveland do	1 18	David R. Barton, Rochester do	5 00
Ch. & Cong., Lakeville, Livingston, do	34 00	Rev. Dr. Comstock do	5 00
Sister Sheffield do	1 00	Albert G. Smith do	30 00
"Halsey, Trumansburg, do	1 00	Wm. Cochrane, De Ruyter do	1 00
Steuben Co. Bible Society do	61 90	E. Kingsford, rec'd for supplying the	
Joseph Quaise, Auburn do	1 00	Broad-st. Baptist Church, Utica do	10 00
Church in Trenton Village do	10 25	Collections per Rev. A. Maclay, rem.	
Horace Freeman, Stockbridge, do	10 00	by Aug. P. Lacoste, S. Carolina	696 25
Rev. E. B. Sparks, Bainbridge, do	5 00	Bible Soc. of the Laurens-st. Baptist	
Central Church, Green do	4 75	Church, per Dr. Barker do	30 00
Sun. School Coll. Smithville Flats, do	3 25	Oliver-st. Fem. B. S. per Eliz. Pine, Tr.	204 50
Conference do do	2 75	"A Disciple," second donation	100 00
Amasa Jones, Groton, do	1 00	Stephen B. Munn, Esq. donation	5000 00

Virginia and Foreign Baptist Bible Society, per James Sizer, Treasurer	\$1000 00	Bible Society of Unadilla Forks and vicinity, J. Enos, Treasurer	\$30 00
Rocky River Association Bible Society, Ohio, per H. Alger, Treasurer	140 00	Bible Society of the Exeter Baptist Church, Otsego Co. per L. Raymond	17 03
Union Bible Society of the Beaufort district, per Abram I. Lawton	100 00	York Bible Society, Livingston Co. N.Y. Baptist Ch. in Norway, N. Y. pr M. Post	27 75
Ezekiel Cheever, Camington, Mass. Oliver-st. Fem. Bib. So. pr E. Flax, Tr	30 00	Collections at Prayer Meetings in the Flemington Baptist church, New-Jersey, per C. Bartollette	6 80
Baptist Church East Avon, per Rev. J. G. Stearns	113 21	Juvenile Bible Soc. of Baptist Church in Alleghanytown, Pa. pr A.D. Gillett	12 21
Alfred Decker, New-York City. . . .	30 00	Bible Society of Piscataway, New-Jersey, per D. D. Lewis	10 50
Bible S. of Athens, G. S. Turner, . .	40 00	Widow Alice Hascal, Pompey, N. Y. per D. Kendrick	62 32
Elizabeth G. Moore, Hartford, per Rev. P. L. Platt	30 00	Female Burman Bible Society of the Spruce-st. Baptist Church, Phila.	30 00
Rev. A. Macley, on account of his col. per W. H. Turpin, Augusta, . . .	1100 00	Bible Society of Albany County and vicinity, per W. Soulden, Treasurer	40 00
Rev. John L. Dagg, Tuscaloosa, per J. Lawler	50 00	Bible Society of the City and County of Phila, I. Taylor Tr. per G. Swope	240 00
Bible Society of Upper Alton Baptist Church, per Rev. L. Colby	46 25	Bible Society of Hamilton Institution D. I. Lloyd, Treasurer	115 50
Lady in Philadelphia, per Rev. I. M. Allen	40 00	Champlain Baptist Convention, W. I. Cutting, Treasurer	40 00
Mrs. Mary Purser, pr Thomas Purser	30 00	Wm. Prothero, Sen. South Carolina, per W. B. Johnson, D. D.	12 97
Edward Dexter, per Rev. S. H. Cone	5 00	Conn. State Bible Soc. J. B. Gilbert, Tr	100 00
A Widow's Mitts, per do	5 00	Bible Society of 16th Baptist Church and Cong. N. Y. per J. B. Halstead	1361 00
Tenn. A. of U. B. per W. Billus, Worcester Assa. B. S., A. C. Butler, Tr. by F. Snyder	181 50	Baptist Church Morristown, New-Jersey, per W. Syn	30 00
Youth's Burman Bible Society, connected with the Oliver-st. S. S.	106 00	Female Bible Society of North Beriah Bap. ch. N. Y. Mrs. S. Chappell, Tr.	20 00
A New-England family, being the product of 25 cents from each member of the family monthly, per M. S. W. Quincey	30 00	Utica Broad-st. Bib. So. A. Hubbell, Tr.	78 00
Courtland County Bible Society, per J. Osborne, Treasurer	17 00	New-Jersey Baptist State Convention, per P. P. Runyon	84 17
Female Bible Society of First Baptist Church, Newark	290 00	Baptist Church in Reading, Pennsylvania, per E. M. Baker	22 50
Orleans Co. Bible Soc. W. Metcalf, Tr.	50 00	Female Friend in Dover	20 00
Bible Society of the North Baptist Church, per W. H. Townsend, Tr.	115 00	Rensselaer County Bible Society, per E. Ostrander, Treasurer	5 00
Interest on a Note	4 50	Deerfield Bap. Ch. N. Y. pr D. Eldridge	240 00
Stamford Bible Soc. per C. G. Sommers	29 00	Bible Society of 1st Baptist Church at Hamilton, by Rev. A. Wheelock	3 40
Susannah Ashman, Phila. pr I. M. Allen	3 00	Chonango Co. Bible Society, per do	52 00
Cape Girardeau Baptist Church, per W. Johnson	30 00	West Troy Bap. Ch. pr Rev. S. F. Park	70 00
A. C. Smith of Savannah, on account of collections, per Rev. A. Macley, Sweetwater Asso. Tenn. per S. Love	1050 00	Baptist Church at Fort Ann Village, New-York, per J. Corning	7 50
Sarah Jordan, per do	3 00	Cumberland-street Church, Norfolk, Virginia, per Rev. T. Hume	13 75
Collection at the Six Mile Ch. Blount Co. E. Tenn. per G. Snider, per do	1 00	Jason Corning, New-York	40 00
Bridgewater Baptist Association, Pennsylvania, M. S. Wilson, Treasurer	24 00	Seneca Bib. So. N.Y. pr J. M. Lallen, Tr	15 00
Females of the Baptist Society, Plymouth, per E. Cushman	15 00	Collect's in Baptist Ch. Portsmouth, Va. by Rev. A. Macley, pr T. Hume	10 75
Wm. Williams, N. York, per S. H. Cone	30 00	Lower Providence Baptist Church, Pennsylvania, per J. S. Jenkins	32 00
Franklin Association Bible Society, per J. Howell, Treasurer	30 00	Female Bible Association, Philadelphia per Mrs. Jones, Treasurer	40 00
Friends in the Barre Association, Vermont, per S. Huntington	142 79	Bible Society of New Market-street Church, Philadelphia, per J. Jones	390 00
Bible Society of the First Baptist Church, New-York, per I. T. Devan	30 00	Cash, &c. of J. Jones	26 00
Amoskeag Bap. Ch. N. H. per T. Rand	300 00	I. K. Mcllwain, Phila. per I. M. Allen	14 75
Widow Sibel Bagby, Plainfield, per do	5 00	E. Fay, annual subscription	3 00
D. French, Nelson, do	1 00	Fall River Bap. Bible Soc. pr S. Hall	5 00
Seneca Bible Soc. per J. M. Lallen, Tr.	50 50	Oneondaga County Bible Society, per M. Gilbert, Treasurer	30 00
S. Chapin, D. D. Washington	57 07	H. E. T. of New-London, Connecticut	166 00
W. D. Murphy, New-York	3 00	East Hillsdale Bible Society, per Rev. P. Prink	30 00
Stamford Bible Society, Ct. pr H. Little	5 00	West Hillsdale Church, per do	12 00
Bethel Bible Society, Ky. pr A. Bennett	137 57	Poughkeepsie Bible Society, New-York	8 50
Hopkissville do do do	75 50	M. Lyon, for a pure translation	50 00
Bowlinggreen do do do	30 00	First Baptist Church, Rahway, New-Jersey, per Rev. S. J. Drake	5 00
Pleasant Grove do do do	18 00	Mrs. A. Hunt, per Rev. L. W. Webster	20 00
Bible Society of the South Baptist Church, New-York, W. Tracy, Tr.	141 00	George D. James do	5 00
Seneca Bible Soc. per J. M. Lallen, Tr.	30 00	Rebecca Thompson do	10 00
Solomon Peck do	5 00	Mrs. Mary Thompson do	3 00
Female Baptist Bible Society, Lower Dublin, Pennsylvania	30 00	Mrs. Esther Thompson do	1 00
Burlington Bible Soc. pr Rev. S. Aaron	90 00	Mrs. Sally Garney do	1 00



Bib. Soc. in Sangerfield, per D. Hascall	\$10 00	A Lady, per D. Hascall	\$1 00
Charles Babcock do	1 00	Mrs. Hall, Massachusetts do	1 00
E. Belden do	50	Collect's by Rev. A. H. Sabin, Vt. do	6 00
Elder Kreuk do	1 00	Rev. P. Davison, New-Hampshire do	1 00
Elder Tinkham do	50	Vermont Bib. So. J. P. Skinner, Tr. do	20 00
Mrs. Gardner, of Pownal do	50	Elder A. Seamans, Milton do	3 00
J. Francis, Pittsfield do	2 00	B. Cook, Kingsbury do	3 00
A. Heyden do	1 00	Collections in Bridport, Verm't do	18 00
Church in Hartford, pr N. Colver do	12 00	I. Smith do	1 00
Saratoga Asso. pr S. Cole, Tr. do	84 87	Middleton Bible Soc. Vt. Wait, Tr. do	10 47
Washington Un. Asso. A. Wait, Tr. do	64 42	Vermont Bible Society of the Rutland County Auxiliary do	35 00
E. Dimmock, Bennington, Vt. do	30 00	Fem. in Brandon, by C. A. Thomas, do	20 00
Stephen Chapin do	1 00	Addison County Bible Society, by W. G. Johnson do	41 00
For Reports do	37	Vt. Bib. Soc. by Hutchinson do	37 50
Worcester As. Ms. O. Converse, Tr. do	103 11	Bap. Ch. in Bennington, Vermont do	30 00
John Smith, Vermont do	3 00		
Stourbridge Asso. Ms. L. Bamt, Tr. do	7 14		
Westfield Asso. S. Root, Treas. do	37 00		
Wendell Asso. I. L. Smalage, Tr. do	22 00		
		Total	38850 00

## SOCIETIES AUXILIARY

TO THE AMERICAN AND FOREIGN BIBLE SOCIETY.

	1836:
Oliver-street Female Bible Society, . . . . .	Recognised, May 18:
Upper Freehold Bible Society, . . . . .	Aug. 3.
Valley Falls Bible Society, R. I. . . . .	do.
Raisin River Bible Society, Michigan, . . . . .	do.
Connecticut State Bible Society, . . . . .	Sept. 7.
Bible Society of the Baptist Church, Hamilton, . . . . .	do.
Louisville Bible Society, Kentucky, . . . . .	do.
Stamford Bible Society, Connecticut, . . . . .	do.
Stanton-street Bible Society, New-York City, . . . . .	do.
Laurens-street Bible Society, do. . . . .	do.
Bible Society of the Eastern Shore, Virginia, . . . . .	do.
Orleans County Bible Society, . . . . .	Oct. 5.
Half Moon Bible Society, . . . . .	do.
Annsville Bible Society, . . . . .	do.
Westchester County Bible Society, . . . . .	Nov. 2.
Bible Society of the Bridgewater Association, . . . . .	do.
do. do. Pearl-street Baptist Church, Albany, . . . . .	do.
do. do. Grand River Association, . . . . .	do.
Otsego Bible Society, . . . . .	do.
Hudson Bible Society, . . . . .	Dec. 7.
	1837.
Lexington Bible Society, Kentucky, . . . . .	Jan. 4.
Bible Society of the South Baptist Church, New-York City, . . . . .	do.
Cedarville Female Bible Society, . . . . .	do.
Wayne County Bible Society, . . . . .	Feb: 1:
Ontario Association Bible Society, . . . . .	do.
Bible Society of the Saratoga Association, . . . . .	do.
Catekill Bible Society, . . . . .	do.
Worcester Association Bible Society, . . . . .	do.
Alabama Baptist Bible Society, . . . . .	do.
Rensselaer County Bible Society, . . . . .	Mar. 1.
Bible Society of the Seneca Baptist Association, . . . . .	do.
St. Lawrence County Bible Society, . . . . .	do.
Northern Baptist Association Bible Society, . . . . .	do.
Ashtabula County Bible Society, Grand River Association, . . . . .	do.
Courtland Association Bible Society, . . . . .	do.
Cayuga County Bible Society, . . . . .	do.
Bible Society of the North Baptist Church, . . . . .	do.
Elizabethtown Bible Society, . . . . .	do.
Union Bible Society of the Beaufort District, . . . . .	do.

<b>Livonia Bible Society,</b>	Recognised Apr. 5.
<b>Chenango do.</b>	do.
<b>York Bible Society,</b>	do.
<b>Alleghanytown and Pittsburg Union Bible Society, Penn.</b>	do.
<b>Bible Society of the North Beriah Church and Cong. New-York City</b>	do.
<b>Female Bible Society do. do.</b>	do.
<b>Bible Society of Barnt Hills, New-York,</b>	do.
<b>Bible Society of the 2d Baptist Church, Middletown, N. J.</b>	do.
<b>Beech Wood Bible Society, Pennsylvania,</b>	do.
<b>Bible Society of the Baptist Church, Morristown, N. J.</b>	do.
<b>Elim Bible Society, South Carolina,</b>	do.
<b>Passumpsic Bible Society,</b>	do.
<b>Bowling Green Bible Society, Kentucky,</b>	do.
<b>Bible Society of Hamilton Institution,</b>	do.
<b>Oneida Welsh Baptist Bible Society,</b>	Apr. 23.
<b>Delaware and Foreign do.</b>	do.
<b>Bible Society of the Okeago Association,</b>	do.
<b>Shaftsbury Centre Bible Society,</b>	do.
<b>Baptist Youth's Burman Bible Society, Oliver-st. N. Y. City,</b>	do.
<b>Bible Society of the 1st Baptist Ch. and Cong., Macedon, N. Y.</b>	do.
<b>Bible Society of the Baptist Ch and Cong., Whitesboro', N. Y.</b>	do.
<b>Athens Bible Society, New-York,</b>	do.
<b>Masaillon Bible Society, Ohio,</b>	May 3.
<b>Jefferson Bible Society,</b>	do.
<b>Onandago Bible Society,</b>	do.
<b>Bethel Bible Society, Kentucky,</b>	do.
<b>Bible Society of North Adams, Massachusetts,</b>	do.
<b>Great Valley Bible Society, Penn.</b>	do.
<b>Bible Society of the Baptist Church, Dexter, Michigan</b>	June 7.
<b>Noise Creek Bible Society,</b>	July 5.
<b>Monongahala Association Bible Society,</b>	do.
<b>Baptist Female Bible Association, Philadelphia,</b>	do.
<b>Albany County Bible Society,</b>	do.
<b>Virginia and Foreign Baptist Bible Society,</b>	do.
<b>Edwardsville Baptist Association B. S. Illinois,</b>	Aug. 2.
<b>Green River Baptist Society, Kentucky,</b>	Sept. 6.
<b>Shaftsbury Association Bible Society,</b>	Oct. 4.
<b>Bible Society of the First Baptist Church, New-York,</b>	Nov. 1.
<b>Berkshire County Bible Society, Massachusetts,</b>	do.
<b>Baltimore Baptist Bible Society,</b>	do.
<b>Centre Baptist Association Bible Society, Pennsylvania,</b>	do.
<b>Franklyn County Association Bible Society,</b>	do.
<b>Society Hill Bible Society, South Carolina,</b>	Dec. 6.
	1838.
<b>Hamden County Bible Society, Massachusetts,</b>	Jan. 3.
<b>Vermont State Bible Society,</b>	do.
<b>New-Hampshire Bible Society,</b>	do.
<b>Holland Purchase Yearly Meeting Bible Society,</b>	do.
<b>Columbia County Bible Society, New-York,</b>	March 7.
<b>Broome and Tioga Bible Society, New-York,</b>	May 2.
<b>Natchez and Adams County Bible Society,</b>	do.
<b>Bible Society of Piscataway, New-Jersey,</b>	do.
<b>Accomack Bible Society, Virginia,</b>	do.
<b>Conneville Bible Society, Pennsylvania,</b>	do.
<b>Columbia Bible Society, South Carolina,</b>	do.
<b>Bible Society of the Sixteenth Baptist Church, New-York,</b>	do.
<b>Washington Bible Society, District Columbia,</b>	do.

Other Auxiliary Societies have probably been formed, from whom no official information has been received. Such Societies are requested, as soon as convenient, to transmit to the Corresponding Secretary the name of the Society, the time of its formation, the amount subscribed and collected, and the names and residence of their officers.

# MINISTERS DIRECTORS FOR LIFE,

BY A CONTRIBUTION OF ONE HUNDRED AND FIFTY DOLLARS AND UPWARDS.

Allen, Ira M., Philadelphia.	Healy, John, Baltimore.
Benedict, George, New-York city.	Hard, —, Augusta, Geo.
Bernard, David, do.	Jackson, Henry, Hartford.
Buck, W. C. Louisville, Ky.	Kennard, J. H., Philadelphia.
Barker, Luke, New-York city.	Kendrick, Nath. D. D. Hamilton.
Bennett, Alfred, Homer, N. Y.	Knapp, Henry R., Connecticut.
Bolles, Lucius, D. D., Boston.	Keach, Israel, Hoesack.
Baker, J. S. D. D., Norfolk, Va.	Lynde, S. W., Cincinnati.
Brisbane, W. H. Cincinnati.	Lumpkin, Jack, Antioch, Geo.
Burrows, Roswell, Connecticut.	Mason, Thomas, South Carolina.
Cone, Spencer H., New-York city.	Miller, Wm. G., New-York city.
Covell, A. L., Albany, N. Y.	Malcom, Howard, Boston.
Cushman, R. W., Philadelphia.	Meach, Levi, Connecticut.
Cook, J. B., Cincinnati.	Purrlington, Thos. Trenton, N. Y.
Cook, Benajah, Connecticut.	Parkinson, Wm. New-York city.
Chaplin, Jeremiah, D. D. do.	Pendleton, Jas. M., Kentucky.
Dunbar, Duncan, New-York city.	Reynolds, J. L., Columbia, S. C.
Dagg, John L., Tuscaloosa, Ala.	Sommers, Charles G., N. Y.
Drake, Simeon, I., Rahway.	Sage, O. P., Massillon, Ohio.
Dyer, John, London, Great Britain.	Stow, Baron, Boston.
Dodge, Daniel, Newark.	Sanders, B. M., Geo.
Fuller, Richard, Beaufort, S. C.	Steward, Ira R., Connecticut.
Gillett, A. D., Philadelphia.	Turnbull, Robert, Hartford.
Grenell, Z., Paterson.	Vaughn, Ashley, Washington, Miss.
Howard, Leland, Connecticut.	Welch, Barth. T., Albany, N. Y.
Howell, R. B. C., Nashville.	Webster, Luman, W. Amenla, Dutchess county, N. Y.
Hill, Benj. M., Troy.	Woolsey, J. J., Philadelphia.
Haswell, Jas. M., Burmah.	Warne, Jos. A., Philadelphia.
Hume, Thomas, Portsmouth, Va.	

# OTHER DIRECTORS FOR LIFE,

BY A CONTRIBUTION OF ONE HUNDRED AND FIFTY DOLLARS AND UPWARDS.

Adams, William, Albany, New-York	Lockett, Jas., Clinton, Geo.
Bleecker, Garret N. New-York city	Munn, Stephen B., New-York city
Boardman, W. G., Albany, New-York	Munn, Stephen B., jr. do.
Burk, T. A. do.	Munn, Wm. Henry, do.
Colgate, William, New-York city	Noble, L. P., Albany, New-York
Colgate, Bowles, do.	Pegg, Roger, New-York city
Colgate, George, do.	Purser, Thomas, do.
Colgate, John, do.	Perry, Eli, Albany, N. Y.
Cone, Edw. W., do.	Prothero, Ezekiel D. Edgefield, S. C.
Clapp, R., Albany, New-York	Ring, Zebedee, New-York city
Crano, Wm. Baltimore	Smith, Edward, do.
Davies, Luke, New-York city	Sheldon, Gaylor, Albany, N. Y.
Demarest, Samuel C., do.	Stocks, Thos. Greensburgh, Geo.
Fitch, William, do.	Treat, H. H. Albany, N. Y.
Fletcher, Joseph, London, Great Britain	Tracy, Wm., South Bap. Ch. N. Y.
Fripp, Wm. Beaufort, South Carolina	Turpin, W. H. Augusta, Geo.
Humphrey, Friend, Albany, New-York	Withers, John, Alexandria, D. C.
Harris, Ira, Albany, do.	Withington, Elijah, New-York city
Jacobs, Charles P., Paterson, New-Jersey	Walker, Charles, Burlington Flats
Lacoste, Augustus P., Cheraw, S. C.	

## FEMALE MEMBERS FOR LIFE,

BY A CONTRIBUTION OF THIRTY DOLLARS AND UPWARDS.

Anthony, Nancy, Washington, Geo.	McIntosh, Mrs. E. C., Albany, N. Y.
Allen, Eliza C., Philadelphia	McIntosh, Mrs. W. S., Albany, do.
Barker, Mrs. Luke, New-York city	Moore, Elizabeth, Hartford, Connecticut
Bishop, Mrs., do.	Melledge, Ann, Augusta, Geo.
Bleecker, Mrs. G. N., do.	Perkins, Mrs. Deborah, Hamilton, N. Y.
Bennett, Stella K., Burmah	Pierce, Mrs. Asenath, do.
Butler, Frances, Washington, Geo.	Purser, Mary, N. Y. city
Cobb, Mrs. Sarah R., Athens, Ga.	Seymour, Mrs. Catharine, Albany, N. Y.
Davis, Mrs. Geo. Mobile, Alabama	Skelding, Mrs. R., South Bp. Ch. N. Y.
Gardner, Miss Ann P., Burmah	Smith, Susannah, Norway
Gregory, Mrs. Keziah, New-York	Tracy, Mrs. M., South Bap. Ch. N. Y.
Griswold, Miss S. A. do.	Wade, Mrs. Deborah, Burmah
Hill, H. D., Troy	Warner, Mrs. Eliza, Troy, New-York
Haswell, Jane M., Burmah	Waterman, Mary B. A., Burlington
Jackson, Mrs. Martha J., Athens, Ga.	Williams, Elizabeth, Society Hill, S. C.
Judson, Sarah H., Burmah	Wells, Rachel, Connecticut

## MINISTERS MEMBERS FOR LIFE,

BY A CONTRIBUTION OF THIRTY DOLLARS AND UPWARDS.

Anderson, I. S., South Bap. Ch. N. Y.	Chase, Irah, Newton, Massachusetts
Arthur, William, Perry, N. Y.	Comstock, G. S., Missionary, Arracan
Anderson, R. T., Kentucky	Culver, Nathan, Greenwich, N. Y.
Aaron, Samuel, Burlington, N. J.	Clarke, Richard, Madison, N. Y.
Allen, Geo. do.	Collom, J. G. Danbury, Connecticut
Bolles, Lucius, D. D., Boston	Crawford, Luther, Brooklyn, N. Y.
Biddle, Wm., New-York city	Challisa, James M., Upper Freehold, N. J.
Babcock, jr. Rufus, D. D., Philadelphia	Cutler, David, Berlin, N. Y.
Brouner, J. H., New-York city	Clark, J., Le Roy, N. Y.
Blain, John, do.	Culpepper, John, Cedar Creek, Pa.
Banvard, Joseph, South Bap. Ch. N. Y.	Carpenter, C. G., Ithaca, N. Y.
Brown, Amasa, do.	Case, A. Malone, N. Y.
Benedict, David, Pawtucket	Conant, Thos. I., Hamilton
Bartolette, Charles, Amwell, New-Jersey	Chapin, Asa, Buffalo
Baker, Joseph S., Norfolk, Va.	Cameron, Jas. D., Santo-Sta. Marie
Brown, Obadiah B., Washington city	Capron, B. W., Marcellus, N. Y.
Binden, A., Philadelphia	Cushman, Elieha, Hartford
Baldwin, H. F., Hartford	Corwin, Danl. Westerloo
Burtch, Luman, Pine Plains, N. Y.	Clark, Miner G., Connecticut
Beebe, T. B., Livonia, N. Y.	Campbell, J. H. Clinton, Geo.
Bloss, Samuel, Annsville	Cunningham, Henry, Savannah
Backus, S., Groton	Dean, William, Missionary, Siam
Bishop, John F., Madison co. N. Y.	Dye, Enoch P., Providence
Bennett, Ira, York, Livingston co. N. Y.	Dodge, Orrin, Sand Lake, N. Y.
Bennett, Cephas, Burmah	Denison, Charles W., Delaware, Pa.
Bacon, Joel S., Hamilton	Dana, Alfred
Baldwin, Henry F., Hartford	Darrow, Allen, Marietta, Ohio
Baker, Samuel, Cape Girardeau	Dye, W. G., Granville
Boozar, John, Burlington, N. J.	Dudley, J. H., Sennett, N. Y.
Baker, J. H., Connecticut	Dix, Levin, Virginia
Barker, E. M., Reading, Pennsylvania	Dodge, O. A. Lexington, Mass.
Bythewood, Daniel, Beaufort, S. C.	Dye, Walter, G., Courtland, N. Y.
Bernis, Varanes, Almond, New-York	Deland, Charles, Seneca, N. Y.
Bentley, William, Connecticut	Dale, John, Simpsonville, Ky.
Bolles, A., do.	Denison, E., Connecticut
Bowen, Wm. do.	Denison, Wm. do.
Bennett, D. do.	Eaton, Geo. W., Hamilton

- Eldridge, Daniel, Utica  
 Field, Moses, Hudson, N. Y.  
 Fletcher, Leonard, Great Valley, Pa.  
 Freeman, T. G., South Bap. Ch. N. Y.  
 Frederick, M., Philadelphia  
 Fountain, Ezra, Bedford  
 Finlay, John, Tennessee  
 Grenell, Z., Paterson, New-Jersey  
 Green, J. U., Coxsackie, N. Y.  
 Going, Jonathan, D. D. Brooklyn, N. Y.  
 Griswold, —Swainsville  
 Green, H. K., Burlington, New-Jersey  
 Griffiths, J. W., Middleton, N. Y.  
 Gregory, Seth, Franklyn  
 Gibbs, James, Rome, N. Y.  
 Gillett, P. D., Schenectady, N. Y.  
 Geer, Hiram, Ohio  
 Going, Ezra, Philadelphia  
 Goodman, S., Michigan  
 Green, I. H. Parishville, N. Y.  
 Goodale, Solomon, Bloomfield, N. Y.  
 Gates, Alfred, Connecticut  
 Gardner, Richard, Philadelphia  
 Gregory, A., Connecticut  
 Haven, Clemens, Gouverneur, N. Y.  
 Hinton, Isaac T., Chicago, Ill.  
 Haughwout, J., South Bap. Ch. N. Y.  
 Hawley, E. H., do.  
 Huggens, S., Philadelphia  
 Hartshorn, Chancellor, Waterville, N. Y.  
 Healey, John, Baltimore  
 Howard, I. M., Ogdensburg, N. Y.  
 Hall, W. S. Zanesville, Ohio  
 Harrington, Daniel, Greenville  
 Hodge, Jas. L., N. Y.  
 Hascall, Danl. Hamilton  
 Hillyer, John F., Athens, Geo.  
 Hutchings, Stephen, Bennington, Vt.  
 Judson, Adoniram, Missionary, Burmah  
 James, David, Newburg, N. Y.  
 Jones, Tho. G., Wooster, Ohio  
 Jackson, Timothy, Philadelphia  
 Jerril, Thomas, Madison county, N. Y.  
 Justin, Ira, Lakeville, N. Y.  
 Jones, John Taylor, Missionary,  
 Johnson, W. G., Whiting, Vt.  
 Jenkins, John S., Lower Providence, Pa.  
 Jones, Evan, Missionary, Cherokees  
 Johnson, W. B., D. D. Edgefield, S. C.  
 Kincaid, Eugenio, Burmah  
 Kingsley, A., Hamilton, N. Y.  
 Knapp, Jacob, do.  
 Keyes, Charles B., Ballston, N. Y.  
 Kingsford, Edw., Utica  
 Kendrick, A. C., Hamilton  
 Knowles, J. D., Newton  
 Kingsley, A. C., Manchester, N. Y.  
 Knowlton, Farnam, Connecticut  
 Laws, Wm., Virginia  
 Linsley, James H., Stratford, Ct.  
 Lamb, R. P., Clinton, N. Y.  
 Locke, W. E., Massena, N. Y.  
 Lewis, R. G., Seneca do.  
 Lewis, Danl. D., Piscataway, N. J.  
 Loxley, B. R., Philadelphia  
 Macley, Archibald, New-York city  
 Murphy, John C., do.  
 Marsh, Wm., Upper Canada  
 Miles, George S., Westchester, Pa.  
 McColsom, S. S., Galway, Ct.  
 Miller, William G., New-York city  
 Miles, Samuel, Gethsemane, Pa.  
 Moore, C. Vincent, Chester county, Pa.  
 Mills, Pelatiah W., Waterville, N. Y.  
 McCoy, Isaac, Missionary  
 Mason, Francis, do. Tavoy  
 Maull, Wm., Hatborough, Pa.  
 Marshall, Andrew, Savannah  
 Mattam, Joseph, Pikesville, Md.  
 Miner, Absalom, Rushford, N. Y.  
 Nelson, Caleb, Caroline, New-York  
 Nickerson, James, Madison county, N. Y.  
 Nightengale, Samuel, Salem, New-Jersey  
 Otis, Nathan, Caroline, New-York  
 Price, J., Michigan  
 Peck, John, Cazenovia, New-York  
 Pearce, W. H., Calcutta  
 Perkins, Aaron, Hamilton, New-York  
 Pomeroy, J., Clifton Park, do.  
 Purrington, D. B., Freetown  
 Park, F. S., West Troy, New-York  
 Proudfoot, R., Huntington county, Pa.  
 Putnam, Daniel, Westwinfield, N. Y.  
 Palmer, R. S., Stockholm, New-York  
 Quin, Michael, do.  
 Raymond, J. H., Hamilton, New-York  
 Roberts, Philip, jr. Pleasant Valley, do.  
 Rogers, John, Scotch Plains, New-Jersey  
 Ransted, Lewis, Macedon, New-York  
 Randal, Charles Schuyler, New-York  
 Richardson, I. F., Hamilton  
 Rockwell, A. F., Newport, New-York  
 Sutton, Amos, Missionary, Orissa  
 Stetson, Nathan, Philadelphia  
 Southwood, William, Petersburg, Va.  
 Spencer, Wm., Jacksonville, Illinois  
 Skinner, Henry C., Madison, New-York  
 Smalley, Henry, Cohansey, New-Jersey  
 Spaulding, Silas, Pawtucket  
 Shadrack, William, Alleghanytown, Pa.  
 Smitzer, John, Eaton, New-York  
 Stafford, Henry, Keesville, do.  
 Smith, Samuel, Cape May, New-Jersey  
 Shute, Henry, jr., Phelps, New-York  
 Smith, Howell, do.  
 Stone, William, Columbia, Ohio  
 Swick, B. R., Seneca, New-York  
 Smith, A., Unadilla  
 Shailer, N. E., Connecticut  
 Spencer, O., do.  
 Twiss, John S., Michigan  
 Tucker, Charles, Milesburg, Pa.

Taggart, J. W., Homer, New-York	Winter, Thomas, Northeast, New-York
Tandy, William, Kentucky	Williams, Samuel, Pittsburg, Pa.
Tucker, J. N. T., Madison co. New-York	Welsh, James E., Burlington, N. Jersey
Trites, Daniel, Willistown	Wilson, Charles E., Norristown, Pa.
Taylor, Stn. W., Hamilton	Wheeslock, A., Owego, New-York
Tucker, Anson, Sardinia	Walker, Joseph, Marcus Hook, Pa.
Townsend,	White, Samuel, Staten Island, New-York
Tinson, Joshua, Kingston, Jamaica	Woolsey, Richard Covert, New-York
Thompeon, William, Salisbury	Williams, Calvin, Sing Sing
Thomas, C. A., Brandon	Webb, G. S. New-Brunswick, N. J.
Underhill, Charles, Yorktown	Warren, George, Springville
Vinton, J. H., Burmah	Warren, J., Carmel, New-York
Wayland, Francis, sen., Saratoga, N. Y.	Whitsitt, James, Tennessee
Winslow, Octavius, Brooklyn, do.	West, Samuel, Connecticut
Wilkes, Thomas, Poughkeepsie	Wooster, Henry, do.
Wade, Jonathan, Missionary, Burmah	Watrous, A. D., do.
Wilson, Samuel, Catskill, New-York	Yates, William, Missionary, Calcutta
Wescott, Isaac, Stillwater, New-York	

## OTHER MEMBERS FOR LIFE,

BY A CONTRIBUTION OF THIRTY DOLLARS AND UPWARDS.

Ayer, Samuel, Albany, New-York	Cooper, Thomas, Eatonton, Geo.
Allen, John, Kentucky	Corey, J., Connecticut
Bancker, John, New-York city	Congdon, Stephen, Con.
Bridges, Amos do.	Champlin, J., Con.
Barnhurst, J., Philadelphia	Davis, Thomas, New-York city
Brockway, Charles, Broadalban, N. Y.	Denison, Edward C., Albany, New-York
Bolton, Daniel, Burlington, do.	Derby, Freeman, South Bap. Ch. N. Y.
Buchanan, William, Pittsburg, Pa.	Dwinell, William, New-York
Brown, D. B., Michigan	Douglass, Henry, do.
Bullen, John, Albany	Delany, James, Broadalban
Booth, Gifford T., Elmyra Village	Davie, John C., Kentucky
Beebee, A. M., Utica	Decker, Alfred, New-York city
Benton, Chester H.	Edwards, Robert, do.
Bailey, David, New-York city	Edwards, Benjamin F., Edwardsville, Ill.
Baker, Ambrose, N. Y.	Edmunds, James, Hamilton, New-York
Buell, Horatio, do.	Fbx, Albert R., do.
Bevan, John, Cincinnati	Francis, Norman, Albany, do.
Baldwin, Robert, jr. Louisville, Ky.	Forsyth, Russell, do. do.
Burnam, John, do.	Gregory, Charles H., do.
Baldwin, Edward, Utica	Gregory, Stephen, Sand Lake
Battle, Andrews, La Grange, Geo.	Garnsey, Dutchess county, New-York
Beaumont, I., Connecticut	Garnies, Thomas, New-York city
Cowan, James, New-York city	Garniss, John P., Cincinnati
Church, Origin, Burlington, New-Jersey	Gano, A. G. do.
Coolidge, William, Madison co. N. Y.	Garnett, Richard, Kentucky
Caswell, Nathan, South Bap. Ch. N. Y.	Gibbs, Daniel, Lawrence county, Illinois
Cooper, J. P., Salem, New-Jersey	Hopper, A., Paterson, New-Jersey
Carpenter, Ira, Natchez	Houghton, C. W., New-York City
Clark, George T., Albany, New-York	Halsted, Benjamin, do
Capldwell, Cornelius, New-York city	Houghton, G. W., do
Clay, Porter, Jacksonville, Illinois	Hill, Hiland, Catskill, New-York
Clark, Orrin, New-York	Harris, David T., New-York City
Clark, Wm. I., do. city	Hewitt, Edmund, Galway
Colby, Isaac, Cincinnati	Hanley, Samuel, Hector, New-York
Carr, Walter, Kentucky	Haviland, John, New-York City
Campbell, W. P., Tennessee	Hastings, Joseph, Troy, New-York
Cheever, Ezekiel, Cummington, Mass.	Hubbell, Alrich, Utica, New-York
Clark, Theodore, New-York city	Holt, George, Virginia
Carney, Richard, Shoulder Hill, Va.	Harland, James, Manchester, N. Y.

- Hoagland, Martin, Kentucky  
 Hollingshead, J. N., do  
 Hutchins, Stephen, Bennington, Vt.  
 Hascall, James Saurin, Pompey, N. Y.  
 Harpell, Jonah, Philadelphia  
 Ingham, Stephen, Herkimer  
 Jones, James, Tennessee  
 Jarman, Amos, Alabama  
 Jones, John, Philadelphia  
 Jones, W. G., Delaware  
 Jeffress, I. M. Virginia  
 Jones, D., Camden, S. C.  
 King, John, Kentucky  
 Linnard, James M., Philadelphia  
 Ludlam, David, New-York City  
 Lippincott, Jesse, Alleghanytown, Pa.  
 Lippincott, Wm., do  
 Lloyd, John, Pittsburg, Pa.  
 Lathrop, Daniel, Madison County, N. Y.  
 Lane, Ebenezer, Oxford, Ohio  
 Latimer, Stephen B., Kentucky  
 Lewis, A. F., Courtland, N. Y.  
 Lyde, D. R., Society Hill, S. C.  
 Lyde, Thomas P., do  
 Loomis I., Connecticut  
 Miller, Hugh, New-York City  
 McCutchen, Wm. M. do  
 Miles, Josh., Milesburg, Pa.  
 Martin, R. S., New-York city  
 Munroe, Daniel, do  
 McLallen, John, Truermansburg, N. Y.  
 Master, W. E., Virginia  
 Moseley, Ebenezer, Madison Co., N. Y.  
 Mott, William, Mott's Corner, N. Y.  
 Moore, Thomas, New-York city  
 Mathews, Edward, Hamilton, New-York  
 McIver, Thomas E., Society Hill, S. C.  
 McDonald, Alexander, New-York  
 Mason, Truman, Granville  
 Newton, John M., Albany, New-York  
 Olmstead, Jonathan, Hamilton, New-York  
 Platt, G. W., New-York city  
 Probyn, Edward, do  
 Peck, Daniel, Albany, New-York  
 Platt, Nathan C., New-York city  
 Peck, Montgomery, Clifton Park, N. Y.  
 Parker, Richard, Greenwich, do  
 Pohlman, Charles, Albany, do  
 Payne, Samuel, Hamilton, do  
 Payne, E., do  
 Pierce, Alva, do  
 Post, Nathaniel, Newport, New-York  
 Post, Charles K., do  
 Porter, Lewis, Covert, do  
 Pettit, George, Fabius, do  
 Park, John, Hartford  
 Pyke, Samuel, Kentucky  
 Pope, Henry, Antioch, Georgia  
 Quarles, Roger, Kentucky  
 Quirey, Charles, do  
 Rathbone, Samuel, New-York city  
 Reek, Captain John C. do  
 Rathbone, James, Frankfort, New-York  
 Read, David, Utica, do  
 Richardson, Charles, New-York city  
 Rogers, Doctor M., Cincinnati  
 Royle, James, Kentucky  
 Richardson, W. H., do  
 Richards, John Y., Virginia  
 Richards, W. C. Bennington, Vermont  
 Robinson, G., Connecticut  
 Read, George, do  
 Sadgebury, James, New-York city  
 Smith, Isaac, do  
 Sutton, George, do  
 Savary, Phineas, Annsville  
 Sheldon, A. Adams, Jefferson Co. N. Y.  
 Stewart, David  
 Smith, Ezra, New-York  
 Soulden, William, Albany, N. Y.  
 Shaw, Samuel, do  
 Smith, R. C. South Bap. Ch. N. Y.  
 Sommers, Thomas S., do  
 Smith, Wm. W., New-York  
 Smith, John, Cincinnati  
 Smith, Thomas, Kentucky  
 Scanland, Robert, do  
 Stephens, Lewis, Alabama  
 Smith, Jacob, New-York city  
 Spear, P., Hamilton  
 Sterry, John H., Utica  
 Sherborne, Tho. P., Philadelphia  
 Sams, Lewis R., Beaufort, S. C.  
 Staniels, Micajah M., New-York  
 Stephens, G., Connecticut  
 Trumbull, Chauncey  
 Turk, Peter, Macedon, Wayne co. N. Y.  
 Thayer, Ebenezer, Westwinfield, N. Y.  
 Thompson, Benjamin, New-York city  
 Trevor, Samuel, Cincinnati  
 Thomson, Asa, Kentucky  
 Tyler, Jas. E., Louisville, do.  
 Tweed Dale, W. A., Albany  
 Thompson, Isaac, M. D., New-London  
 Taylor, John M., Cincinnati  
 Turner, Gabriel S., Athens, N. Y.  
 Van de Boe, Adam, Hillsdale, N. Y.  
 Van Buskirk C., Kentucky  
 Whipple, John G.  
 Wellslager, John, New-York city  
 White, John, Pittsburg, Pa.  
 Wooden, Peter, Hannibal  
 Whippel, Otis, Greenwich  
 Williams, William, New-York city  
 Woodruff, Halsey, Albany, do.  
 Warner, Calvin, Troy, do.  
 Winterton, Wm., New-York city  
 Wyckoff, J. N., do.  
 Wilson, F. N., Catskill, N. Y.  
 Wilson, Wm., do.  
 Walker, Henry, Maysville  
 West, John, N. Y. city  
 Wilson, James, do.  
 Wilson, John F., Society Hill, S. C.  
 Wilson, I. D., do.  
 Young, Nathan, Brooklyn, New-York  
 Yates, Warner M., Tennessee

SECOND

# ANNUAL REPORT

OF THE

AMERICAN AND FOREIGN BIBLE SOCIETY,

SUBSEQUENT TO ITS RECOGNITION

BY THE

PHILADELPHIA BIBLE CONVENTION,

April 28, 1837;

WITH

AN APPENDIX,

CONTAINING

ADDRESSES, EXTRACTS OF CORRESPONDENCE, &c.

TOGETHER WITH

A LIST OF AUXILIARY SOCIETIES, LIFE DIRECTORS, AND MEMBERS.

---

NEW-YORK:

PRINTED BY JOHN GRAY, 220 WATER-STREET.

1839.



**CONSTITUTION**  
OF THE  
**AMERICAN AND FOREIGN BIBLE SOCIETY.**

---

ART. I. The name of this Society shall be THE AMERICAN AND FOREIGN BIBLE SOCIETY.

ART. II. It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures IN ALL LANDS.

ART. III. Each contributor of three dollars annually shall be a member.

ART. IV. Each contributor of thirty dollars at one time shall be a member for life.

ART. V. Each contributor of one hundred and fifty dollars shall be a life director.

ART. VI. All Life Directors shall have the privilege of participating in the deliberations of the Board, and such Life Directors as are members in good standing of Baptist Churches, shall be members of the Board.

ART. VII. All Bible Societies agreeing to place their surplus funds in the treasury of the Society, shall be auxiliaries, and the officers of such societies shall be *ex officio* directors of this.

ART. VIII. A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six brethren in good standing in Baptist churches, sixteen of whom shall reside in the city of New-York, or its vicinity; the whole Board to be elected annually by the Society, and to hold their office until superseded by a new election. The Board shall have power to fill such vacancies as may occur in their number.

ART. IX. The President, Vice Presidents, Secretaries, and Treasurer, shall be *ex officio* members of the Board.

ART. X. The managers shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to, five of whom shall be a quorum.

ART. XI. The managers shall have the power of appointing such persons as may have rendered essential services to the Society, either members for life, or directors for life.

ART. XII. At the meetings of the Society, and of the Board of Managers, the President, or, in his absence, the Vice President first upon the list then present, and in the absence of all the Vice Presidents, the treasurer, and in his absence, such member as shall be chosen for that purpose, shall preside.

ART. XIII. The annual meeting of the Society shall be held at New-York, on the day before the last Wednesday in April in each year, or at any other time or place, at the option of the Society, when the accounts of the treasurer shall be presented, and a President, Vice Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, together with a Board of Managers, shall be chosen for the ensuing year.

ART. XIV. The President shall, at the written request of six members of the Board, call special meetings of the Board of Managers, causing at least three days' notice of such meetings to be given.

ART. XV. The whole of the minutes of every meeting shall be signed by the Chairman and Secretary.

ART. XVI. No alteration shall be made in this Constitution, except by the vote of two thirds of the members of the Society present at an annual meeting.

## OFFICERS AND MANAGERS.

---

### President.

SPENCER H. CONE, of *New-York*.

### Vice-Presidents.

NICHOLAS BROWN, *Rhode Island*,  
JOSIAH W. SEAYER, *Maine*,  
JOSIAH QUINCY, *New-Hampshire*,  
JOHN P. SKINNER, *Vermont*,  
JAMES H. DUNCAN, *Massachusetts*,  
FRIEND HUMPHREY, *New-York*,  
STEPHEN B. MUNN, *do*.  
JAMES VANDERPOOL, *New-Jersey*,  
JOSEPH MILES, *Pennsylvania*,  
WILLIAM G. JONES, *Delaware*,  
STEPHEN CHAPIN, *Dist. of Columbia*,  
ALEXANDER FLEET, *Virginia*,  
ELIAS COMSTOCK, *Michigan*,  
JEREMIAH VARDEMAN, *Missouri*,  
HIRAM RIDER, *Connecticut*,  
RICHARD FULLER, *South Carolina*,

JOHN B. ONIELL, *South Carolina*,  
PETER P. LAWRENCE, *N. Carolina*,  
JOHN L. DAGG, *Alabama*,  
E. D. KING, *do*.  
W. H. TURPIN, *Georgia*,  
THOMAS COOPER, *do*.  
BENJAMIN WHITEFIELD, *Mississippi*.  
R. B. C. HOWELL, *Tennessee*,  
R. T. DILLARD, *Kentucky*,  
JAMES DUNLAVY, *Ohio*,  
JESSE L. HOLMAN, *Indiana*,  
BENJAMIN F. EDWARDS, *Illinois*,  
CHARLES FELDER, *Mississippi*,  
JAMES WILSON, *Maryland*,  
S. M. BRYAN, *Louisiana*.

CHARLES G. SOMMERS, of *New-York*, *Corresponding Secretary*.

WILLIAM COLGATE, of *New-York*, *Treasurer*.

JOHN WEST, of *New-York*, *Recording Secretary*.

IRA M. ALLEN, *General Agent and Assistant Treasurer*.

---

### Managers.

L. Barker, M. D. *New-York*.  
Nathan Caswell, "  
William Church, "  
Ephraim Corning, "  
James Cowan, "  
J. B. Halstead, "  
Wm. Hillman, "  
Elijah Lewis, "  
John R. Ludlow, "  
Richard C. McCormick "  
Isaac Newton, "  
R. Pegg, "  
Thomas Purser, "  
Jas. H. Townsend, "  
Robert F. Winslow, "  
Wm. Winterton, "  
Wm. H. Wyckoff, "  
B. T. Welch, *Albany*,

R. Babcock, jr. *Philadelphia*.  
R. W. Cushman, "  
A. D. Gillett, "  
George B. Ide, "  
Daniel Dodge, "  
Robt. Turnbull, *Hartford*,  
Wm. Crane, *Baltimore*,  
Thomas Meredith, *N. Carolina*,  
W. B. Johnson, *S. Carolina*,  
J. K. McIyer, *S. Carolina*,  
S. W. Lynd, *Cincinnati*,  
Jesse Mercer, *Georgia*,  
Samuel Love, *Knoxville*,  
D. D. Pratt, *New-Hampshire*,  
John Conant, *Vermont*,  
Lucius Bolles, *Boston*,  
W. F. Broadbush, *Virginia*,  
Alexis Caswell, *Providence*.

# AMERICAN AND FOREIGN BIBLE SOCIETY.

## ANNUAL MEETING.

The Society held its Annual Meeting on Tuesday, the 22d of April, 1839, in the Meeting house of the First Baptist Church, Second-street, Philadelphia. An hour was spent in religious exercises; brethren Chapin of Washington; Baker of Norfolk; Rand of New Hampshire; Sym of New-Jersey; Adams of Baltimore; Sears of Massachusetts; and Goadby, late missionary in Orissa, engaged in prayer.

The President, S. H. Cone, took the Chair at 10 o'clock, A. M.

The nineteenth Psalm was read by brother D. Sharp, of Boston.

Prayer by brother Rufus Babcock, jr. of Philadelphia.

Brethren Chapin, Bennett, Sears, Baker, and Adams, were appointed a Committee, to nominate Officers and Managers for the ensuing year.

The following abstract of the Treasurer's account was presented, and on motion of brother Daniel Dodge, of Philadelphia, seconded by brother Wm. Crane, of Baltimore, was accepted.

## TREASURER'S REPORT.

WILLIAM COLGATE, *Treasurer, in account with the AMERICAN AND FOREIGN BIBLE SOCIETY.*

1838				Cr.
May 23.	By Baptist General Convention in the United States, for Missionary purposes, to aid in printing and circulating the Sacred Scriptures, in the following languages,			
		Siamese, - -	\$1000 00	
		Burmese, - -	1000 00	
		Asamese, - -	1000 00	
		Karen, - -	1000 00	
		Teloogoos, - -	1000 00	
				5000
Sept. 26.	" Do. for printing and circulating the Sacred Scriptures in			
1839.	Asia, by their missionaries,	- - - -	- - - -	5000
Feb. 16.	" Do.	do.	do.	5000
April 5.	" Do.	do.	do.	5000
1838				
July 25.	" Baptist Missionary Society, London, for printing and circulating the Sacred Scriptures in the Bengali, Hindustani, Sanskrit, Armenian, and Orissa languages,			
	" Amount of Salary and Travelling expenses paid to Agents,	- - - -	- - - -	5000
				1562 35
	By amount paid for Stereotyping, Printing, Paper, Binding, &c. for Bibles, Testaments, Quarterly, and Circulars,			
		- - - -	- - - -	10640 47
	By Insurance, Interest, Discount and Exchange,	- - - -	- - - -	318 79
	By Counterfeit Bank Notes,	- - - -	- - - -	26 75
	By Balance of account carried forward,	- - - -	- - - -	6275 44
				<u>\$43823 80</u>

1 28.	To Balance brought forward, - - - - -	Dr. \$19078 05
1 20.	To amount of receipts from Auxiliary Societies, Associations, Churches, and Individuals, since last Annual Report, - - - - -	24745 75
		<hr/> \$43823 80 <hr/>
	To Balance of account, - - - - -	6275 44
	This Balance is constituted as follows :	
	Bills receivable, - - - - -	\$932 63
	Certificates of Deposit, - - - - -	571 00
	Uncurrent money, - - - - -	322 00
	Available Cash on hand - - - - -	4449 81
		<hr/> \$6275 44 <hr/>
	The undersigned having audited the above account, find it correct ; leaving a balance in the Treasurer's hands of \$6275 44.	
	<div style="display: flex; justify-content: flex-end; align-items: center;"> <div style="text-align: right; margin-right: 10px;">             ELIJAH LEWIS, }              J. R. LUDLOW, }           </div> <div style="text-align: left;"> <i>Auditing</i>  <i>Committee.</i> </div> </div>	
	APRIL 20, 1839.	

The President, Spencer H. Cone, of New-York, then addressed the meeting.

*loved Friends and Fellow Labourers in the Lord !*

A review of the gracious dealings of Divine Providence, in reference to the operations of the American and Foreign Bible Society, is calculated to excite emotions of the liveliest gratitude. With but one Agent, our indefatigable brother Maclay, the reports of the Treasurer for the current year, have furnished a satisfying proof of the estimation in which the Society continues to be held by the Baptists of the United States, and a pleasing message, that still more liberal supplies may be confidently anticipated, as new facilities are presented to expend them judiciously.

The desire to give to the nations pure versions of the Sacred Scriptures, and the assured conviction that this important object could be attained more perfectly, and to a much wider extent by a distinct Bible organization, first induced the establishment of this institution. At the close of a year's successful operation, the character of the enterprise was submitted to a Convention of brethren conspicuous alike for numbers, and piety, and talent, assembled two years since within these walls ; and after three days spent in animated discussion, and prayerful deliberation,

that Convention sanctioned, with singular unanimity and fervour, the propriety and expediency of the measure. In the exercise of Christian courtesy, the many yielded to the wishes of a few, and the efforts of your Board of Managers were limited, during the succeeding year, to the circulation of the Word of God in foreign tongues. At the last anniversary, this feature of the Constitution was obliterated by the unanimous vote of the Society, and to our original motto—**THE BIBLE TRANSLATED**—we were permitted to add—**THE FIELD IS THE WORLD !** The debateable ground being thus happily passed over, we had only to commend ourselves, in humble reliance upon Almighty God, to the work evidently set before us.

As Americans and as Baptists, we have from the beginning felt the claims of our country, and at the earliest practicable period commenced arrangements to furnish an adequate supply of the commonly received version ; and we trust we shall be enabled to execute this part of our duty in a manner creditable to the Society, and entirely satisfactory to our auxiliaries and patrons.

Under existing circumstances, however, it is manifest that our resources and energies must be mainly employed in printing and circulating translations made by Baptist missionaries, in heathen lands. From us they expect the requisite aid, and indeed, they have almost ceased to look for it from any other quarter. Their appeals are of the most thrilling nature, and cannot fail to provoke the liberality of many who pray—**THY KINGDOM COME !**

Brother Thomas, of Calcutta, in a recent communication to Mr. Dyer, remarks—“In the great work of giving the Word of God to the World, our press is now highly honoured. At the present moment we have going through the press, the New Testament, Psalms, and extra gospels, in the Armenian, Hindustani, Bengali, and Sanskrit, comprising altogether more than twenty thousand volumes. These versions, made by Baptist missionaries, are printed at the expense of the contributors to our translation fund, or of that generous friend of our Biblical efforts, the American and Foreign Bible Society.”

The venerable Judson, in a letter addressed to the treasurer, after speaking of the brethren engaged in the Burmese, Peguan, Bengali, Siamese, Karen, and Shyan versions, employs the following energetic language. “All the translators above mentioned, I know from personal acquaintance to be able, competent *men*; *philologists*, scholars; candid, upright, conscientious search-

ers after truth : men, who would rather have their right hands cut off, than knowingly pervert a single particle of the Word of God : men, who are worthy the entire confidence of the Christian public. And as we are all sworn to give in our translations, to the best of our ability, the Word of God, *the whole word*, and nothing but the word, in defiance of the lady of Babylon and all her progeny ; there is no point in the whole visible creation to which we can look for support, but the American and Foreign Bible Society. Here we stand ; we cannot change our position ; we must not desert our post ; God help us, and you !” What an appeal ! He then goes on to say, “In the preceding, I have mentioned six translations only ; but every year will doubtless bring a new one. We have the Paho, the Toungh-thoo, and the Kyen, just at our door. And how many are at the doors of Bangkok and Sadiya, and on the way to China, and in Great China itself, and in all Asia and unexplored Africa, and the Islands of the sea, what pen is competent to set forth ? The Angel with the everlasting Gospel, has already poised his wing and commenced his flight. May the prayers and the alms of the churches speed him on his glorious career through the wide world !”

These extracts may suffice to show us the vastness of the field we are called upon promptly to occupy. The contemplation of it, when contrasted with our own feebleness, might well appal the stoutest heart ; but we will wait upon the Lord and renew our strength ; we will emulate the exploits of saints of the olden time, who through faith *waxed valiant in fight, and turned to flight the armies of the aliens* ; we will remember, that Jonathan, with a single armour-bearer, took possession of the strong hold of the Philistines ; *and it may be that the Lord will work for us ; for there is no restraint to the Lord, to save by many or by few.*

Some of the friends of truth have expressed both surprise and regret, that the success of the gospel among the heathen, *in this our day*, has been so disproportionate to the amount of men and money employed in its propagation. They certainly did not intend by these remarks to convey the idea, that the means expended exceeded in value the souls actually converted : God forbid ! “Heap worlds on worlds, one soul outweighs them all.” That our success has been inconsiderable, when compared with the triumphs of the Cross in Apostolic times, is indeed a source of *unfeigned sorrow and deep humiliation of heart* ; but this does not

weaken, in the slightest degree, our obligation to obey the command of Christ, **TO PREACH THE GOSPEL TO EVERY CREATURE**; to send the word of life, as we have opportunity and ability, to the destitute family of man. Of one thing we are certain; *the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.* If we are straitened, we are straitened in our own bowels; and want of success, as far as we are concerned, instead of relaxing our exertions in the cause of God, should only lead to *great searchings of heart!* Are we the men to be employed in this holy enterprise, *or shall there enlargement and deliverance arise from another place?* That Jesus *shall see of the travail of his soul and be satisfied,* there can be no doubt; but who knoweth whether *we* have been brought into the world *for such a time as this?* Or, peradventure, we have placed *unscriptural reliance upon means*;—upon the wisdom of our plans—the skill and fidelity of our translators—the zeal and energy of our missionaries;—and have not been properly and habitually impressed with the necessity and power of **THE SPIRIT'S** influences, in our every effort to promote the interests of Messiah's kingdom. Exalted Prince and Saviour! give us repentance for this our sin, that we may turn from it, and cleave unto the Lord with purpose of heart. Beloved brethren, we have been baptized into the name of the Father, and of the Son, and of the Holy Ghost, and true to our profession, it becomes us not only to have distinct conceptions of the personal agency of the Spirit, but to rely with unwavering confidence upon his infinite efficiency in the conversion of sinners. Do we labour for souls? do we hope for success? we must lift up our eyes to the Throne of Grace, *until the Spirit be poured upon us from on high*; then our Bibles will not be distributed in vain; *then shall the wilderness and the solitary place be glad for them, and the desert shall rejoice and blossom as the rose*; *then shall a nation be born in a day,* and willing converts exceed in number the dew-drops of the morning. *O Lord, hasten thy word to perform it; send the rod of thy strength out of Zion; let the skies pour down righteousness; let the earth open, and let them bring forth salvation! O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O our God; for thy City and thy People are called by thy Name!*

*The Corresponding Secretary, Charles G. Sommers, of New-York, then read an abstract of the Annual Report.*

## REPORT.

---

A RETROSPECTIVE view of Divine Providence in the origin and progress of the American and Foreign Bible Society, impels your Board of Managers again to express their gratitude to God. They avail themselves of another anniversary to congratulate, and to encourage to further and still more enlarged benevolence, those who during the past year have contributed towards the distribution of that sacred book which proclaims salvation through the blood of Christ, to a ruined world.

In presenting their report, the Board are happy in the belief, that the American and Foreign Bible Society has convened on this anniversary, unanimous as to the objects of the Institution, and under the auspices of heaven, advancing towards the consummation of its hopes. At no period, since the formation of the Society, have the Board been more entirely convinced, that the cause of truth demanded such an organization ; and, the approbation of brethren in America, Europe, and Asia, furnishes a constantly accumulating testimony, that the course pursued by our denomination, while it has obtained the concurrence of the churches of Christ, will not fail to enjoy the smiles of the Saviour. One of the British missionaries in Calcutta, writes:—  
“ With gratitude to God have we heard of the formation of the American and Foreign Bible Society, and of the vigorous measures adopted in order to secure its permanency and usefulness. The news brought relief to our minds, encouragement to our hearts, and power to our hands. We had long felt the need of measures of the kind being taken ; but saw nothing to encourage the expectation of their adoption ; the hope appeared vain. Little did we think, that our rejected applications to the Societies of England and America, were designed to be the means of bringing into existence an institution, whose declared object is to carry into effect, principles, the practical application of which has subjected us to a kind of excommunication. It is truly refreshing to observe the noble stand you have made in Ame-



rica, and the energetic measures you have adopted, to give unto the millions of Asia, translated into their various languages, the *whole* word of God. What our friends in England will do, I cannot tell; but I am every day more and more convinced of the desirableness, and in fact, the necessity, if we are to do any thing to purpose, of our acting as a denomination for ourselves and by ourselves. No other way appears to me in which we can expect to do so much good, or to do it with so much comfort. Here is an open door. I doubt not you will boldly enter, and throughout these extensive dominions spread the sacred volume, and thus hasten that glorious period, when these vast regions shall be full of the knowledge of the Lord as the waters cover the sea." In accordance with this view of the subject, your Board would say:—Let the grandeur of the enterprise in which we have embarked, occupy and fill our hearts. Let them expand under the genial warmth of christian harmony and love. Let us carry out the great principles of that book, where every sentiment is pure and lovely, great and elevated. Let the members of this Society exemplify their devotedness to Him who has stamped upon the pages of the Bible, the glorious image of himself.

#### HOME DISTRIBUTION.

In recording the domestic transactions of the Society, the Board would mainly refer to the details embraced in the account of contributions received, auxiliary societies, life directors, and members, constituted during the past year. They regard the prosperity of the institution, and the growing number of its friends, not only in every part of our own country, but in Great Britain, Germany, Asia, and wherever its principles have been explained, as a cheering indication of its increasing usefulness. The Board attribute the increasing attention of the American community to the objects and interests of this institution, notwithstanding numerous local claims, and an almost paralyzing embarrassment in the pecuniary affairs of the nation, in a great degree, to the regularity with which the quarterly and annual meetings of the Auxiliary Societies have been attended. This is a point of great *moment*, and should never be forgotten. The Board hope that *every practicable measure* will be adopted to secure at all such

meetings, the assistance of the most able and devoted ministers, and private brethren ; as a means of creating and sustaining the interest of anniversary meetings, and of thus augmenting the funds of the Auxiliary Societies. They would also request particular attention to the importance of transmitting their annual reports to the Corresponding Secretary of the Parent Institution, in time to enable him to incorporate a statement of their doings in the annual report of this Society.

In accordance with the second article of the Constitution, and the special directions of the Society at their last annual meeting, the Board appointed a special committee of three, to prepare and print King James' version of the Bible, published in 1611, viz :

Twenty-five thousand copies of the New Testament, for Sunday schools, in Nonpareil.

Five thousand copies of the New Testament, in Brevier

Five thousand copies of the whole Bible, in Brevier.

#### SPECIMENS OF THE PRINTING TYPES OF THE SOCIETY'S BOOKS.

##### NONFAREIL SUNDAY SCHOOL TESTAMENT.

*Matthew* viii. 11.

11 And I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

*Ephesians* iv. 5, 6.

5 One Lord, one Faith, one Baptism,  
6 One God and Father of all, who is above all, and through all, and in you all.

##### BREVIER NEW TESTAMENT.

*Acts* v. 41, 42.

41 ¶ And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his Name.

42 And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ.

*Revelations* xxii. 19.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

##### BREVIER BIBLE, 12MO.

*Exodus* xiii. 21, 22.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

1 *Samuel* xvii. 37.

37 David said moreover, The LORD that delivered me out of the paw of the Lion, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

## PRICES OF THE SOCIETY'S BOOKS.

12mo. Bible, Brevier, Sheep,	-	-	-	\$0 65
Do. do. do. Calf,	-	-	-	0 80
Do. New Testament, Cloth,	-	-	-	0 18½
Do. do. Sheep,	-	-	-	0 25
18 mo. New Testament, Nonpareil, Cloth,	-	-	-	0 12½
Do. do. do. Sheep,	-	-	-	0 16
Do. do. Morocco, Gilt,	-	-	-	0 37½

## DONATIONS OF BOOKS.

At the meeting of the Board in March last, it was unanimously *Resolved*, "That one thousand copies of our Nonpareil New Testament, be presented to the New-England Sabbath School Union." The following is an extract from the letter acknowledging the grant, and the safe arrival of the books.

Dear Sir,—Your letter containing a resolution of the American and Foreign Bible Society, presenting one thousand copies of your Nonpareil New Testament, to the New-England Sabbath School Union, was duly received. The Testaments came safe to hand a few days since.

In the absence of the Corresponding Secretary, allow me, in behalf of the Board of our Union, to express to you, and through you to the Board of the American and Foreign Bible Society, our acknowledgments for your very generous donation. Be assured, that this instance of your kind regard to our Institution, will long be remembered with pleasure.

I ought to state before closing, that the mechanical execution of the Testament you have sent us, is in our opinion highly creditable to your Institution. Many have spoken of it with much pleasure. I have seldom seen a Testament presenting so fair and beautiful a page.

Hoping that your praiseworthy Institution may be crowned with the blessing of heaven, and be instrumental of accomplishing great good, I am with Christian esteem, your obedient servant,

H. S. WASHBOURNE, *Agent of N. E. S. S. U.*

In re-printing the first edition of the Scriptures promulged by order of King James; the Board of Managers have felt that they were restoring to the English reader, the original and authorized version of the English Bible; which in the several editions through which it has passed in Britain and America, has been repeatedly altered, without any other authority than the will of the societies by whom it has been published. It is well known that there was *not one Baptist* among the forty-seven translators appointed by

King James, and that *we* have never acknowledged that their version of the Scriptures was in all respects *faithful*. In common with other Christians, we have been willing to receive it, only, because hitherto we have supposed that the time had not come to attempt an improved and *faithful* version, well knowing that in such an undertaking we must stand alone, and could hope for no assistance from Pædobaptists, whose denominational existence depends upon the *non-translation* of those words in the New Testament which relate to the ordinance of Baptism. But although we have not given "*a new translation*," we have thought it expedient to reprint that edition which we deem the *only authorized* version of the English Bible. The only improvements made in the present edition, so as better to adapt it to general use, have been, correcting typographical errors, and restoring *capital letters* and *italics*, (where other publishers have deviated from the *authorized* version)—modernizing the spelling, and giving the proper grammatical changes to the indefinite article. The Board are happy in the belief, that the edition of the Bible, which they have prepared for the Society, so far as regards accuracy, mechanical execution, and the price at which it is afforded, is unsurpassed by any edition of the Scriptures before offered to the public; and they earnestly solicit the co-operation of auxiliary societies, in its distribution throughout the length and breadth of the land.

In the regions of human policy, too much light may be as fatally overwhelming as too little; but in the moral world, God has ordained the unveiled revelation of his will, to be at once the solace and the safeguard of mankind. In a country like this, where every man may adopt any creed and every creed, or no creed at all, it must be evident, that the extensive diffusion of the Bible is the only means of preventing that most fearful of all evils, universal corruption; the offspring of universal ignorance. The Board therefore contemplate the work of *domestic distribution* as a sacred and indispensable department of their labours.

In our own land we behold an expanding field of usefulness—here the enginery of the press may exert its mightiest powers over the minds of unborn millions, in a country exceeding the extent of the whole of Europe—here future generations will contemplate a teeming population, possessing one common language, united by the bonds of a common brotherhood—moving

and acting in a kindred mass, and amalgamated into one vast empire, bounded only by the geographical limits of the continent. Facts prove that the population of America, has, during the last two centuries, doubled itself in periods of less than 25 years, and in another century the freemen upon this continent, will probably outnumber the present millions of China. If the energy of the human mind is here as elsewhere, to bear a proportion to the masses which prompt it to good or to evil; what will be the future condition of our country, unless the dissemination of the Scriptures can be made commensurate with the increase of a nation who even now claim dominion over an empire beyond the limits of Alexander's; and still, pressing onward towards an ever receding horizon. Hundreds of thousands are even now floating on the westward tide of emigration towards the setting sun, and the most powerful of all motives call on us to send with them not only our laws and civil institutions, but the Bible, as the only imperishable foundation upon which the hopes of the present and future generations of the American republic can be consolidated—the only repository of those deathless truths which elevate and sanctify the human mind.

#### FOREIGN DISTRIBUTION.

Since the period of the incipient organization of the Society in 1836, the Board have appropriated \$50,500 to the work of translating and distributing the Bible. And, although in regard to some of the regions of heathenism, they have felt that the hope in which they sow must necessarily encounter delay, yet they believe that theirs is, a "hope that maketh not ashamed." The times and the seasons are at the disposal of God; but the duty to persevere in scattering, wherever a field can be found, "the good seed," which able and devoted men have with so much labour prepared, is ours. "In due time we shall reap if we faint not."

#### TRANSLATIONS MADE BY BAPTIST MISSIONARIES.

The Board of Managers consider it due to the denomination, and to the glorious cause of Biblical translations, to spread before their friends, a brief outline of the efficient labours of Baptists, in giving the sacred Scriptures to all nations. Although the subjoined statement is, in the absence of requisite documents, *unavoidably imperfect*; they hope in some future Report so to *enlarge and complete* the details of this interesting topic as to show,

that in labours promotive of the conversion of the world, Baptists have never been unconcerned or inactive.

In 1793, the late excellent Dr. Carey, whose praise is in all the churches of the East, left his native land, in the Kron Princessa Maria, a Danish East-Indiaman, to take up his abode in a heathen land ; and in about seven years after landing at Serampore, he completed the translation and printing of the Bengali New Testament.

In 1801, he was appointed Professor of Sanskrit, Bengali and Mahratta, in the College at Fort William, and until the termination of his eminently useful life, he continued to enjoy peculiar advantages as a translator of the Bible. As early as December, 1813, he says : "The increasing and pressing demand for the Holy Scriptures is so great, that though we have ten presses constantly at work, the demands cannot be supplied. Besides the translations going on under our own superintendence, which are now *twenty-one* in number, and of which *sixteen* are now in the press, we are printing a large edition of the New Testament in Chinese." In 1815, Dr. Carey and his associates were employed in translating and printing the Bible in *twenty-seven* languages of Asia, spoken by *more than half the inhabitants of the globe*. Although it is true, that the Bible still continued untranslated into many other languages, yet, the population where those languages are spoken, is comparatively small, scarcely amounting to a tenth of the human family. Assisted by the late Messrs. Thomas, Ward, and Felix Carey, he has published the Bible in whole or in part in *thirty-nine* languages. Of these the entire volume of Revelation has been printed in *seven* languages, viz. the *Sanskrit, Bengali, Hindi*, (or Hindue) *Orissa*, (or Oriya) *Mahratta*, *Assamese*, and *Panjabi* languages.

The New Testament was published by Dr. Carey in *twenty-three* languages or dialects, and smaller portions of the Scriptures in *nine* other languages. To this may be added, the entire Bible, translated into the Chinese by Dr. Marshman ; two editions of which have been printed and circulated. These translations, made by Baptist Missionaries, are entitled to respect, not only because as good probably as under their circumstances could be produced by any body of translators ; but because **THEY WERE THE FIRST IN EACH LANGUAGE RESPECTIVELY, that had ever been prepared for the hundreds of millions who inhabit those regions of darkness.**

The late Mr. Chamberlain translated and printed, previous to his death, an edition of the New Testament in the Brajbhasha language. And a new version of the Testament in the Hindi, was also prepared by the same indefatigable brother, and at the time of his death it was printed as far as the Epistle to the Corinthians.

Mr. Amos Sutton, of Cuttack, assisted by his brethren in Orissa, is at present engaged in preparing an improved version of the Scriptures in the Uriya language, of which the Gospels, and Psalms have been printed, and a large number circulated among the natives of that province. In June last, your Board appropriated \$1000 to promote the translation and distribution of the Scriptures in Orissa.

Mr. Thompson of Delhi, has also executed a revised version of the Psalms, and several other books of the Scriptures in Hindi, of which two editions have lately been printed at Serampore.

Mr. Lish, of Cherrapungi, is at present engaged in translating the Bible into the language of the Khasiyas, a large tribe inhabiting the mountains lying north-east of Bengal.

The late Mr. Chater, of Colombo, in Ceylon, was an effective coadjutor in the preparation of the Cingalese Scriptures, and is now succeeded by the able services of Mr. Daniel.

Mr. Bruckner, of Samarang, in Java, translated the New Testament into the Javanese language; an edition of which has since been printed at the mission press, in Bengal.

Mr. Nathaniel M. Ward, residing at Padang, in Sumatra, completed a new version of the Testament in Malay, several years since. But having at the date of the last accounts, discovered about 50,000 words of this widely spoken language, hitherto quite unknown to Europeans, he has deemed it proper to defer its publication for the present. He is in the mean time engaged in preparing a translation of the Old Testament in the same language.

To the foregoing the Board have great pleasure in reporting the several "*revised versions*," now in course of preparation, under the care of the Calcutta Baptist Missionaries.

#### BENGALI.

*In this language the whole of the Old Testament has been prepared, and two editions of the New Testament and the Psalms*

have been printed, and a third edition of the New Testament is going through the press ; 500 copies of which have been printed at the expense of this Society, and contains their imprint on the title page.

From very recent communications your Board learn, that another edition of the Bengali New Testament, consisting of 8000 copies of the Gospels, 4000 of the Acts, and 1,500 of the Epistles, has been put to press, on account of the American and Foreign Bible Society. And it is intended shortly to commence an edition of the whole Bible in the same language.

Of the aid furnished in printing the Bengali and Hindustani New Testament, Brother Thomas, of Calcutta, in a letter of April, 1838, thus speaks : " I have been struck with the pleasing coincidence that on the 7th of June last, you voted \$5000 to aid us, and on the 14th of the same month, I put the first form of our new Hindustani translation to press, having in concert with my brethren, determined to print 1000 copies of the entire Testament, 2000 of each of the Gospels and Acts. We little thought, that the Master we serve, had already answered our prayers, and inclined you to place funds at our disposal, not only to enable us to complete this work ; but to carry on with vigour others of a kindred nature." He goes on to say : " We shall immediately commence two new editions in Bengali, and probably one in Sanskrit. These we think to print entirely at your expense ; the three editions will make together about 30,250 volumes, and will cost, exclusive of binding, about 12,000 rupees, (\$6000.) Next, however, to rendering these versions as correct as possible ; to effect which, we are not disposed to spare time or expense ; our object will be to make the most of the funds placed at our disposal, and to execute the work in the most economical manner."

#### HINDUSTANI.

An improved version of the New Testament in this language, is now being printed, with the addition of *marginal references*, which, to native preachers and other studious readers of the Bible, is by competent judges regarded as an invaluable accompaniment. In this translation, say the missionaries, in a recent communication, " It has been our constant object to present the sacred text in simple language and a pure idiomatic style, so that it might be easily understood by the unlearned, and at the same



time acceptable to the educated part of the community. That they have to a considerable extent succeeded in these endeavours, they are encouraged to believe, from the numerous testimonies received both from Europeans and natives. For the amount required to publish the Scriptures in Hindustani, they say, "we must depend upon the British Baptist Mission Translation fund ; and upon the American and Foreign Bible Society."

#### SANSKRIT.

In this, the sacred and learned language of India, an improved version of the New Testament and Psalms, are both nearly ready for the press. It is contemplated to proceed with the Old Testament as rapidly as it can be printed, and the final emendations of the text be secured.

#### HINDI.

The New Testament prepared by Mr. Chamberlain, previous to his death, is now in a course of critical revision by Mr. Yates, and will be printed as early as possible.

#### ARMENIAN.

In this language the Bible was translated and published as early as the fifth century, which for its faithfulness to the original Hebrew and Greek, has hitherto been regarded as a model. Recent alterations made in that ancient version, we are sorry to say, go far to prove the necessity of a Society like this ; whose sole object is, to preserve un mutilated existing versions of the Bible, that are known to be "*faithful*," and to give to their fellow-men "*in all lands*," the uncorrupted pages of Divine Inspiration.

"The Armenians," says one, "are the only people who have not hitherto offered opposition to the distribution of the Scriptures, and I sincerely believe, that they of all others, are most anxious to receive and learn the blessed truth." Two editions of the Armenian New Testament are now in progress at Smyrna, the one, of the modern Armenian ; the other of the ancient Armenian. We trust that a future examination of these works, will show them to be faithful copies of "*the good old Armenian Bible*." The *late Moscow* edition of this version, says a missionary in the field, *has been barbarized* by substituting the anglicized Greek word

*baptism* for the Armenian word for *immersion*, which had for ages held a place in the *Armenian Bible*. The same brother, speaking of the labours of the Calcutta Bible Society, says : “ they have resolved to print an edition of three thousand copies of the New Testament in Hindustani, in which not only is βαπτίζω, “ *transferred*,” but also the words for *Bishop*, *Presbyter*, *Deacon*, &c ; so that it is likely to contain not a few unintelligible terms.

A revised version of the *Armenian Testament* with marginal references, is being printed at Calcutta, under the superintendence of brother Carapiet C. Aratoon, a converted Armenian, well acquainted with the religious and other literature of his nation.

Of the British Baptist Missionary Society, and its past and present agents, the Board feel it difficult adequately to express their admiration. In addition to the good done by the conversion of thousands ; their labours in the great work of Biblical translation, has put aside the curtain that concealed from the view of millions the glories of the most Holy Place—they have removed the cover of the spring, that all who thirst for the waters of life, may drink and never die.

From the day when Carey, Fuller, Sutcliff, and others met at Kettering to pray for the conversion of the world, their course has been onward—no toil or sacrifices have impeded their steps ; and with thirty-three European and East Indian Missionaries—with forty-three native preachers, besides catechists ; and students preparing for the ministry, now in the foreign field, not unfounded hopes are entertained, that through their instrumentality, the multitudes of India will yet be taught the way to God by the blood of the Lamb.

The following statements furnish a summary of the various editions of the Bible published, or now in progress by the Calcutta Baptist Missionaries.

FOR THE CALCUTTA BIBLE SOCIETY.

	Copies.
Psalms of David, in Bengali, first edition . . . . .	1,000
New Testament, do. 1,500 whole Testaments, and separate parts,	
making an aggregate of . . . . .	27,000
Psalms, second edition . . . . .	5,000
<b>Total,</b> . . . . .	<b>33,000</b>

FOR THE BAPTIST MISSIONARY SOCIETY, AND THE AMERICAN AND FOREIGN BIBLE SOCIETY.

	Copies.
<i>In Bengali</i> . *—Four editions of the whole, or parts of the New Testament, comprising a total of . . . . .	41,610
<i>In Hindustani</i> .—Two editions of the Gospels, with separate copies of the Evangelists and Acts, . . . . .	9,490

WORKS IN HAND.

Bengali Testament, 3d edition, 8vo. . . . .	1,500
Hindustani do. with marginal references, 8vo. . . . .	1,000
do. do. large 12mo. . . . .	500
Hindustani Gospels and Acts, 4,000 each=20,000; and Gospels and Acts together, 500 . . . . .	20,500
Sanskrit Psalms, . . . . .	2,500
Ditto New Testament, 1,000; Gospels, &c. about 10,000 . . . . .	= 11,000
The New Testament in Armenian . . . . .	600
	<hr/>
	37,609

Making with 60 copies of the Psalms, and extra copies of the Gospel by Matthew in Armenian, a total of 88,810 volumes, or together with those printed for the Calcutta Bible Society, 121,810 copies of Divine Revelation.

"On the American and Foreign Bible Society" say the Calcutta Baptist Missionaries "under God our dependence is chiefly placed. To it we look for continued support, and for means to enable us to accomplish the work we have undertaken, and we feel assured that our confidence is not misplaced, but that the God of the Bible has given those composing that society, both the ability and the heart to afford the required aid. May He com-

\* In the 26th Report of the Calcutta Bible Society, the committee remark: "We have had the happiness of seeing the Bengali version of the New Testament by the Calcutta Baptist Missionaries brought to a satisfactory conclusion. It is now ready for circulation, and it cannot but gratify the friends of this society to know, that this version has been pronounced by very competent judges, an able and excellent translation. The committee earnestly pray that its merits may not only be acknowledged by men, but that it may be accepted and adopted, and owned with an abundant conversion of souls, by the great Head of the church, in its future circulation." This is the version which the Calcutta, the British and Foreign, and the American Bible Societies have resolved not to patronize! These societies are intrusted by the public with the disposal of more than \$500,000 per annum for the publication of the Bible, and yet by their own showing they deny their aid in the circulation of a version which "*has been pronounced by very competent judges, an able and excellent translation!*"

mand his blessing on this undertaking, and make his word, translated into the languages of this country, and sent forth among its teeming multitudes, the means of eternal life unto myriads of immortal souls."

The following is a list of Missionaries now employed by the British Baptist Missionary Society, in Biblical translations.

1. Sanskrit—Mr. Yates.
2. Bengali—Messrs. Yates and W. H. Pearce.
3. Hindustani—Messrs. Yates and Thomas.
4. Hindui—Messrs. Leslie, Thompson, and Yates.
5. Armenian—Mr. Carapiet C. Aratoon.
6. Khasiga—Mr. Lish.
7. Cingalese—Mr. Daniel.
8. Malay—Mr. N. M. Ward.
9. Javanese—Mr. Bruckner.

The above statement is given, to show the great facilities which are presented to this society for the application of its funds in giving the Bible to the millions of India. The mechanical and other facilities for printing and multiplying copies of the Scriptures at Calcutta, are believed to be unsurpassed at any other missionary station. They have an adequate number of printing presses, and type founders, who have already cut and cast types, used in all the principal languages of Asia; and assistants of all classes, trained in the careful composing and correcting of types, and in the revision of proofs in various languages. At Calcutta, the missionaries can readily procure, at moderate wages, learned men of almost every Asiatic country, to aid in the translation and revision of proofs in any new language in which this society may be able to print the sacred Scriptures. And by means of steamers and other vessels, they may communicate with most of the large cities in Hindustan, and every other part of Asia, so that they can economically and expeditiously forward copies of the Scriptures wherever needed for circulation.

In speaking of Biblical translations, the Board feel great pleasure in recording the labours of American Baptist Missionaries now in the field. After scenes of suffering and toil, unparalleled in the history of modern missions, they either have translated, or are now preparing faithful versions of the whole, or portions of the Bible, in the Burmese, Karen, Siamese, Taling,

Chinese, Shyan, Teloogoo, Assamese, Cherokee, Shawanoe, Delaware, Otoe, Creek, Choctaw and Ojibwa languages. To print and circulate these versions among the millions, who are without God, and without hope in the world; the American and Foreign Bible Society is left without the hope of assistance, save from God. "The die is cast," and since *the Bible societies of Europe, Asia, and America, have refused us their aid*, what have Baptists to do, but to "*come up to the help of the Lord against the mighty*," until the whole earth shall be filled with the knowledge of his glory.

Brother Judson completed his version of the Bible in the Burman language, in 1834. Such is the acknowledged idiomatic purity of this version, that learned Burmans have expressed their astonishment at the accomplishment of a work, which, by a foreigner, they had supposed to be impossible.

#### THE PRESS IN BURMAH.

Your Board have been gratified with the perusal of a recent communication from Rev. S. M. Osgood, one of the Baptist missionaries at Maulmein. From that document, we learn, that during the years 1836 and 1837, there have been printed 33,114,000 pages of religious books, including 8,788,000 pages of the sacred Scriptures, making in all 41,902,000 pages. These have been sent to almost every accessible part of the empire, and not only the Siamese, the Taling, and the Arracanese; but the Karens, in the deep and dark forest, have read in their own tongue, the story of Calvary, and rejoiced in the mercy of God to man. These laborious servants of Christ, were at the last dates, employed in printing an edition of 5,000 copies of the Bible in quarto, and expect ere long to issue an edition of 40,000 copies of a Digest of the Scriptures, in pamphlet form.

#### INCREASING DEMAND FOR BIBLES IN FOREIGN LANDS.

In addition to the fields already white unto harvest, which have demanded the attention of this society, the increasing exertions of British Baptists, for the benefit of India, afford through their agency enlarged facilities for the efforts of the American and Foreign Bible Society. Their number of European labourers *has recently*, by an extra effort, been greatly increased, and

effectual measures are taken to obtain a competent number of well qualified native preachers, who will greatly aid in distributing the Bible among their countrymen. Besides, the rapid extension of education, under the patronage of government, will greatly increase the number of intelligent readers, and imperiously demands of us increasing exertion for Bible distribution on the continent of India. It is a source of joy and gratitude to your Board, that after the expenditure of much time and money, the holy Scriptures have been in whole or in part translated into nearly all the principal languages and dialects of the Peninsula, comprising what is called British India. Nevertheless, the whole of the present means employed to supply the wants of more than 100,000,000 of people, will be found entirely inadequate.

The following affecting statement shows, that eager multitudes crowd upon the steps of the missionary to implore that boon, which in thousands of instances he is unable to bestow : " Whilst itinerating," says one, " I have been surrounded by hundreds of applicants—I could not unmoved hear exclamations like the following. 'Is it then my fate not to receive a book ! The Sahib has no kindness towards me, I came all this distance, and am going home without one.'—While I proclaimed the love of Christ and the blessings of salvation, I was interrupted by the cry—' O what mercy ! what words of mercy ! we never before heard of such mercy ! tarry with us, Sahib, and teach us more of these things.'—A man nearly 80 years of age said, 'Sahib, I have visited nearly all the holy places in India, and consulted all the sages and pundits that I met ; but have not found a religion on which I can rest my hopes for eternity. Do give me some books which will tell me more of those things which you have related, I will read them earnestly.'—Ah ! who can tell how many thousands in India may, like this man, be seeking the salvation of their souls ; and what christian will withhold his aid in giving the Bible to men so miserable and destitute ?

Brother Amos Sutton writes : " The last cold season, we had opportunities of sending portions of the undying word, through the whole extent of the Oriya hill country, from Cuttack to Rajmahel, and in all the region of Goomsur and Samblepoor, but we had not a single gospel to distribute." Friends of the Bible ! Disciples of the benevolent Saviour ! Shall such an announce-

ment ever again be made ? Forbid it every principle of compassion, love, and gratitude.

Your Board have been informed that Mr. C. C. Aratoon contemplates a visit to his countrymen in different parts of Asia, Africa, and Europe. He will probably commence his journey as soon as his revised edition of the Armenian Scriptures is completed, and will thus be able not only to distribute a pure version, but to circulate it in regions hitherto inaccessible. Will not some of our friends upon whom God has conferred the ability, give a part of their earthly substance to enable our brother to distribute gratuitously a few thousand copies of the Armenian Bible to those who will probably, if not thus aided, die without the knowledge of Christ.

Your Board have also received an application from Rev. Alex. Henderson at Honduras, for a supply of English and Spanish Bibles ; a request with which circumstances have hitherto prevented compliance ; but the subject is under the consideration of the committee of distribution.

#### CHINA.

Intelligence from this interesting portion of the globe, assures us, that facilities for multiplying and distributing the Scriptures, are daily increasing. The whole of the northern coast of China, together with Borneo, and the western coast of Mindano, with nearly all the islands of the Indian Archipelago, are being explored by British and American Missionaries, who scatter, as they go, the "*precious seed*," and we cannot doubt that they will "return, bringing their sheaves with them." In a recent letter from Mr. Shuck, a Baptist missionary at Macao, China, he remarks:

"Since I have been in China, now about nineteen months, I have distributed a very great number of Christian books in the streets and shops of Macao and Canton, and on board of the numerous junks in the adjacent harbours. At one period, and within the space of two weeks, I distributed nearly thirty thousand pages of Christian books, no man molesting me. And at this very time, there are abundant facilities for distributing the Scriptures and religious books in Macao, Canton, &c.

"With proper encouragement from home, it would not take a *very great while*, by the blessing of the Master, to have an edition of a gospel or two, or some of the epistles ready for the press."

"I am quite inclined to conclude, that it is decidedly better in the present state of the heathen world, to distribute the gospels and epistles *separately*, as in primitive times. After Christian opinions become more prevalent, and to some extent understood, it may be proper and practicable to circulate the Bible in a collected volume, but at present the intellectual and physical faculties of the heathen are too blunt and indolent, not to be discouraged at the *size* of our smallest editions of the entire Testament. They may, and indeed sometimes do, prefer receiving a *large* book to a *small* one, but the perusal of it is quite another thing.

"By faith and prayer, and holy perseverance, much could now be accomplished under the divine blessing, for *China Proper*, and I cherish the hope, that American Baptists will very soon afford no small share of holy and vigorous effort towards the instrumental redemption of this vast portion of the promised inheritance of the Son of God. And to your society I affectionately commend these interesting millions, who are still destitute of the word of life."

Relative to the comparative merits of the Chinese versions of the Bible, Mr. S. remarks: "You are aware, that there have been *three* distinct versions of the Bible into the Chinese language; the first, by Dr. Marshman, of Serampore; the second, by Dr. Morrison, of Macao; and the third, by Messrs. Medhurst, Gutzlaff and others; the Old Testament of the latter not yet quite out of press. The Testament by Medhurst and Gutzlaff, I like, *with some exceptions*, particularly the false garb which *Baptizo* and its progeny are made to wear.

"Relative to the unintelligibility of Morrison's translation, I will just mention an illustrative circumstance. Mr. Lay, agent for the British and Foreign Bible Society, who is now here, is restricted by his patrons in his Bible distribution in China, to Morrison's translation, and when he was leaving Singapore for China some months ago, Leang Afa, the Chinese evangelist, who resides at Singapore, came to him to bid him farewell, and with solemn countenance addressed him thus, 'I am sorry that the Christians in England are expending their money exclusively in printing and in employing you to circulate a book (referring to Morrison's translation) among my countrymen, which my countrymen do not and cannot understand.'"

Information upon this subject has probably reached the *British and Foreign Bible Society*, as it is understood that their present



editions of the Chinese Scriptures have been suppressed, until they can be revised, and so far corrected, as to render them generally acceptable.

The following specimen of Chinese metal type, prepared by one of the English missionaries at Malacca, will show the style in which the Scriptures are now being prepared, for the inhabitants of that vast empire.

本太之行方  
天爲汚布、魂  
掌急、理郎、禮  
聖孔法服歌

The Board are deeply affected with a view of the immense field which the American and Foreign Bible Society are already called to cultivate, and events in the providence of God are rapidly conspiring to render the Baptist mission in Burmah increasingly interesting. A war between the new king of Burmah and the Bengal government, is thought to have become inevitable; in which event the whole empire will probably be converted into a British Presidency, and thus not only Burmah proper; but all the Shyan states, from the great Cambodia river on the east, to the gigantic range of the Himalayan mountains on the north, stretching along the borders of China more than 1000 miles, will be thrown open to the labours of this society. Here then are many millions about to become accessible; even if we leave out of the account the *Ka Cheens*, or northern Karens, who are found in all the hill country north of Ava, as well as in Thibet, and through every part of the Shyan states.

Hundreds of the Karens are already converted to God, who can and will carry the gospel to their brethren in China. If, therefore, we may in any respect anticipate the future, from the signs of the times, and the natural tendencies of passing events; *then may we with safety predict, that at no distant period we shall be able to pass the borders of Yunnan, and enter the cele-*

tial empire at a hundred different points. "We bought," says a Missionary Brother, "to have a great many Bibles for distribution in Shyan and Chinese."

The Shyan population is supposed to be about eight millions. The northern and southern Karens, about five millions. Multitudes among them are anxiously inquiring after the book that speaks of salvation by Jesus Christ. "They are," says Brother Kincaid, "really a people prepared of God to receive the word. From all that I can see, we are warranted to expect they will be saved, as fast as we can bring before them the living oracles. In the whole world there is not, perhaps, another people like them. What a field is this!" Millions speak the language of *Burmah proper*. A Shyan mart is in the immediate vicinity of Ava, to which great numbers constantly resort, and where almost any number of Bibles in that language, might be distributed, besides thousands of Chinese Scriptures, which might be sent into that vast empire, by means of the caravans that come to Umerapoora.

Your Board also rejoice to learn, that throughout nearly the whole of the RUSSIAN DOMINIONS there exists a strong desire to possess the sacred volume. Even the military are anxious to read the book that contains the words of peace:—"After evening service," says one, "I entered the guard-room, and seeing the men engaged in reading a tract, I asked if they had a Bible or New Testament; but all answered in the negative. 'Oh said one of them, if I had a Bible, I would make room for it in my knapsack, even if I should leave out my ration of bread.' A copy was of course presented to them, and they sat up the whole night to read it."

The same encouraging state of the public mind prevails throughout SWEDEN, NORWAY, and DENMARK. All the information obtained goes to show, that the number of the destitute is as yet very great, but the increasing solicitude of the people to possess the Scriptures, also proves that there is a wide field of usefulness accessible to the friends of the Bible Society. The Scriptures have been extensively circulated throughout the different States of *Germany, Switzerland, Poland, Bohemia, and Lithuania*; and amid much that is to be lamented, arising from the apathy and ignorance of professed Christians in all these countries, as well as from the widely extended Neology and Rationalism of multitudes in high places, yet we believe that the light of revelation which

is rising upon them, will increase until the last lingering cloud of moral night shall have vanished. Many pleasing instances of a strong desire among the poor to read the Scriptures might be given as an offset, to those who, blinded by the glare of unsanctified learning, reject the doctrines of the Cross.—A poor man, whose eyes were become dim, desired to have a copy of the Bible in large print; on receiving it, he said: "This is my best weapon in the hour of danger. I fear nothing now!" "My mother," said another, "on her death bed, recommended the Bible to me as the most precious legacy; and now, before I eat bread, I read or learn a portion by heart. I am particularly fond of the Gospels, because I there find what our Lord himself taught which I best understand."

#### TRUTH PREVAILING IN GERMANY.

Brother Oncken writes from Hamburg, December 8th, 1838.—

"Your very acceptable letter, dated October 8th, has greatly relieved me from anxiety, as to the 5000 Bibles I had purchased, as friends in England and Scotland have declined to render me any assistance. Many thanks, therefore, to you and the brethren composing the Board of the American and Foreign Bible Society, for the generous support given; but for this aid, I should have been altogether without a Bible, larger than a small pocket size. One thousand copies and upwards, are already in circulation, and who knows what amount of light, life, comfort and joy they may already have been instrumental in imparting to dying men.

"I made a tour to the south this autumn, which has been attended by most glorious results, and has for some time occupied the newspapers all over Germany. The blessed Lord has done great things! and my soul magnifies his holy name. A Christian church has been formed at Stuttgard, composed of twenty-two members, who were all immersed in the Neckar, by my hands. Since my return, three candidates for immersion, at the University of Marburg, have offered themselves, and to-day I had an interesting letter from a man in Westphalia, in which he tells me, that he has been compelled by convictions to espouse our cause. The work in this city is, thanks to God, prospering: Eight converts were immersed in the Elbe, on the 5th instant, and several individuals have applied for admission to our communion."

After alluding to the persecution which in various forms he is compelled to suffer, brother Oncken goes on to remark :

“But oh ! a faithful God !—He has been my shield, and has richly compensated me for these little trials, in the success with which my feeble efforts here have been crowned.

“I have so many things to say, and yet I must break off, time bids me do so. A thousand thanks to you and all in America, who love us and pray for us.—I feel we are one spirit with you—when a few more fleeting hours shall have passed over us, we shall press each other to the heart in the immediate presence of Him who loved *us*, and gave himself for us.—May he keep us near his side whilst here, and present us blameless before our Father, with exceeding joy. In much Christian affection, yours in the gospel of Christ,

J. G. ONCKEN.”

It is a cause for gratitude, that in FRANCE, where, a few years ago, a Bible was in many places scarcely to be met with, and where, even now, both the pulpit and the press are in some places employed to oppose the circulation of the Scriptures, more than 200,000 copies of the word of God have been distributed during the last year. This happy change is in a great measure owing to prevailing public opinion in favour of civil and religious liberty. Hence, in Portugal, Spain, Italy, and South America, where the community are less enlightened, formidable obstacles present themselves at every step to those who would distribute the sacred volume. This opposition, your Board are sorry to say, is, in almost all cases, on the part of the ecclesiastical authorities as will appear from the subjoined document:—

#### POPERY STILL OPPOSED TO BIBLE DISTRIBUTION.

*An Extract from the Annual Charge of the Roman Catholic Bishop of Bruges, for Lent, 1838.*

“Every year, dear brethren, we eagerly seize this opportunity for opening our heart to you, and for addressing to you some words of edification and spiritual comfort.

“The subject on which we propose to address you is of the highest importance, and deserving of your fullest attention.

“It is now a year and a half ago, that, impressed with the du-

ties of our charge, we enjoined you, worthy pastors, to fortify yourselves, in our name, against the subtle machinations of a Society alike hostile to God and the Holy Church; a Society which would rob you of all that is most dear to you—the precious deposit of your faith. You are already aware, dear brethren, that we speak of the Bible Society.

“So far back as the year 1824, Pope Leo XII., of blessed memory, pointed out to all the patriarchs, primates, archbishops, and bishops, of the Catholic world, the impious projects of this Anti-Christian Society; and the event has only too well proved how justly grounded were the alarms of that vigilant pontiff.

“In fact, by the operations of Protestant Missions (to which the Bible Society belongs), which expend yearly a sum exceeding 30,000,000 francs, the world is unceasingly inundated with their heretical Bibles. A copy of one of these Bibles has been forwarded to us, in which the perfidy of heretics has carried sacrilegious temerity to such an extent, as shamefully to mutilate the Book of Daniel; nay, even to cut out whole Books, as those of Tobit, Judith, the Book of Wisdom, Ecclesiasticus, Baruch, and the Maccabees.

“It is not, dear brethren, that the Church wishes to forbid altogether the reading of the Holy Scriptures, in the vulgar tongue, to the simple and faithful; such is not—such never was the intention of this good mother: but she holds heretical Bibles in abhorrence, and detests them. And with regard to the other translations in the vulgar tongue, she only then permits the reading of them to the simple and faithful, when ‘these translations are approved by the Holy See, or published with the notes of the Holy Fathers, or of some Catholic doctor;’ because, as the Prince of Apostles observes, ‘there are,’ in the Holy Scriptures, ‘some passages hard to be understood, which they that are unlearned and unstable pervert to their own destruction.’ It is on this ground that the Holy Council of Trent, considering that ‘experience teaches, that if the reading of the Bible in the vulgar tongue is every where and without distinction permitted, the consequences, owing to human temerity, will be more injurious than useful’—it is on this ground, we say, that the Holy Council of Trent has permitted the reading of the Bible in the vulgar tongue, on certain conditions only, to the laity.

*“Hence we are desirous that all our Diocesans should be apprised anew, that it is severely prohibited to every one, who is*

not provided with special permission to read and hold forbidden books, to purchase a Bible, or a Commentary on the Bible, or any other books whatever, of the emissaries of the Bible Society, or to receive them gratis, and to retain such copies as they have in their possession. In any case, we deem it our duty to state, that while holding error in detestation, individuals are nevertheless bound to abstain from acts of violence towards the emissaries of the Society in question ; the constituted authorities alone being empowered, by the laws both divine and human, to employ force of arms and the exercise of justice. 'Dearly beloved ! avenge not yourselves,' says St. Paul : 'for it is written, Vengeance is mine ; I will repay, saith the Lord : ' and, further on, 'The prince (ruler) is the minister of God ; a revenger to execute wrath upon him that doeth evil.' "

Upon the nature and tendencies of this document, the Board offer no comment. They can only entreat every friend of civil and religious liberty to aid them in prayer to God for the conversion of those who still presume to seal up the fountain of knowledge, by refusing to mankind the only volume which God has given to be a light to their feet, and a lamp to their path.

That the above document amounts to something more than empty declamation, will appear by the following extract from the report of M. De Pressense, ending March 31, 1838 :

"In the journals of the colporteurs I observe the names of more than fifty villages, where, at the instigation of the vicars, copies of the New Testament have been burnt. With very few exceptions, the very moment a colporteur enters a commune adjoining to any town, the clergy despatch messengers throughout the country, calling upon the priests to preach, not against the distributors of the Bible merely, but against the Bible itself ; for it is a remarkable characteristic of our times, that the most impetuous Roman Catholics constantly endeavour to let it be seen that they do not wage war against individuals, but against doctrines. The consequence therefore is, that though the sacred volume does not escape their fury, at least the distributor of it is not held up as an object of public vengeance, and may sometimes continue his work to a certain extent, without encountering personal risk. If, notwithstanding all their warnings, the inhabitants obtain the New Testament, the priests then adopt another system of tactics : they permit the colporteur to complete his tour, and, a few days afterwards, they visit, in their turn, all the

houses at which he has previously called, and offer double the price for the book which the new owner has paid for it. This diabolical *ruse* succeeds, alas ! but too often ; and it is with deep pain, it must be confessed, that it has been frequently practised in certain departments, where, for the last year or two, the Scriptures have been abundantly circulated, and where they have been purchased by nearly all the inhabitants, but where scarcely a single copy is any longer to be seen. It is heart-bleeding to think that sacrilegious hands have destroyed them all by fire ! What a fearful religion must that be which can lead its incensed followers to act thus !”

#### HE GATHERETH TOGETHER THE OUTCASTS OF ISRAEL.

Among other indications of an increasing demand for the sacred Scriptures, it is gratifying to learn from recent communications, that the Jews, in Bavaria, have begun with great avidity to seek after copies of the Pentateuch, the Prophets, and the Psalms. “ I am told,” says a Christian correspondent, “ you can scarcely enter into a Jewish family without finding the inmates assembled to read the word of the Lord.” In Turkey also, it is stated, on good authority, that the Jews of late have evinced more eagerness for the sacred volume, and are inquiring both for Bibles and Psalters.

#### GREECE.

Your Board are looking with deep interest to this land, where apostles preached, Christian churches flourished, and the word of God once had free course, and was glorified. More than 14,000 copies of the Scriptures have been distributed during the past year, throughout various parts of the kingdom of Greece.—May the good seed spring up and bear fruit abundantly ! “ The soldiers stationed at —— came”, says one, “ in companies, at the recommendation of their officers, to receive copies of the word of God. For two days my house was like a barrack. There was no place where I could be that they did not come, and beg of me books, and many sent letters, requesting me to send them the Scriptures. To-day,” says Mr. S., “ with joy I have beheld men of different ranks sitting in the sun, and reading the Holy Scriptures.”

Mr. Love, a Baptist missionary in Greece, remarks :—"The people want *religious books*. They call upon us from Missolonghi, from Naupaactus, from Galaxidhi, from Albania in Turkey, from Bastilza, from Calabryta, from Pyrgos, and a multitude of the small villages from one to ten hours distant from Patras, and ask for books; and when we inquire what books they want, their reply is, if they designate any in particular, '*the Scriptures*.'

"In connexion with our efforts at Patras, we propose to extend our labours to the island of *Zante*, about fifty miles distant. One of us, Providence permitting, will remove thither the last of December. I spent eight or ten days there a few weeks since and found in the Greek language *no enlightened religious books of any kind*. In conversation with some of the common people, I inquired why they did not read the Scriptures. They were much surprised on hearing that the Scriptures could be had in a language they could understand, and expressed a desire to possess them.

"The population of Zante is about 40,000, of which 16,000 are in the town.

"The whole population of the Septinsular Republic, is about 200,000 souls: equal nearly to the entire population of Northern Greece, or about half that of the Peloponnesus."

#### AMOUNT REQUIRED FOR BIBLE DISTRIBUTION DURING THE CURRENT YEAR.

In a recent communication, Brother Wm. H. Pearce remarks : "Should Divine Providence be as propitious as we hope, I think we may now most usefully employ *ten thousand dollars* per annum in the paper, printing, and binding of the Scriptures; with an annual increase of one fourth of that amount." The importance of supplying them with at least this amount per annum, will appear from the fact, that they have *immediate* access to nearly sixty millions of heathen.

The population of the Bengal Presidency alone, is as follows :

Province of Bengal,	25,000,000	} Speaking, generally, the Hindi or Hindustani—Multitudes the Braj Bhasha.
— of Bahaz,	11,000,000	
— of Benares,	3,000,000	
Allahabad, Delhi, and other recent additions,	15,000,000	
Oude and other provinces, under the British protection,	4,000,000	



To which may be added the province of Orissa, inhabited by 1,500,000 Hindoos and Mohammedans. Of this vast population, Mr. Adam, appointed by government, to ascertain the state of education among the people, found that about one in eighteen was able to read the Scriptures. But as education is gradually advancing in all the provinces of India, the proportion of readers is daily increasing, and many millions at this moment demand the sympathy and utmost exertions of all the friends of the Bible. "It is a heart-rending fact," says Brother Pearce, "that supposing 50,000 Testaments could be annually distributed, still sixty years must elapse before a copy can find its way to each of those who are now able to read, while nothing whatever would then be done for the rapidly increasing numbers who, through the progress of education, will in the interim have acquired the ability to read."

Your Board of Managers would also state, that the two editions of the Bible now passing through the press at Maulmein, will, according to the most favourable estimate, require not less than \$34,500, in addition to the appropriations already made by this society, for the publication of the Scriptures in Burmah.

The New Testament in the Karen language, has been translated as far as the Epistle to the Ephesians, and will probably be completed by Mr. Mason, within a year from the last dates. Two presses, under the charge of Mr. Bennet, of Tavoy, are entirely devoted to printing for this interesting people.

Mr. Jones, of Bangkok, has bestowed much labour on the translation of the New Testament, in Siamese, detached portions of which have already been extensively circulated. Preparations have also been made to execute printing on a large scale in Chinese, and the press at Bangkok was at the last dates, in active operation.

Mr. Brown is entirely occupied in translating the New Testament into Assamese and Shyan, portions of which have been printed at Sadiya, and given to the people. There are at this station, two presses, and fonts of types in various languages, under the superintendence of Mr. Cutter; and if adequate funds can be provided, the Scriptures may ere long, be put into the hands of all in that region who can read them.—Mr. Day, of Madras, has been authorized to expend \$1000 in the purchase and distribution of Teloo-goo Scriptures, there being no press in that Mission, under our control.

Mr. E. Jones, Missionary to the Cherokees, and Mr. Lykins, among the Shawanoes, have respectively parts of the Scriptures in a course of preparation in the languages of those tribes, while a harmony of the Gospels in the Delaware language has been revised by Mr. Blanchard, and portions of it have already been carried through the press under the charge of Mr. Pratt.

To these estimates must be added the amount required for Home Distribution among a population of 17,000,000 of our own countrymen, many of whom are yet unsupplied with the Scriptures.

Not less than \$50,000 are required during the present year for printing and binding the several editions of the scriptures now in course of preparation by Baptist Missionaries in this, and in foreign lands.

#### LANGUAGES AND DIALECTS,

*In which the distribution, printing, or translation of the Scriptures, in whole or in part, have been, or are now being promoted by the American and Foreign Bible Society.*

*English Bible*—Reprint of King James' version of 1611; 35,000 copies of New Testaments and Bibles.

*German Bible*—Luther's version, printed and circulated by brother Oncken of Hamburg—number of copies not known.

*Burman Bible*—Number of copies not known.

To which may be added ; portions of the Bible prepared in the Karen, Chinese, Siamese, Teloogoos, Shyan, Assamese, Oriya, Bengali, Hindustani, Sanskrit, Hindi, Javanese, Malay, Armenian, Khasiga, Cingalese, Cherokee, Shawanoe, Delaware, Ojibway, Creek, Otoe, and Chocktaw languages.

#### LIFE DIRECTORS AND MEMBERS.

Among other gratifying instances of liberality in the Bible cause, the following extract from a letter of the Rev. W. H. Murch, D. D., President of Stepney College in England, will show that the friends of this institution are daily increasing :—

STEPNEY COLLEGE, Oct. 6, 1838.

My Dear Sir,—I beg your acceptance of the enclosed 10*l.* (\$48 75) for the American and Foreign Bible Society. I shall feel it an honour to have my name enrolled among its Life Members;—praying

for its continued prosperity, and for you, that you may be preserved across the mighty waters, and that your life may be long spared for great and increasing usefulness in the church,

I am, dear sir, yours truly,

W. H. MURCH.

The present number of Life Directors is 115 ; Life Members, 567 ; making, in all, 682.

#### AGENCIES.

The Board continue to enjoy the active services of Rev. Archibald Maclay. He has, during the past year, been employed in visiting some of the Associations in the State of New-York, and the churches generally, in Kentucky, Tennessee, Indiana, Mississippi, Louisiana, and Alabama. As an Agent of the A. & F. B. S. he has been received with great cordiality by the numerous friends of the institution, and in a late communication he says, "I find the churches warmly attached to the Bible cause."

#### APPROPRIATIONS,

1838.

May 2.—To aid in publishing the sacred Scriptures in Siamese,	\$1,000
"          "                                          in Burmese,	1,000
"          "                                          in Assamese,	1,000
"          "                                          in Karen,	1,000
"          "                                          in Teloogoos,	1,000

July 4.—Transmitted to the London Baptist Missionary Society, by the hand of the Corresponding Secretary, C. G. Sommers, to aid them in printing the Scriptures in the Sanskrit, Bengali, Hindustani, Armenian and Orissa languages, 5,000

August 1st.—To aid the Missionaries of American Baptist Board, in publishing the Scriptures in Asia, 3,000

To be paid to Rev. J. G. Oncken, for printing and circulating Luther's version of the German Bible, 2,000

1839.

January 2.—To aid in printing and distributing the sacred Scriptures by Baptist Missionaries in Asia, 5,000

March 6.—To aid in printing and distributing the sacred Scriptures by Baptist Missionaries in Asia, 5,000

At the same meeting, it was resolved to grant 1000 copies of our nonpareil New Testament to the New England Sabbath School Union—valued at 125

\$25,125

Since the annual meeting in April, the Board have made an additional grant of \$5000, to aid in publishing the Bible, by the Missionaries in the employ of the American Baptist Board. 5,000

## AUXILIARIES.

Eight new auxiliaries have been added during the past year, making the whole number 102.

## ADDITIONS MADE TO THE BIBLICAL LIBRARY.

*Books procured for A. & F. B. S. by C. G. Sommers, during his late visit to Europe.*

	Vols.		Vols.
King James' translation of the Bible, folio, 1611	1	Englishman's Greek Concordance, Nos. 1 to 9, inclusive	2
Baxter's reprint of Miles Coverdale's Bible, quarto	1	Report of the Irish Bap. Soc. 1838	
Oxford reprint of King James' Bible, 4to	1	Robert Haldane's Review of the conduct of the Rev. Daniel Wilson	1
Reports of the British Baptist Union, 1832 to 1837, inclusive	1	Carson's "Refutation of Henderson on Divine Inspiration"	1
do do do 1838	1	Carson's Refutation of Wilson, Smith, and Dick on Divine Inspiration	1
Memoirs respecting the translation of the Scriptures into Oriental languages	1	Extracts from the Correspondence of the Continental Society	1
Account of the formation of the Trinitarian Bible Society	1	Six Nos. of the Eclectic Review	1
The Turkish New Testament incapable of Defence.	1	Bellamy on Genesis	1
Todd's Vindication of our authorized translation and translators of the Bible	1	Curtis on the Oxford Bible	1
Defence of the Serampore Mahratta version of the New Testament	1	Report of the Trinitarian Bible Soc.	1
"The Bible Society Question," by Rev. Samuel Chas. Wilks	1	Report of the Edinburgh Bible Society, 1838	1
Lewis' Complete History of the several translations of the Holy Bible	1	Haldane's Strictures on the conduct of the Bible Society	1
Historical Sketch of the translation and circulation of the Sacred Scriptures	1	Complete set of the Reports of the Continental Society	2
Lee's Remarks on Henderson's Appeal to the Bible Society	1	Review of Scott's Apology for the Committee of the Bible Society.	
Rev. Henry Cotton, on the various editions of the Bible	1	Statement of the Committee of the Edinburgh Bible Society. Vindications of the proceedings of do. Report of an extraordinary meeting of do. Reports of do. do. do.	
Bishop Newcomb's Historical View of the English Biblical translations	1	Statement of the Committee of do. relative to the Apocrypha. Review of the conduct of the Directors of the Bible Society. Gurney on the Terms of Union with the Bible Society. Report of the Trinitarian Bible Society	3

*Presented by the Rev. William H. Pearce, to the American and Foreign Bible Society, through C. G. Sommers.*

	Vols.		Vols.
Gospel of Mark, in Hindustani	1	Carapiet C. Aratoon's Armenian tract on the Divine authority of the Bible	1
do Matthew, do	1	Topography and Statistics of Eastern India	1
do do Armenian	1	Biblical Apparatus, in four parts, designed to assist in the correction of present and the preparation of the future versions of the Sacred Scriptures, by Rev. W. Yates, quarto	1
do do Bengali and English	1		
Gospel of John, in Bengali	1		
New Testament, do do	1		
Four Gospels do do	1		

*Presented by the London Baptist Missionary Society, to the American and Foreign Bible Society, through C. G. Sommers.*

	Vols.		Vols.
Periodical Accounts, bound . . . . .	9	"News from Afar," being the Quarterly papers of the London Baptist Missionary Society, from 1832 to 1838, inclusive . . . . .	
Missionary Herald, from 1819 to 1837, bound . . . . .	3		
Missionary Herald for 1838, unbound . . . . .	1		

*Presented, from the Baptist Mission Press, in Calcutta.*

4 copies of Bengali New Testaments, 8vo. full bd. in calf.	4 copies of Hindustani, Gospel of Matthew, 8vo. sup. thick covers.
2 " " " half bound do.	3 " " " do 12mo. do.
2 " " " full bd. in cloth.	4 " " " Mark, 8vo. do.
2 " " " 12mo. do.	3 " with marginal references, 8vo. do.
6 " the 4 Gospels and the Acts together, 8vo. full bd. in cloth.	3 " 12mo: sewed in superior thick covers.
2 " each, single, 8vo. half bd. in sheep.	4 " Luke, 8vo. do do
2 " " " bd. in cloth.	4 " Yates' Biblical Apparatus, stitched in coloured covers.
2 " sewed in stiff covers and cloth backs.	6 " Armenian Gospel of Matthew.
2 " " do do do	A few Specimen Sheets.

*Presented by Rev. Howard Malcom.*

Armenian Bible, 1 vol.	4to.	Gospel of John in Japanese, 1 vol.	4to.
Bengali Bible, 1 " royal	8vo.	Acts of the Apostles in Siamese, 1 "	4to.
Bengali Gospels & Acts, 1 "	12mo.	Miracles of Christ in Hindustani, 1 "	12mo.
Arabic Bible, 1 "	4to.	Life of Christ in Bengali, 1 "	12mo.
Hindoo New Testament, 1 "	8vo.	Ten Commandments in Armenian, 1 "	12mo.
Tamul Old Testament, 1 "	8vo.	Bengali Hymn Book, 1 "	12mo.
Tamul New Testament, 1 "	8vo.	Essence of the Bible in Armenian, 1 "	12mo.
Persian Old Testament, 1 "	8vo.	Karen Spelling Book, 1 "	12mo.
Persian New Testament, 1 "	8vo.	Pilgrim's progress, Bengali and English, 1 "	12mo.
Arabic New Testament, 1 "	8vo.	Baxter's Call, in Bengali and English, 1 "	12mo.
Ps. of David in Malay, 1 "	8vo.	Ten Commandments in Chinese, 1 "	12mo.
Jeremiah in Persian, 1 "	12mo.	Scripture Miscellany in Chinese, 1 "	8vo.
Epistle to the Romans, 1 "	8vo.	Pali's Sacred Writings, on palm leaf.	
G. of Mark in Hindustani, 1 "	8vo.		
Gos. of Mark in Hindustani, printed in Roman characters. 1 "	8vo.		
Gos. of John in Japanese, 1 "	8vo.		
Gos. of Mark in Bengali, 1 "	12mo.		
Gos. of John in Bengali, 1 "	12mo.		
Life of Christ in Burman, 1 "	4to.		
Two Farbekes, or Burman native books.			

*The following Books are Donations.*

From Baptist Board Foreign Missions, New Testament, 3d Edition, in Burmese, 1 vol.	8vo.	ting N. Test. Greek and Latin—1572, 1 vol.	folio.
From Rev. J. L. Shuck, Morrison's Chinese Bible, 6	8vo.	From same, do. do. New Testament, 1 "	18mo.
N. Testament, 2d and 3d Editions, in Chinese, 2	8vo.	From Rev. S. H. Cone, Ancient and Modern Greek New Testament, 1 "	8vo.
From London B. Mission Society, Gospels and Acts, 3d Ed. Bengali, 1	8vo.	From same, Luther's German Bible, 1 "	8vo.
From Rev. S. Cornelius, Eng. Bible, Ed. 1610, 1	4to.	From Bap. Board Foreign Missions, Matthew, and Acts in Siamese 1 "	4to.
From Rev. N. N. Williams		Oxford reprint of King James's Bible presented by Benj. Pike, jr. of N. Y. 1	

*Miscellaneous.*

- |                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                                                                                                                                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1 copy of Dr. Morrison's Chinese New Testament in four volumes, presented by brother J. J. Roberts, of Macao.</p> <p>1 vol. 8vo. Swedish Bible, printed at Stockholm, 1812, presented by Rev. N. N. Whiting.</p> <p>1 vol. folio German Bible, by Martin Luther, printed at Minden, 1716, presented by Rev. J. G. Oncken.</p> <p>1 vol. folio, comprising the Old Testament,</p> | <p>by Arius Montanus, in Hebrew and Latin; and the Greek and Latin New Testament, printed at Leipsic, by Christian Kirchner, presented by Rev. J. G. Oncken.</p> <p>vol. folio Geneva Bible, translated by Coverdale, Gilby, Goodman, Whittingham, Sampson, Cole, Knox, Bodleigh, and Pullaine—made at Geneva in 1561, and first printed in England, 1576, presented by Rev. W. Southwood.</p> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

The Board having thus briefly stated the prominent occurrences of the past year, in connexion with the A. & F. B. S. close their report with a few reflections.

The preservation of the sacred Books, notwithstanding the gloomy superstition, which, during many centuries spread the veil of moral night over the face of the earth, claims our devout gratitude, and can be ascribed only to the gracious interposition of heaven. Assailed on every side, and in almost every age, by the philosophy, the wit, and the enmity of the world, the Bible has everywhere achieved a victory over the loftiest genius and the fiercest energies that have combined to obscure the glory of its radiance. Yes, the oracles of God survive; not only the dispersion of the Jews, to whom they were first committed, but the wisdom of Jehovah is exhibited in making *them* witnesses of the authenticity and inspiration of those very pages which announced the birth, the death and the resurrection of the Messiah whom in their blindness they persecuted and crucified. This blessed book, which the experience of ages has identified with the best interest of mankind, Baptists stand pledged to distribute *among all nations*. But the Board wish not to conceal the fact, that, independent of that unbroken moral wilderness which lies before us in Mohammedan and heathen lands; much remains to be done in countries professedly christian—many thousands even in the United States are uttering the imploring cry, "Give us the Bible—give us the Bread of Life, lest we perish!"

From the just expectations awakened by the organization of this institution, and the actual wants of millions whose piercing moan has reached us, the A. & F. B. S. and the denomination by which they are sustained, are under imperious obligations to go forward. To retrograde, or even to pause, would be disastrous and degrading. Let no one say, the work is too great. If our reliance were upon what human power can effect, we might indeed *shrink from the prospect* before us; but the work of Bible Socia-

ties is the work of faith ; and their success will always bear a proportion to their fidelity. THE KINGDOMS OF THIS WORLD SHALL BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST. *Faithful is he who hath promised, who also will do it.*

Whatever be the policy, the power, or the numbers of those who endeavour to impede the march of this institution, the Board see nothing that can invalidate the soundness of its principles, or that should diminish their confidence in its ultimate triumph. The friends of this society have embarked in the enterprise, not from a love of schism, but from a deep conviction of the divine origin of the Bible, and that its pages might be preserved from interpolation. The Bible is the source of their dearest hopes, the foundation of their work, and the centre of their union ; and they believe that its faithful translation and universal dissemination are imperatively demanded alike by the command of God, and the spiritual wants of mankind.

Under a grateful sense of the divine favour, and in humble reliance upon His continued blessing, let the A. & F. B. Society "go forward ;" remembering that the finger of God upon the dial of time admonishes all his servants to "work while it is day ; the night cometh, when no man can work."

On motion of Rev. J. B. Taylor of Richmond, seconded by Rev. Baron Stow of Boston, it was unanimously

*Resolved*, That the Report, an abstract of which has now been read, be printed and circulated under the direction of the Board of Managers.

On motion of Rev. R. W. Cushman of Philadelphia, seconded by Rev. Jno. Peck of Cazenovia, N. Y. it was

*Resolved*, As the sense of this meeting, that the formation of the American and Foreign Bible Society, and its efforts to give to the nations of the earth *the Bible translated* ; deserve the approval, and may justly ask the co-operation, of the Christian world.

[Br. Cushman's Address will be found in the Appendix, No. I.]

On motion of Rev. S. W. Lynde of Cincinnati, seconded by Rev. Eli Ball of Virginia, it was

*Resolved*, That we devoutly recognise the necessity of Divine influence, and earnestly implore the direction and aid of Almighty God, in the prosecution of our benevolent enterprise.

Dr. Chapin, from the Committee of Nomination, presented a list of Officers and Managers for the ensuing year ; which, on motion, duly *made and seconded*, was unanimously adopted. (See page 3, of the *Report*.)

On motion of Dr. Bolles of Boston, seconded by Rev. Alfred Bennett of Homer, N. Y. it was

*Resolved*, That the next anniversary of the Society be held in the Meeting-house of the Oliver-street Baptist Church, New-York, April 28th, 1840, at 9 A. M. for the election of Officers and Managers; —public exercises to commence at 10 o'clock.

The Missionary Hymn, *From Greenland's icy mountains, &c.* was sung, and the Society adjourned.

## MEETING OF THE BOARD.

*New-York, May 1st, 1839.*

The Board of Managers met in Oliver-street, at 4 o'clock, P. M. The President in the chair.

Prayer by Jacob H. Brouner, of New-York.

On motion, duly made and seconded, it was unanimously

*Resolved*, That the sum of *five thousand dollars* be appropriated and paid to the Baptist General Convention of the United States, to aid in publishing and circulating translations of the Sacred Scriptures, made by Baptist missionaries, in Asia.

### BY-LAWS AND ORDER OF BUSINESS OF THE BOARD OF MANAGERS.

1. All meetings shall be opened with prayer.
2. All Committees shall be nominated by the presiding officer, and approved by the Board, unless otherwise specially ordered.
3. No moneys shall be paid out of the Treasury but by order of the Board.
4. All resolutions, if required, shall be presented in writing.

### ORDER OF BUSINESS.

- |                                     |                                  |
|-------------------------------------|----------------------------------|
| 1. Reading minutes of last meeting. | 5. Reports of Select Committees. |
| 2. Treasurer's Report.              | 6. Unfinished business.          |
| 3. Communications of Cor. Sec'y.    | 7. New business.                 |
| 4. Reports of Standing Committees.  |                                  |

### STANDING COMMITTEES.

#### *Publication and Finance.*

1. JNO. R. LUDLOW.
2. L. BARKER, M. D.
3. W. H. WYCKOFF.
4. JAMES COWAN.
5. WM. HILLMAN.

#### *Agencies.*

1. WM. WINTERTON.
2. R. PEGG.
3. N. CASWELL.
4. E. CORNING.
5. W. CHURCH.



## APPENDIX.

---

### I.

*Speech of R. W. CUSHMAN, before the American and Foreign Bible Society, on the question of a separate Bible organization in the Baptist denomination.*

---

RESOLVED, As the sense of this meeting, that the formation of the American and Foreign Bible Society, and its efforts to give to the nations of the earth the Bible translated, deserve the approval, and may justly ask the co-operation, of the Christian world.

I am aware, Mr. President, of the engrossing scope of this resolution. I am aware, that it looks not only to the vindication of this Society, from the imputation of being indebted for its birth and character to a parentage of sectarianism, which, from many christians of other denominations who have not had the means of correct information, it has had to bear; but that it contemplates their support. With this design it was drawn up: and I ask leave to sustain it, with the hope that my christian brethren present, of every name, will be prepared, before I sit down, not only to justify its formation, but to give it, henceforth, their sympathies, their prayers, and their help.

As the resolution looks rather towards the public than the Society, I ask permission so far to depart from the usage of anniversaries, as to look that way too; and, to direct my observations rather to the assembly, for whose ear, indeed, every address is really intended, than to the chair which presides over the interests for which I plead.

In this world, full of fallen men and fallen angels too, it ought not to be surprising that good is evil spoken of; that facts should be misstated, and motives misunderstood. The American and Foreign Bible Society had not its origin in a schismatic spirit, as has been widely misrepresented and believed; not in a wish for innovation; not in a disinclination of the denomination among whom it originated to co-operate with their brethren of other denominations; but in circumstances which they could neither avert nor control. The Baptists have ever deprecated the necessity of their ecclesiastical severance from the rest of the christian brotherhood; and have ever earnestly prayed, and laboured, that that necessity might be done away. And when, in the institution of the Bible enterprise, one spot was found upon which all *could meet and work together*, they hailed it as the "Isle of the Blest."

*Indeed, the Bible enterprise, whose grand aim has been to combine*

the energies of christendom, owes its origin, as does the modern missionary enterprise, and the monthly concert of prayer, to the Baptist denomination; and from the formation of the American Bible Society, to the fatal hour when it extinguished the last ray of our hope, by sanctioning the doings of a majority of its Board, of the memorable seventeenth of February, 1836, it had the warm heart and the open hand of every Baptist of influence, I believe, in the land.

None, certainly, laboured more assiduously or with greater pleasure for the promotion of its interests, than did those who have been principally instrumental in the formation of this Society: and the churches of the denomination at large had shown their interest in its operations, by the contribution of more than forty-five thousand dollars to its funds, in legacies alone; probably, a much larger sum in the way of auxiliaries, collections, and memberships.

So unwilling were they to be separated from the Society, that they left no means unemployed, which ingenuity and love could suggest, or forbearance and perseverance could execute, to avert the obnoxious decision, which threw us upon the alternative, either to violate our convictions of duty to God, and to the millions of perishing heathen, whose welfare was implicated in the decision: or, to withdraw, and provide as we could, to meet their wants in some other way.

As the resolution bespeaks a justification of the formation of the Society, it is incumbent on me to state the circumstances which led to it. The Rev. Messrs. Yates and Pearce, English Baptist missionaries in India, having revised and improved the Bengali translation of the New Testament, which had been made by Dr. Carey, applied to the American Bible Society, for aid to publish an edition of it for distribution among the natives of Bengal.\* This aid the American Bible Society refused to grant. Why?—for, by the reason of the refusal, the refusal itself must be justified or condemned, and the course which the Baptist denomination has taken, consequent on that refusal:—why did they deny the request? Was it because they had not the funds to spare? Their treasury was overflowing; and they were looking abroad on the whole earth as the field of their labour.

Was it because they had already bestowed, in aid of translations made by Baptist missionaries, as far as the contributions of the Baptist denomination would justify!—while the contributions of the Baptists had fallen but little, if any, short of one hundred thousand dollars, the Society had appropriated to aid the translations made by our missionaries less than twenty-nine thousand dollars.

\* They had previously failed in an application to the British and Foreign Bible Society, in consequence of the interference of three Pædobaptist missionaries; who, though apparently on the most friendly terms with the Baptist missionaries, had, unknown to them, written to that Society, requesting it not to give assistance to any Indian versions, in which the word *βαπτίζω* was translated, to immerse.

What injuries are to result to the interests of Christianity, from the compliance of the British and Foreign Bible Society with their request; and the imitation of its example by the American Bible Society, He alone, who can see the end of all things, can tell: but it is an awful reflection, that not one of those three men was permitted to have the gratification of receiving the tidings of his success. When the news of the refusal of that Society to grant the aid which our brethren had solicited reached Calcutta, they had all been called to render an account of their stewardship to God.

Did they refuse the aid because the translation was unfaithful?—its fidelity was not disputed. Because of the unskillfulness of it?—its philological excellence had the testimony of missionaries of every denomination; and of ten of the most learned Pundits in India. Why then, you will demand again, was the request denied? I will give you the reason as it came honestly out in the report of the committees to whom the request was referred. The first Committee reported that it would be *inexpedient* to recommend appropriations until the Board should settle a principle in relation to the Greek word βαπτίζω. In that report the Board concurred; and referred the subject to a special committee to settle the principle. That committee reported, that it is *inexpedient* to appropriate funds belonging to the American Bible Society, in aid of translating or distributing the Bengali New Testament, or any other version containing translations of the Greek words βαπτίζω, βαπτισμα, and their cognates.

The reason, then, of the refusal of the request was, that the version for the printing of which their aid was solicited, contained a translation of the Greek word baptizo, and its cognates!—they refused the aid solicited, because its translators had not given a part of their “glad-tidings” in Greek!! and that part too, by which the poor pagan was to learn the first duty he was to perform after believing in Christ, and by the performance of which he was to make a public profession of his faith, a part which enjoins the only act of worship which was to be performed expressly in the name of the trinity of the true God; and which he finds associated with the sanctions of eternal life and death in the very commission by authority of which the ministers of Christ are giving him the Bible as a *light* to his path!!!

But why is this prohibition laid on the Greek word βαπτίζω, any more than on the Greek word μετανοέω, or the Greek word πιστεύω, or any other Greek word? Why do they require that a foreign, unmeaning term,—a barbarism—be obtruded upon every inquiring pagan, perishing though he be, in his ignorance of God and duty and salvation? Is it because its meaning is uncertain? No: Pædobaptists of every denomination being witnesses, the meaning of the word is, to immerse. Professor Porson, of the University of Cambridge, an Episcopalian, acknowledged by all competent judges to have been the first Greek scholar in England, pronounced it *absurd* to imagine that it had any other proper meaning than to dip entirely, or plunge, or immerse. Dr. Campbell, late professor of Divinity in Aberdeen, a Presbyterian, the author of the translation and notes so well known and so often consulted by every Biblical student, a man who from his boyhood had united those habits of close investigation which the study of the law is so well adapted to give, with a diligence and a perseverance in study which found him among his books from five in the morning till twelve at night, until he had passed the age of seventy years; whose learning attracted the attention and won the respect of the literary men of every state in Europe; whose understanding was too capacious and too acute to be fettered by human systems, and too judicious to be led astray by fanciful theories; whose honesty made him declare the truth, *how much soever* it might conflict with his own practices, or those of *the church with which he stood connected*; and of whose lectures on

church history Mr. Orme, the late Secretary of the British and Foreign Bible Society, speaks in terms of commendation, which he said he could apply to no other work in the language ;—this sound scholar and honest man pronounces the proper import of the term to be, *to dip*, or *immerse*. Luther, the pillar of the reformation, has translated it in his German Bible by a word signifying to *immerse* ; and Calvin, the doctrinal oracle of the churches reformed, though he has not translated it in his Genevan Bible, has declared that “ it signifies to *immerse*.”

Why then, you will demand again with amazement, do they forbid its being translated ? It must be, you will say, because it would have been introducing an innovation on the practice of the church in giving the Bible to mankind ? No : besides the fact that the first version of the Scriptures ever made from the Greek, and probably made under the direction of the Apostles themselves, or their immediate successors, and into the language of the people of Galilee, to whom the Saviour preached, and whom his disciples baptized, contains a translation of the word by a term expressive of immersion ; besides the fact that it was translated in the Ethiopic version,—a version early made for the use of the countrymen, if not for the converts, of the Ethiopian officer whom Philip baptized ; besides the fact that it is translated in every other ancient version of the East ; and in them all translated by a word equivalent to *immerse* ;—it is also translated in nearly all, if not in every modern Protestant version of the west ; the English, and Genevan English, and French versions, and those since made on their model, excepted.

Well then, if it was not because the translation of the word was an innovation upon the practice of the general church, you will say it certainly must have been because it was contrary to the practice of the American Bible Society to aid such translation. No : strange as it may sound to many of you, we must reply, neither could that have been the reason ; for they have appropriated funds not only in aid of the German Bible, and the Dutch Bible, in which the term was translated, and translated by words signifying immersion ; but also in aid of versions in which, in defiance of all precedent, and in defiance of all classical usage, and in defiance of every lexicon of the Greek language, it was rendered by a term equivalent to *sprinkle* ! And worse yet, they have appropriated their funds, in large amounts, in the face of all our remonstrances, to the publication of Morrison's Chinese translation, which Leang Afa, the well known Chinese convert, pronounced “ an unintelligible jargon :” of the truth of which, you can yourselves judge, when told that the word *baptizo* is there rendered by a circumlocution, the meaning of which is, according to Mr. Abeel, the American Pædobaptist Missionary to China, “ to make a wash.”

“ Well ; if it was not an act of insanity,” methinks some of you are by this time ready to exclaim, “ for which no reason can be given, they must have forbidden its translation as the condition of their aid, because they had just discovered, after twenty years' labour in aiding versions containing translations of the word, that they had been sinning against their constitution, and thought it “ inexpedient” to do so any more. But I have to tell you, neither could that have been the reason of their prohibition ; for although they have been sinning against it almost ever

since they have had existence, if, according to the "remarks" upon it "published by the direction of the Board of Managers, and under the direction of a Committee appointed by the same," in 1830, the sole object of the Society is, "the dissemination of the *unadulterated* word of God ;"\* yet, the constitution opposed no obstacle whatever to their aiding versions containing correct translations of the word. On the contrary, it required that they should extend their influence, according to their ability, to other countries, by giving their aid to "the most faithful translations," where translations were required ; so that this very act, instead of being in cautious compliance with the requirements of the constitution, was, itself, according to their own published commentary on that constitution, an added sin.

But I must give you their reason in their own words ; or rather, perhaps I ought to say, in the words of a much valued Baptist brother, who on that occasion was so pacific as to think it duty not merely to feed a hungry enemy, but to furnish him with weapons and ammunition :—whether they were made for defence or suicide, however, the favoured may yet have reason to question.

After the reports of the Committees to which I have referred, and much discussion on the question of *expediency*, the following resolution was finally passed, and was afterwards approved by the Society at its annual meeting : "*Resolved*, That in appropriating money for the

\* I do not know whether the Am. B. Society "feels itself at liberty" to continue its patronage to the Spanish version of the New Testament or not ; or whether its managers are disposed to maintain that, in printing and circulating it, they are engaged in "the dissemination of the *unadulterated* word of God." But I cannot envy the perspicacity that discovers greater evil to be dreaded to the cause of pure Christianity, and the salvation of souls, from the versions of Baptists, than from those of Roman Catholics ; from a translation of that which enjoins the ordinance of baptism, than from a corruption of that which commands the duty to repent : a translation, conformity to which, at worst, every Protestant acknowledges to be a scriptural obedience, than from a corruption whose least evil is that it leaves the perishing sinner ignorant of what he must do to be saved. Many who have contributed to give the lamp of life to the benighted, through the agency of the American Bible Society, will be startled to learn, that the Spanish version of the New Testament which they have for years been printing and circulating, is a version that was made by Roman Catholics from the *Latin* version called the Vulgate, instead of the original Greek ; and which, by transplanting a *Latin* idiom into the Spanish tongue, is made to enjoin the Popish imposition of penance, instead of repentance ;—a version which follows an *omission* in the Vulgate to justify the adoration of relics and crosses, though all authority is against the omission. The Greek of the New Testament, in every manuscript known ; the Septuagint, from which St. Paul quoted the words, *verbatim* ; and the Hebrew, from which the Septuagint itself was translated ; the Syriac, the Arabic, the Coptic, the Ethiopic ; all have the reading which is in conformity with our common Bibles,—Jacob worshipped upon the top of his staff. Yet the Spanish version follows the Vulgate in the omission of the preposition : Jacob adoravit fastigium virgæ ejus—"Jacob adoró la altura de su vara ;" Jacob adored the top of his rod ! *Vara*, in Spanish, is the word used for the rod or staff, to the top of which they affix the cross ; which a Spaniard is taught never to pass without adoring ; and which, so long as he has the authority of the American Bible Society for his worship, we may venture to predict he *never will*. How much more likely he is to be led into the truth by their aid, in respect to *repentance*, we may judge by the following incident related by the Rev. Mr. Maclay : "I once requested an intelligent Spaniard who visited me in my study, to give me the true meaning of the word substituted for repentance, in the Spanish Bible. He replied, 'It means to eat no breakfast—very little dinner—no tea ; not to lie in bed but on the floor, and whip yourself ! (suiting the action to the word,) whip yourself!! whip yourself!! !'"

translating, printing or distributing of the sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform, in the principle of their translation, to the common English version; at least so far as that all the religious denominations represented in the Society can consistently use and circulate said versions in their several schools and communities."

The reason, then, for prohibiting the translation of the words relating to baptism was, that although their constitution throws no obstacles in their way; and although they have aided and will continue to aid those versions of Christendom which contain translations of the words, and which they came into existence too late to control; yet they do not feel at liberty to encourage any versions which make a disclosure of their proper meaning, in pagan lands, where it is in their power to prevent it: and they cannot encourage ours, because our missionaries who made them, unlike Luther, and Calvin, and Campbell, and others whose example contradicted their interpretation, commend the authority of the ordinance by its performance; and the performance of it, among the plain and simple hearted converts from idolatry, in accordance with a correct and *intelligible* version of the command, makes it very difficult for the missionary who persists in sprinkling, to use his Bible and preserve his reputation for consistency!\*

Thus is a principle adopted for their future operations in Bible translation which requires the missionaries of the Baptist denomination, in giving light to those who are sitting in darkness and the shadow of death, *to hold back and cover up a part* of the truth, as the price of the aid of that Society in disclosing the rest. And for what?—that their Protestant brethren of other denominations may succeed in transplanting, into Asia, a Papal substitution for an ordinance of Christ, which, in Europe and America, has been the prolific root of unutterable evil. This was a sacrifice of honesty and conscience, and of the interests of their master's kingdom, which they could not, *durst* not make.

In translating the Bible, they are laying the foundations upon which the churches of unborn millions and distant centuries are to be reared; and they feel it incumbent on them, according to the grace of God which is given to them, to lay that foundation wisely. It is a funda-

\* The motive of the Board in passing this resolution, is sufficiently clear from the language itself; but the facts which gave that motive its power may need to be stated. "The Pædobaptists," says Mr. Maclay, "who came into the field in the East Indies, long after our Baptist brethren, experienced great difficulties in making converts to sprinkling, and in retaining them after they were made, in consequence of the word βαπτίζω being rendered by a word signifying to *immerse*, in all our versions of the sacred Scriptures. Some of their converts were unwilling to be sprinkled; and others, when sprinkled, by mingling with the Baptist converts, became dissatisfied with this *substitute* for baptism. The Baptist converts would ask them, have you renounced idolatry and embraced the Gospel? Upon being answered in the affirmative, they would further inquire, have you been baptized? Yes. In what manner? By sprinkling. But sprinkling is not baptism. Our teacher says it is. No, replies the Baptist convert, your teacher is wrong; examine your Bible and you will see that sprinkling is not baptism. They would do so; and, sure enough, they would find that the commission of Christ to all the teachers of his religion, was: 'Go teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Ghost; and accordingly they would be immersed.'" It was this difficulty which induced the request of the three Pædobaptist missionaries before referred to.

mental principle of the Baptist faith, that Christianity must achieve her conquests by the might of the naked truth. Our missionaries believe that every plant which the Father hath not planted, though it may linger out a sickly existence, must eventually be rooted up. They know that the day is coming in which every man's work shall be subjected to a severer ordeal than a by-gone superstition ever employed; and, that they alone "whose work shall abide, shall receive the reward" of fidelity, or success. They remember that the modern is not the first missionary enterprise since the days of the Apostles, for the conversion of the nations of the east; and they are under the most immoveable conviction that the only hope of success to the present missionary enterprise, lies in carrying forth the gospel of Jesus Christ, the order of his church, and the personal exemplification of Christianity, pure as they came from the hand of their author; and, that until the nations of the east shall see "a *holy city* coming down from God," Jerusalem, in their esteem, will be no better than Rome.

The modern missionary enterprise was begun by the Baptist denomination on the very soil where this sacrifice was required to be made.

The sainted Thomas, and Carey, and Marshman, and Ward, sat down alone on the bank of the Ganges, encircled by the whitening bones of those who had perished in the delusive hope of peace and salvation from ablation in its waters: the funeral fires of a superstition, whose tenderest sympathies gave the widow to the flames, were burning around them. And amid the groans of the bleeding pilgrim, and the wail of the dying widow; amid the scoff of the proud Brahmin, and the frowns of those in power, they undertook to burst the fetters of a caste of immemorial centuries. "An enterprise of madness! a hope of delusion!" was the outcry of the world. And so it was, if earthly motive were the impulse that moved, or human policy the star that was to guide them. But they went "to proclaim liberty to the captive; to bind up the broken hearted;" they went because the Lord had sent them. They went in simple faith in the power, and trust in the promise, of Jehovah; and the very fact that all former attempts had failed, made them hold with a firmer grasp, the instrument that God had placed in their hands.

Who, then, can wonder, who will dare to blame, if the successors of those apostles of a new Christian era, beholding the effects which the simple truth, commended by their piety to every man's conscience, had wrought; beholding churches gathered, and converts multiplying; beholding India's millions waking from their long sleep of death, and asking for light to their path; beholding the power of Brahminism broken; infanticide abolished, and the funeral fires extinguished;—who, we say, can wonder if the successors of those men, standing amid such scenes as these, when they were required to *mask their light*, refused to do it! Who will dare to condemn them, if they held their honesty too dear to be sacrificed, even on charity's altar? Who can censure, if, holding up the Bible, *faithfully translated*, they replied, "By *this* our fathers prevailed; *by THIS we conquer*;" and ceasing from man, whose *breath is in his nostrils*, as not to be accounted of, or relied on, they *resolved to look to God alone*.

*But, it is to be borne in mind, in judging of the course which the*

Baptists of this country have taken in this matter, that the versions made by the English Baptist missionaries in India, although they are so numerous as to embrace the languages of more than four hundred millions of idolaters, are not the only ones which are proscribed by the resolution of the American Bible Society. *All the versions made by Baptist missionaries, embracing the languages and dialects of more than half the heathen world, suffer the same proscription.* Nor is this all which you must consider;—these versions are the only ones, with scarcely an exception, which have been made into those languages : so that either they must be thrown away—as their translators *will not, dare not*, disguise them—and the hundreds of millions for whom they were prepared must go into eternity unblest, while other men of more supple consciences, are preparing other versions on the principle of accommodation and concealment required by that society ; or the friends of truth and honesty in this country must provide for their circulation, just as they are, that aid which the American Bible Society refused.

In this dilemma, their brethren in America have said to them, “ Hold fast your integrity ; ‘ endeavour, by earnest prayer and diligent study, to ascertain the exact meaning of the original text ; to express that meaning as exactly as the nature of the languages into which you translate the Bible, will permit ; and transfer no words which are capable of being literally translated ;’ and if the Bible Societies desert you for renouncing the hidden things of dishonesty, for not walking in craftiness, and refusing to handle the word of God deceitfully, yet will not we ; nor will He, whose commission you bear. Translate that commission ; proclaim and fulfil it, and if they will not help you, *we will.*”

Now, in holding to them such language, have we done wrong ? *Have we done wrong ?* In adopting measures to make our promise good, have we done wrong ? After waiting for the action of the American Bible Society, in the hope of its reversing the decision of its Board, and after witnessing the confirmation of that decision by the Society, at its annual meeting, a convention of the denomination,—the largest ever assembled in this country—on a review of all the circumstances of our condition as a denomination, and the pressing wants of the nations for whom we had prepared, or were preparing, versions of the Scriptures ; proceeded, with great unanimity, to the formation of a Society to arouse and direct the energies of our half a million of members in giving the Bible, so far as God might help us to do it, to the nations of the earth.

But although it was formed by Baptists, to meet the demand of the circumstances into which we had been thrown, we repel the idea of subservience to party or sectarian purposes. The Society was formed on the broad principle of giving the Bible fully and faithfully translated, and leaving sect and party to God and to the force of his truth. Not a little has been said, and written, about sectarianism and bigotry ; about embarrassing missionary operations, &c. but I thank God I have heard none of it from my brethren. None of them, so far as I am aware, have been guilty of advancing charges so heavy against those from whom we have suffered ; though they have often been pained with having to bear them.

*The charge is indeed heavy, but against whom does it lie ?*



Against *us*, who united with the other denomination,—for let it be remembered, that, with respect to this matter, there are but two, the Baptist and the Pædobaptist—to print and circulate the Scriptures in the dress and mask which an arbitrary monarch, of Popish extraction, of Presbyterian education, but defender of the faith of Episcopacy, chose to give them;\* and who carried his zeal against the translation of ecclesiastical words so far as to retain for the Jewish Passover, sacred as it was with the blood of the lamb of God, the substituted name of a Saxon goddess? Does it belong to *us*, who united with a denomination to suit whose practice that version was made, and poured our mites stiff they swelled to scores of thousands into their hands, to circulate that version all over our land, although it was perpetuating ignorance by con-

\* Although I do not approve of animadversion on the "King James' Bible," as our common version is called, since it is the only one which is generally accessible, and for that reason in general use; yet, as it is now held forth by the American Bible Society as a standard for the whole pagan world, so sacred as to justify the extinction of existing translations in languages spoken by more than half the heathen on the globe, I feel it due to the cause of truth, that the world should know its claims to infallibility.

It is generally believed to be a translation which was made by men, selected for the work on account of their skill in the languages in which the Scriptures were originally written; and to have been translated, by them, out of the original tongues, according to the best of their knowledge and skill.

The fact is, that instead of performing the work according to the best of their knowledge and skill, they were obliged to submit themselves, as passive instruments, to the dictation of a monarch noted for passion, pedantry, and self-will; and, of a cringing and worldly Archbishop, who had reluctantly yielded to the demands of the puritan interest in the established church, for a better version than the one then in authorized use. And when some of the principal scholars of their body suggested, as it appears from the testimony of Dr. Gill, chaplain to Archbishop Abbot, they repeatedly did suggest, new and varying translations; they were reminded that it "*was not the object of those who had brought them together.*"

Instead of their making a new translation, it appears from the investigations of the late Dr. Homer, a Pædobaptist clergyman of Massachusetts, who had spent sixty years in the critical study of the history and character of the different versions of the Scriptures, that only about one twenty-seventh part of the Old Testament, and one eighty-fourth part of the New Testament, is entitled to the name of a new translation. And instead of their having made even this small portion from the original tongues, Dr. Homer believes, that although they did not wholly neglect the Hebrew and Greek originals, they consulted the Greek of the New Testament with the aid of the Latin version of Erasmus interlined; and the Hebrew of the Old Testament, with the help of the interlined translation of Arius Montanus; a translation which is so barbarously literal as completely to sacrifice the idiom of the Latin language. This Latin translation of Montanus is made upon "a principle which seizes a single meaning of a word and holds to it, whatever absurdities it may involve, entirely disregarding the context; a principle which, instead of giving the sense of the original, sometimes gives downright nonsense; frequently, a different meaning from the original; and, not seldom, makes the author say in another language, the reverse of what he said in his own."<sup>\*</sup> The use of a version like that is certainly not very favourable to the position maintained by Todd, in his *Vindication of the Translators*, that they were men eminently skilled in the Oriental and Greek languages, and fitted in every respect for the high and honourable task assigned to them by their sovereign.

Although these facts strongly condemn the course pursued by the American Bible Society, and even point to the necessity of an improved version in the English language, they need not awaken apprehension in the mind of the unlettered Christian: for although our common version is not sufficiently immaculate to admit the seal of infallibility, or to justify its being made a standard for all new versions to be given to the *pagan world*; yet it is not sufficiently defective, except in relation to baptism and church order, to be distrusted as a guide to truth or duty.

<sup>\*</sup> Dr. Campbell's *strictures on the version of Arius Montanus*.

cealment, and error by misinterpretation, on the point on which we are at issue? Or, does it belong to those who refuse to help us print or circulate a most faithful, unimpeached and unimpeachable version, in a far distant heathen land, because we had translated the terms relating to baptism; refused, though their treasury was full, to give us part of that money which our confiding churches and our dying brethren had trusted to their stewardship, for giving light to the perishing; and sent us out penniless, with the only existing translations in our hands, for hundreds of millions of pagans, *because* we had *translated a word* as their own best scholars tell us it should be translated, and as every version of the primitive ages gives it; as almost every modern version of the reformed churches of Europe gives it; as the practice of the churches of Western Europe, papal and anti-papal, for thirteen hundred years, confirms it; as the churches of Greece, of Servia, Bulgaria, Wallachia, Moldavia, and even frozen Russia, explain and enforce it to the present day? Against whom, I repeat, does the charge of sectarianism, of bigotry, and of embarrassing missionary operations, lie? I appeal to the world—let the honest judge, and answer.

Although, as may well be supposed, I feel indignant at charges so misapplied; and at the injustice of the course which has been pursued towards the Baptist denomination, and the cruelty of it to the perishing millions of Asia, to whom, by the act of the American Bible Society, the Bible is denied; I wish to say that the feeling is directed against those exclusively who are responsible for the evil. Far be it from me to suppose, for a moment, that my brethren of other denominations, generally, approve the principle of accommodation, concealment, and conformity to a fallible human standard, adopted by the American Bible Society. A portion even of their own members in the Board voted against the resolution; and it is my firm conviction, that the day is near when the honesty, and piety, and conscience, and honour, of those denominations, will be aroused to a sense of this injustice and cruelty: and when that society will be compelled to abandon its principle of *expediency*, and adopt that of giving to the world, "*the Bible faithfully and fully translated*," or it will find the confidence and support of those on whom it has relied, withdrawn.

## II.

### CORRESPONDENCE OF THE OLIVER-STREET FEMALE BIBLE SOCIETY.

We again avail ourselves of a portion of the correspondence of this Auxiliary. The letters are not only from highly esteemed brethren, but the views they have given of the objects of the American and Foreign Bible Society, and of the principles upon which it is founded, cannot but be pleasing to the readers of our Report.

### FROM THE FOREIGN SECRETARY OF THE BAPTIST BOARD OF FOREIGN MISSIONS.

*To the Secretary of the Oliver-street Female Bible Society:*

Having received a certificate of life-membership in the American and Foreign Bible Society in consequence of the contribution of thirty dollars by the Oliver-street Female Bible Society, I beg leave, through

Against *us*, who united with the other denomination,—for let it be remembered, that, with respect to this matter, there are but two, the Baptist and the Pædobaptist—to print and circulate the Scriptures in the dress and mask which an arbitrary monarch, of Popish extraction, of Presbyterian education, but defender of the faith of Episcopacy, chose to give them;\* and who carried his zeal against the translation of ecclesiastical words so far as to retain for the Jewish Passover, sacred as it was with the blood of the lamb of God, the substituted name of a Saxon goddess? Does it belong to *us*, who united with a denomination to suit whose practice that version was made, and poured our mites till they swelled to scores of thousands into their hands, to circulate that version all over our land, although it was perpetuating ignorance by con-

\* Although I do not approve of animadversion on the “King James’ Bible,” as our common version is called, since it is the only one which is generally accessible, and for that reason in general use; yet, as it is now held forth by the American Bible Society as a standard for the whole pagan world, so sacred as to justify the extinction of existing translations in languages spoken by more than half the heathen on the globe, I feel it due to the cause of truth, that the world should know its claims to infallibility.

It is generally believed to be a translation which was made by men, selected for the work on account of their skill in the languages in which the Scriptures were originally written; and to have been translated, by them, out of the original tongues, according to the best of their knowledge and skill.

The fact is, that instead of performing the work according to the best of their knowledge and skill, they were obliged to submit themselves, as passive instruments, to the dictation of a monarch noted for passion, pedantry, and self-will; and, of a cringing and worldly Archbishop, who had reluctantly yielded to the demands of the puritan interest in the established church, for a better version than the one then in authorized use. And when some of the principal scholars of their body suggested, as it appears from the testimony of Dr. Gill, chaplain to Archbishop Abbot, they repeatedly did suggest, new and varying translations; they were reminded that it “*was not the object of those who had brought them together.*”

Instead of their making a new translation, it appears from the investigations of the late Dr. Homer, a Pædobaptist clergyman of Massachusetts, who had spent sixty years in the critical study of the history and character of the different versions of the Scriptures, that only about one twenty-seventh part of the Old Testament, and one eighty-fourth part of the New Testament, is entitled to the name of a new translation. And instead of their having made even this small portion from the original tongues, Dr. Homer believes, that although they did not wholly neglect the Hebrew and Greek originals, they consulted the Greek of the New Testament with the aid of the Latin version of Erasmus interlined; and the Hebrew of the Old Testament, with the help of the interlined translation of Arius Montanus; a translation which is so barbarously literal as completely to sacrifice the idiom of the Latin language. This Latin translation of Montanus is made upon “a principle which seizes a single meaning of a word and holds to it, whatever absurdities it may involve, entirely disregarding the context; a principle which, instead of giving the sense of the original, sometimes gives downright nonsense; frequently, a different meaning from the original; and, not seldom, makes the author say in another language, the reverse of what he said in his own.”\* The use of a version like that is certainly not very favourable to the position maintained by Todd, in his *Vindication of the Translators*, that they were men eminently skilled in the Oriental and Greek languages, and fitted in every respect for the high and honourable task assigned to them by their sovereign.

Although these facts strongly condemn the course pursued by the American Bible Society, and even point to the necessity of an improved version in the English language, they need not awaken apprehension in the mind of the unlettered Christian: for although our common version is not sufficiently immaculate to admit the seal of infallibility, or to justify its being made a standard for all new versions to be given to the *pagan world*; yet it is not sufficiently defective, except in relation to baptism and church order, to be distrusted as a guide to truth or duty.

\* Dr. Campbell’s strictures on the version of Arius Montanus.

cealment, and error by misinterpretation, on the point on which we are at issue? Or, does it belong to those who refuse to help us print or circulate a most faithful, unimpeached and unimpeachable version, in a far distant heathen land, because we had translated the terms relating to baptism; refused, though their treasury was full, to give us part of that money which our confiding churches and our dying brethren had trusted to their stewardship, for giving light to the perishing; and sent us out penniless, with the only existing translations in our hands, for hundreds of millions of pagans, *because we had translated a word as their own best scholars tell us it should be translated, and as every version of the primitive ages gives it; as almost every modern version of the reformed churches of Europe gives it; as the practice of the churches of Western Europe, papal and anti-papal, for thirteen hundred years, confirms it; as the churches of Greece, of Servia, Bulgaria, Wallachia, Moldavia, and even frozen Russia, explain and enforce it to the present day?* Against whom, I repeat, does the charge of sectarianism, of bigotry, and of embarrassing missionary operations, lie? I appeal to the world—let the honest judge, and answer.

Although, as may well be supposed, I feel indignant at charges so misapplied; and at the injustice of the course which has been pursued towards the Baptist denomination, and the cruelty of it to the perishing millions of Asia, to whom, by the act of the American Bible Society, the Bible is denied; I wish to say that the feeling is directed against those exclusively who are responsible for the evil. Far be it from me to suppose, for a moment, that my brethren of other denominations, generally, approve the principle of accommodation, concealment, and conformity to a fallible human standard, adopted by the American Bible Society. A portion even of their own members in the Board voted against the resolution; and it is my firm conviction, that the day is near when the honesty, and piety, and conscience, and honour, of those denominations, will be aroused to a sense of this injustice and cruelty: and when that society will be compelled to abandon its principle of *expediency*, and adopt that of giving to the world, "*the Bible faithfully and fully translated*," or it will find the confidence and support of those on whom it has relied, withdrawn.

## II.

### CORRESPONDENCE OF THE OLIVER-STREET FEMALE BIBLE SOCIETY.

We again avail ourselves of a portion of the correspondence of this Auxiliary. The letters are not only from highly esteemed brethren, but the views they have given of the objects of the American and Foreign Bible Society, and of the principles upon which it is founded, cannot but be pleasing to the readers of our Report.

### FROM THE FOREIGN SECRETARY OF THE BAPTIST BOARD OF FOREIGN MISSIONS.

*To the Secretary of the Oliver-street Female Bible Society:*

Having received a certificate of life-membership in the American and Foreign Bible Society in consequence of the contribution of thirty dollars by the Oliver-street Female Bible Society, I beg leave, through

you, to return my thanks for this very gratifying attention, and also to assure the Society of my lively interest in the design of their organization.

To present "the Bible translated"—the word of God undisguised and entire—to the intelligent mind, is the highest service that can be rendered by man to man. The work is essentially one with the missionary enterprise, and its prosecution in its distinctive form may, under Providence, secure the more effectually the early completion of the one great end.

At no former period was preparation more *ripe*. Missionaries are abroad—the languages of the heathen have been extensively acquired, and the most barbarous tongues reduced to system and form,—above all, the fundamental principles of just interpretation and translation have been ascertained and promulged. No obstacle is known to preclude the universal diffusion of the Bible, with any measure of rapidity, consistent with fidelity to its original import, to which the most generous Christian love may prompt.

It may be gratifying to the Society to add, that under the direction of the Board of Foreign Missions, whose labours have been so largely befriended by the American and Foreign Bible Society, translations (mostly of scripture,) have been made, or are now in progress, in seventeen heathen languages—languages spoken and read by half the human race.

Very respectfully,

BAPTIST MISSION ROOMS, }  
Boston, Jan. 21, 1839. }

S. PECK.

*From Professor Ripley, of the Newton Baptist Theological Seminary.*

NEWTON CENTRE, MASS. Jan. 26, 1839.

H. J. Ripley hereby acknowledges with gratitude the mark of respect conferred on him by the Oliver-street Female Bible Society, in making him a life-member of the American and Foreign Bible Society. Efforts to spread among all nations the Word of Life translated into the various languages of the human family are held in high estimation by one whose chief business is to study the lively oracles, and to lead his younger brethren, called to the ministry, to a knowledge of their original languages and to a more thorough perception of their meaning. May the smiles of Heaven rest on the American and Foreign Bible Society, and on all societies and individuals that are aiding its designs.

PHILADELPHIA, March 8, 1839.

*To the Secretary of the Oliver-street Female Bible Society, New-York:*

Dear Sister,—Allow me, through you, in behalf of the Managers of the Baptist General Tract Society, to express my thanks to the Oliver-street Female Bible Society for their liberal donation of one hundred dollars, in copies of the Testament published by the American and Foreign Bible Society. By this well-timed beneficence you have aided at once the funds of two kindred institutions, and furnished the

means of putting into circulation a large number both of this invaluable book, and of the publications of the Society which I have the pleasure of representing. A donation of money to the same amount could not, under existing circumstances, have been so acceptable as this act, by which a double good will be accomplished.

May you, and the Society with which you are connected, find, that in furnishing to others the bread of life, your own souls are replenished with grace from the great Head of the Church.

To me, it appears that the two institutions which you have thus united in your regards, sustain a very near and important relation to each other. Both aim, untrammelled, to circulate the unadulterated truth of God, and his whole truth. Both have thrown off the shackles with which our own and other denominations had bound themselves in propagating the Gospel, and depend wholly upon the resources of their own people. Each of these societies will tend to strengthen the other; for as the *tract* shall defend and enforce *Bible* ordinances, the society which circulates Bibles in which no attempt is made to obscure the true character of those ordinances, will rise in importance and receive its due regard. While, on the other hand, efforts to sustain a society which gives to the world the pure, entire word of God, will most assuredly make manifest the propriety of circulating as handmaids to the Scripture, *tracts* which shall exhibit all parts of its holy truths and precepts. The Lord grant that the day may not be far distant, when these Societies, and others formed on similar principles, shall have been made the successful instruments of publishing to all lands "all the counsel of God."

Very respectfully,

Your brother in the cause of Christ,

I. M. ALLEN,

*General Agent of the Baptist General Tract Society*

*From the President of the Columbian College, D. C.*

COLLEGE HILL, D. C. *April 1st, 1839.*

Sister Garrison,—I this day received your letter, accompanying a certificate of Life Membership, in the American and Foreign Bible Society, by virtue of a contribution to that Society of \$30, by the Oliver-street Baptist Female Bible Society of New-York. Be assured, Madam, that I prize it not only on account of its giving me a name in the Society, which I believe is destined of God to do more perhaps in blessing the world, than any other human association ever yet formed; but also on account of the grateful manner in which it was communicated.

Permit me to express, through you, my acknowledgments to the Society, of their kind favour, and assurances of high esteem and Christian affection.

I am, yours, Madam, with sentiments of Christian affection,

S. CHAPIN.

*From Professor Maginnis, of Hamilton.*

HAMILTON LIT. AND THEO. INS. }  
 April 26, 1839. }

*To the Secretary of the Oliver-street Female Bible Society,*

Dear Sister,—Permit me, through you, to express my sincere gratitude to your Society for their kindness in presenting me a certificate of life-membership of the American and Foreign Bible Society. I do assure you, nothing could have been more grateful to my feelings. Having recently ventured to assume the duties of a most important and responsible station, I regard this as a disposition on your part to welcome me into the state as a fellow-labourer in the cause of Christ ; and may I not regard it also as some pledge that I shall be sustained by your fervent prayers to the great Head of the church, without whose gracious aid all our strength is weakness, all our wisdom folly.

I rejoice with you in the present prospects of the American and Foreign Bible Society, and in the success with which it has already been crowned. I cordially pledge to you my efforts, and whatever influence I am capable of exerting, to sustain it and promote its objects. I am well aware of the opposition against which the friends of this society have had to contend, especially in its first formation. Indeed, I was myself among the number who supposed that the objects contemplated by the society, could have been accomplished by the missionary Board, without the aid of a new and distinct organization. The question with me related to measures ; with regard to the great end to be accomplished, I never had a moment's hesitation—never for a moment could I be willing that our missionaries should have been permitted to give the Scriptures to the heathen, without translating every word as plainly as language could express it.

But I am happy to believe that every objection to the new organization is now fast subsiding. The Board of Missions and the American and Foreign Bible Society, are now seen harmoniously co-operating in the same glorious work of sending the pure word of God to all the nations and tribes of the human family. In this cause may every lover of our Redeemer be enlisted ; and may the prayer of the conduct, and the prayer of the heart, unite in the petition, "*Thy Kingdom come.*"

I cannot close this communication without expressing my ardent desire, that your prayers may continue to ascend in behalf of the institution with which I am connected. Here, you know, are many pious brethren, called of God to the work of the ministry, who are preparing to preach the gospel at home, or to go into foreign lands as missionaries, and translators of the Bible. These young brethren have often experienced the fostering care of the Oliver-street church. As an institution we are grateful for the kindness we have received from you ; we highly value your favour and confidence—and these, we trust, we shall never be permitted to forfeit.

Very sincerely and affectionately, your brother in Christ.

J. S. MAGINNIS.

PROVIDENCE, R. I. April 29, 1839.

*To the Ladies of the Oliver-street Female Bible Society :*

Dear Sisters in Christ,—It was with much pleasure that I received, a few days ago, a certificate of life-membership of the American and Foreign Bible Society, by virtue of thirty dollars, contributed by your Society. In acknowledging with gratitude this token of your Christian kindness and regard to myself, allow me, dear sisters, to embrace the present opportunity of stating the high importance I attach to the Parent Society of which you are so efficient an Auxiliary. I regard the establishment of the American and Foreign Bible Society as a most important era in the ecclesiastical history of the present age. Future historians will point back to it, as an event worthy of being placed side by side with the glorious reformation from Popery at the beginning of the 16th century ;—the carrying out to its full extent the grand and mighty principle, which then shook the foundations of the Vatican, and caused *the man of sin* to tremble on his throne. The principle, destined eventually to demolish the temple of Antichrist, and to overturn every system of error, and which began at that eventful epoch to be boldly maintained, viz : *That the Bible*—and not the voice of tradition or the decrees of Councils, or the bulls of Popes—that the Bible, *and that alone*, is the foundation of Christian faith and practice ; or, in the words of Chillingworth, “The Bible, and the Bible only, is the religion of Protestants.” This battering ram has broken down nearly all the pillars of Popery,—*but one, though weak and crumbling, is still standing* ; —a pillar, built upon the same foundation of sand, and constructed of the same perishable materials as those which lie scattered in the dust. The principle which gave birth to the glorious reformation, is that upon which the American and Foreign Bible Society is based ; which principle is destined ultimately to batter down the last pillar of Popery—*Infant Sprinkling*. Protestantism says, “give the people the Bible.” Popery says, “withhold it.” Protestantism says, “tell the people what God says, *translate* his book that the people may know what he says ; translate the whole of it, and translate it faithfully.” Popery says, “cover it up in an unknown tongue ; or if you translate a part of it, leave at least those parts untranslated, the concealing of which supports the tottering pillars of my temple.”

The American and Foreign Bible Society, is the only Bible Society on earth, except its own Auxiliaries, which boldly says NO to this mournful petition of Popery, and which is determined to carry out, in its full intent, the glorious principle upon which Protestantism is based ; —to give God’s own book to all nations, fully and faithfully translated, and then say to them in reply to their inquiries, “what must we believe, —what must we practise ?” You have God’s own book as your ultimate appeal ;—we have endeavoured, in his fear, to give you a faithful translation of every word, corrupting nothing, concealing nothing ; examine for yourselves—whatever God commands, believe it, practice it ; —whatever you cannot find there, we know nothing of—examine for yourselves—“The Bible, and that alone, is the religion of Protestants.” This society, and the denomination which sustains it, is therefore destined to complete the work which the Reformers began, and to *demolish the only remaining pillar which they left standing*.



Some may, perhaps, smile in derision at these predictions, but time will show how long the substitution of sprinkling for believers' immersion will stand before the burning torch of truth, and the light of God's word, when fully and faithfully translated; and how long this pillar of sand will stand against this Protestant battering ram. It is a privilege to live in an age signalized by the establishment of a society based upon so noble a principle, and destined to accomplish so glorious a result; it is not only a privilege, but an honour to be engaged as you are, so zealously and so efficiently in forwarding its noble object. Go on, dear sisters of Oliver-street; continue to be a pattern to the mothers and sisters of our American Zion, in your self-denying and vigorous efforts to give the unmutilated Bible to the whole world, and the blessing of many shall come upon you. Jesus will look down on your exertions with smiles of approval, and in Heaven you will at last meet with many a converted Heathen, supplied with the Word of Life, instructed and saved, through your instrumentality.

I remain your affectionate brother in Christ,

JOHN DOWLING.

SHAWNEE, IND. TER. April 17, 1839.

*Miss E. Garniss, Sec. of the Oliver-st. Female Bible Soc.*

Madam,—Your communication of March 28, accompanying a certificate of life-membership of the American and Foreign Bible Society, has just been received.

The kindness done me, by the excellent ladies of your society, is as grateful to my feelings as the favour was unexpected. From almost a youth my feeble efforts have been exerted in the missionary enterprise; being only in my nineteenth year, when I commenced labouring for the perishing aborigines of our country. And now having laboured quietly and obscurely for about seventeen years, during which time I have, in connexion with my other labours, been made the humble instrument of translating two of the Gospels\* into different Indian languages, besides separate portions of Scripture; and when I had felt as though I was almost unknown, this token of "remembrance and regard" received at your hand, from the dear sisters of your society, has greatly affected me. To share in the sympathies and prayers of such, is both gratifying and encouraging, and the assurance of it, I trust, will tend to increased diligence in the blessed work of extending the light of the Gospel among the ignorant and perishing of our race.

To be enrolled as a life-member of the American and Foreign Bible Society, I esteem as a high privilege—rather let my name be there, than among the kings of the earth.

This society has, from its earliest developement, met my most hearty approbation, and enlisted my warmest desires for its success; and it has seemed to me, that it has more obviously grown up under the immediate auspices of the Divine Will, than any institution of the land.

\* One of which is now in the press at Shawnee; with hymns, all in the Shawnee language.

From it, I hope for great results—such as shall gladden a dying world, and impart life and light to many who sit in the gloom of spiritual death.

To labour for the Lord Jesus, and under his blessing, to wrest one inch of ground from the prince of darkness, is worth a life of toil. In presenting salvation through a precious Redeemer, to the nations of the earth, may the hands of your society never tire, and may the grace of God, which they seek to impart to others, richly dwell in their own hearts.

To the ladies of your society, please present for me, my grateful acknowledgments, and accept yourself the same, under sincere assurances of the very great respect and esteem, with which I have the honour of subscribing myself,

Your brother and obedient servant,

J. LYKINS

BANGKOK, SIAM, Dec. 3, 1838.

*To the Secretary of the Oliver-st. Female Bible Society, N. York.*

Though personally unknown to all of you, I have once had an opportunity of meeting your revered Pastor in Hartford, Ct. in 1830; and have since had the privilege of some correspondence with him. A few weeks since, I received a certificate of Life Membership in the American and Foreign Bible Society, through your instrumentality. Whether I regard it as a mark of personal favour, or of your interest in the great cause of the "Bible Translated" into all languages, it is equally a matter of comfort and rejoicing.

Although I have already communicated to the President and Secretary of the American and Foreign Bible Society, the general progress of efforts to translate the scriptures into Siamese—it may perhaps, be gratifying to your society that I should, to some extent, recapitulate previous statements. The gospel of Matthew in Siamese, was printed in 1835, after three revisions. I have subsequently revised it with great care four or five times; and it will undergo another revision as it passes through the press. The Acts of the Apostles were printed in 1837. Luke and Mark and part of Romans are translated and under revision. My time for a year to come, will be most assiduously employed, with a view, if possible, to complete the translation of the New Testament; but when once translated, the work of subsequent revision will be fully equal to that of the original translation.

The necessary investigations for settling the meaning of difficult passages and rendering the whole expressive, perspicuously expressive of the "mind of the Spirit," will require no trifling amount of time and labour. That I may have health, grace, and wisdom to accomplish a work so immeasurably important and responsible, I beg your earnest prayers, under the firmest conviction that God will "magnify his word above all his name." I am, most sincerely yours,

JNO. TAYLOR JONES.

## III.

The following document, copied from the second Annual Report of the Bible Society of the First Baptist Church in Troy, comprises a summary answer to the oft repeated interrogatories of the numerous correspondents of the American and Foreign Bible Society: "What amount have Baptists contributed to support the Am. B. S.?" &c.

It has been asserted that the Baptists of the United States, when connected with the American Bible Society, contributed for its various objects more than \$100,000. That assertion has been repeated in the course of a public controversy in this city, (Troy.) In both cases, but the latter more particularly, it was to illustrate the zeal and sincerity of the Baptists in the common effort to multiply and distribute copies of the Bible. The assertion has been contradicted, however, by many; it has called forth grave denial and animadversion in "high places;" and a responsible writer in one of the public journals of this city, in noticing it, has said, that it could not be made to appear that the Baptist denomination had ever contributed to that Society "any thing like \$100,000;" that the assertion was founded on mere conjecture, and demands proof of the assertion; that he believed that *not one* Baptist layman had become a Life Director; that there was *but one* Baptist minister entitled to that distinction, and that was conferred on him by a Presbyterian elder; that the number of Baptist ministers and laymen entitled to Life Membership was very limited; and that the amount of Baptist legacies did not exceed \$17,000.

I shall here take the liberty to say, that the claim needs no proof among gentlemen really conversant with the details of that Society's business; yet I am persuaded that the number of such persons is, comparatively, small: and while, under the circumstances of the case, I feel called upon to attempt the proof demanded, I yield to that demand with great reluctance, lest it should be construed into evidence of a mercenary spirit. This I entirely disclaim. I attempt it only because it is demanded.

I also wish not to be understood as contending that the Baptists, by the amount of their subscriptions, have done all their duty while co-operating with the A. B. S. Had they contributed double the amount, their labour would not have been in vain.

Before entering upon the specifications of the proof demanded, I deem it proper to say that, the manner in which contributions are made to the A. B. S. renders it extremely difficult to arrive at much positive evidence in the case. So far as Baptists are concerned, until 1836, I believe they never maintained any separate organizations for Bible operations, but acted indiscriminately with the other denominations. Contributions from all sources have been deposited in one common treasury, and have frequently passed through the treasuries of one or two auxiliary societies previous to reaching their final destination in New-York, in the form of contributions from the last auxiliary, thus rendering it impossible to ascertain with certainty the personal sources from whence they were derived. Again, large sums have found their way into the treasury of the A. B. S. in the form of contributions taken in churches where different denominations were assembled for the pur-

pose of contributing. How large a proportion of these sums was given by any denomination, none can know. But in some sections of the country the Baptists are the prevalent denomination; in those sections such operations have taken place extensively, and the known wealth and liberality of Baptists occupying them leaves no room for doubt that a large proportion of those funds were derived from them. Further, the Annual Reports of the Society contain the names of many Baptist Life Directors and Members, but in a denomination enumerating about 5000 ministers, half a million of communicants, and a population of four millions, what man could select *all* the Baptist names which are entitled to those distinctions? Or, what Congregationalist, or Presbyterian, or Episcopalian, having much less difficulty to encounter from numbers, could select *all* the names thus distinguished in their respective sects? I venture to say, there is not one. My own knowledge of Baptist names falls far short of many others, and my means of information respecting their local benevolent operations are very imperfect; but with such as they are, I have arrived at certain conclusions which will do something towards proving the assertion in question, and showing the incorrectness of the statements to which I have alluded.

The Annual Reports of the A. B. S. from 1829 to 1836, acknowledge the receipt of \$1277,95 in subscriptions and contributions from sources which I recognise as Baptist. I possess other means, perfectly accurate, however, of pointing out \$2664,58, which were contributed in the same forms from Baptists also. From the same reports I have ascertained that there are, at least *five* laymen who are Life Directors, by the payment of \$1600; *five* ministers, also, Life Directors, by the payment of \$750; 46 laymen and females, Life Members, by the payment of \$1665; and 140 clerical Life Members by the payment of \$4260, all of whom are Baptists. Here then are \$12,217,53.

While upon this subject it may not be amiss for me to remark that, while the above proves the incorrectness of the assertion that "there is only *one* Baptist minister a Life Director," it is only true in part that the one alluded to, was constituted such by a Presbyterian elder. That minister was a Life Member by the payment of \$30, but the Presbyterian elder subsequently made a large donation to the society, and availed himself of the constitutional privilege of nominating a number of his personal friends as Life Directors and Members; of this number the minister in question was one, by the addition of \$120 to the previous subscription. Here, also, I think it proper to notice an assertion that one person, at least, has been very forward to use as an argument to prove the unprofitableness of the Baptists as "partners in the joint concern" of the A. B. S., that is, that they have but few names on the lists of directors and members. Now, those lists are swelled to a great length with names which appear there, not always upon the credit of their own subscriptions, but of large donations or legacies of other individuals. One instance of which I have named, and I could name others. Indeed, but few such donations have been made by Pædobaptists without claiming the utmost privilege of that sort to which they were entitled; while on the other hand, the Baptists, who either did not understand the advantage of such things, or were *entirely* indifferent to them, gave their money readily, without seeking *any other benefit* by it than that of blessing the world with the word

of God. I know of nearly \$20,000 being contributed by Baptists in heavy sums, who, so far as I can learn, did not confer the privilege of directorship or membership upon a single person. And the church of which the minister just alluded to, is pastor,\* has contributed to the funds of the society enough to constitute him and many others, life directors, if they had chosen to do so.—Therefore, although I have shown that the Baptists present a respectable number of names whom I recognise as enjoying the privilege spoken of, (and I presume there are many more whose names I never heard,) yet, had the liberal benefactors to whom I have alluded, chosen to avail themselves of the constitutional right of nominating, the Baptist list of directors and members would have outnumbered those of any other denomination.

But to return to my specifications. The Annual Reports of the A. B. S. give the Baptists credit for \$18,000, *instead of* \$17,000, in *legacies* from three persons; and the board of Managers have known several years past, that one of those legators, after bequeathing the society \$10,000 (which has been paid them) constituted them a Residuary Legatee, and they know also that the residuum to which they are entitled, amounts, at this day, to but little, if any, short of \$30,000, which is constantly increasing by compound interest. Here then, according to their own books, are acknowledgments, including the sum previously named, after deducting the second item—\$2664,58 of \$27,552,95, and a publicly known residuary balance in their favour of \$30,000 more; which together make \$57,552,95. As I can show that the \$2664,58 were given by Baptists, the sum must be \$60,217,53. This, we might think *something* “like the amount” claimed by the Baptists to have been paid that society—certainly more than half.

The remainder of the specifications, because they are more circumstantial, may, to some persons, be less satisfactory. But I shall try to be reasonable.

In several of the United States the Baptists predominate, or are very numerous, wealthy and liberal. Among these are the Southern states, and I am assured by the most unexceptionable authority, that one-third of the amount received by the A. B. S. through its auxiliaries in those states, up to 1836, originated from Baptists. If this is a correct estimate of the proportion of funds derived from those sources, the Society's Annual Reports show that the amount must have been, during the eight years specified, \$22,036,77.

\* S. H. Cone, Pastor of the Oliver-street Baptist Church, New-York, is the individual thus distinguished; and the \$120 were paid by Arthur Tappan, Esq. As the mild and candid correspondent of the *Troy Morning Mail* has thought proper to bring this subject before the public, we have deemed it due to truth and justice to state the following facts. In 1830, a legacy of \$7000, left by John Withington, a Deacon of Oliver-street church, was paid to the treasurer of the A. B. S. In 1833, a legacy of \$300 to the same society, was bequeathed by Mrs. Abijah Marshall, a member of the same church. From 1830 to 1835 inclusive, the Oliver-street Female Bible Society, being a branch of the New-York Female Bible Society, auxiliary to the American Bible Society, paid in like manner \$786 72. This sum was of course credited to the New-York Female Bible Society, and Pædobaptists, at a distance, would never dream that the money had been given by Baptists. This is a single instance of Baptist co-operation with the A. B. S. in former years. How many similar cases exist, we have not the means of ascertaining; but enough is certainly known to convince every unprejudiced mind, that the single Baptist minister in question might have enjoyed the honour of being a L. D. of the A. B. S. without the intervention of foreign aid; and that all insinuations about Baptists being “unprofitable partners in the joint concern,” are *very vague and unfounded* to be safely reiterated.

But this estimate may not be received by all parties, and I therefore reduce it. In doing this, I present a fact that has come to my knowledge for my guide, and it will furnish what, I suppose, will be admitted to be a fair standard of proportioning the receipts of the society. In the year 1836, the Baptists in Virginia seceded from the Bible Society of that state; at which time that society returned to them one quarter of the funds on hand, admitting that they had contributed that proportion. Taking this admission of other denominations as our guide in ascertaining the amount paid by Virginia Baptists during the last eight years of their co-operation with the A. B. S. and we find the sum to be \$8778,86, which, added to the total amounts previously stated, make \$68,996,39. Allowing this to be the standard for the whole of the nine states south of the Potomac and Ohio rivers, the sum paid by Baptists during the same periods, will be found to be \$16,540,18. Add to this the previously named \$60,217,53, and the sum is \$76,757,71.

But the Southern states are by no means the only ones where Baptists predominate, or are very numerous. In some of the New-England states; generally in the Western states, and western part of New-York, they are equally so. Now, the amount received by the parent society from all its auxiliaries can be easily ascertained; and if *any* proportion can be fixed upon as the amount paid by that people, we can satisfactorily dispose of the question at issue.

It has been asserted that of the denominations co-operating in the A. B. S. up to 1836, "the Baptists constituted a fourth, or at least a fifth part." Now, although the denominations united under the constitution exceeded that number, it is well known, that till that time, some of them contributed but little to its treasury. Among these, some of the most numerous might be mentioned. Still, I am willing, for the sake of establishing some proportion for the Baptists, that they should be allowed credit for only one-seventh part of the amount received by the Society; which is less than half of what is claimed for the southern states by several well-informed men among them, and only about half of what the Virginia Bible Society allowed them in that state; and we shall see, even then, that the whole claim is sustained.

The Annual Reports of the A. B. S. show, that, during the period already mentioned, the receipts into their treasury from auxiliary and independent societies, congregational contributions and subscriptions for general and specific distribution, amounted to \$329,206,31. One seventh of this sum is \$45,743,76, which, added to that derived from directorships, memberships and legacies, \$56,275, will allow the Baptists the credit of \$102,018,76; for only eight years of their co-operation with the Society.

Here let it be remembered, that I have reduced the acknowledged proportion of the Baptists in certain sections of the country about one half; I have allowed them but one-seventh of the contributions for Burman and other specific distributions, which emanated in all probability chiefly from them; I have included only such directorships, memberships, and direct subscriptions, as I could recognise as belonging to them; I have omitted contributions, &c., since the beginning of 1836, though they are considerable, merely because I preferred to reckon up to the organization of the American and Foreign Bible Society; and, *being destitute of the Reports for the first twelve years, I have omitted*

a large amount that, to a moral certainty, must have been contributed by them. Besides which, these are the investigations of but one individual, having but limited means of information. Were the measure necessary or desirable, and were there but six individuals, differently located in the United States, who would devote one week each in investigating this subject, I have no doubt that *positive* proof could easily be produced of a much larger sum having been paid by Baptists than they ever claimed.

I have seen it stated that the whole amount received by the society since its organization, is \$1,600,000. If so, one-seventh would allow the Baptists more than \$228,000 as their proportion, and were that proportion reduced again one-half, even then a fourteenth part would give them \$114,000. The appropriations for their particular purposes were only about \$27,000.

After examining the subject somewhat attentively, my own opinion is that they have contributed to that society not far from \$170,000. My sincere, and only wish respecting it is, that both those who have given and those who have received it, may be blessed of God with that salvation which it was intended to promulgate.

BENJAMIN M. HILL.

#### TREASURER'S ACCOUNT.

*Moneys received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," from April 27, 1838, to April 20, 1839.*

Balance of account	19078 05	New-Hampshire and Foreign Bible Society, per John A. Gaul, Treasurer	
Olive St. John, per L. W. Webster	3 00	\$30 of which to make Rev. D. D. Pratt a Life Member	500 00
Baptist church, Reading, Pennsylvania per Rev. E. M. Barker	10 00	Alleghany and Cataraugus co. Bible Society, per N. McCall, Treasurer—	
Baptist church, Richmond city, Ohio, per W. H. Byron	21 00	Contributed by Rushford ch. to make Rev. A. Minor a L. M.	\$30 00
Bap. ch. Kirtland, Geauga co. per do	4 00	Almond Church, to make Rev. V. Bemis a Life Member	20 00
St. Lawrence county Bible Society, per W. E. Locke, Treasurer	80 00	Hinsdale Church	12 12
Rev. Archibald Macley, being balance of his collections at the South	609 90	Female Working Society	5 00
Bible Society of Meigs' Creek Association, per N. W. Graham, Treasurer	50 00	Friendship Church	10 00
John M. Taylor, Cincinnati, a Life Member, per W. H. Brisbane	30 00	First Otto Fem. Benevolent Soc'y	9 49
B. T. D. Lawton, per do	5 00	Farmersville do do	5 00
Rev. D. Williams, annual subscription	3 00	Caroline Peet	1 00
Acomack Bible Society, Virginia per G. Warner	31 00	Greenwood and Andover churches	3 75
Shaftsbury Centre Bible Society, Virginia, per N. H. Bottom	25 00	New-Hudson do	2 13
Bible Society of First church, Shaftsbury, per Isaac Dyer, Treasurer	24 00	Freedom Church	1 63
Madison County Bible Society, per I. McKerson, Treasurer	293 00	Isaac Rowley of Freedom ch.	2 60
A friend in the Great Valley Baptist church, Pennsylvania, per I. M. Allen	5 00	T. N. Hoskins, Independence ch.	5 00
Delaware and Foreign Bible Society, to make W. G. Jones a Life Member, per Rev. C. W. Dennison	32 00	Other brethren in do	2 00
Mrs. C. S. Stokes, per Rev. S. H. Cone	10 00	Collection at Anniversary	4 68
Benjamin Gibbs, Lawrence county, Illinois, to make Daniel Gibbs a Life Member, per Rev. J. M. Peck	40 00	I. McCall & Son	2 75
J. D. Fernworth, St. Albans, per Rev. L. Crawford	10 00		
A. F. Lacoste, Cheraw, on account of Rev. A. Macley's collections	333 33	Georgia Baptist Gen. Convention. Col. A. James, Treas. per W. H. Turpin	196 48
W. H. Wharton, Tusculum, on account of Rev. A. Macley's collections per S. & A. Law, Philadelphia	454 50	Rev. Archibald Macley on account of his collections in Virginia	650 31
Granville Bible Soc'y, per J. Averill, to make Truman Mason a Life Mem.	28 56	Baptist Female Bible Society of Harvard, Massachusetts, to make Rev. Moses Curtis a Life Member	40 00
Virginia and Foreign Bible Society, per J. Sizer Treasurer	2000 00	Bible Society of Catskill, to make Jacob C. Hoagland a Life Member	33 00
		Westkill Bap. ch. Lexington, N. Y.	33 00
		Joseph Reynolds, Phila. a Life Member, per I. M. Allen	7 58
		Rev. John Smith, Delaware, O. a L. M.	30 00
		Amite County Bible Soc'y, Mississippi per J. Jenkins, Treasurer	300 00
		Onesida county Welch Baptist Bible Society, per Rev. T. Roberts	51 25
		Six months' interest on bond and mortgage for \$8000 at 7 per cent per ann.	289 00
		John McKinnier, subscription	2 00

Charles Harrington, Griggsville, Ill.	\$5 80	French Creek Asso. Bible Soc. per I. S. Cabfield, Sec. and Treasurer	\$20 50
Female Sewing Society of Milesburg, Pennsylvania, per I. M. Allen	30 00	Portage Association Akron, Ohio, per Rev. S. Austin	207 00
Bible Society of Milesburg, Pa. J. Miles Treasurer, per I. M. Allen	7 74	St. Lawrence Co. Bible Society per E. Villas, Treasurer	92 00
Rev. R. F. Young, Chesnut Hill, Penn.	2 40	Stanton-street Bible Society, N. York, per David Ludlam, Treasurer	60 00
Otsego Bible Society, per P. Eaton, Tr	102 00	Bridgewater Associa., pr M. S. Wilson, Treasurer	35 09
Mrs. Levering, Baltimore, per A. Maclay	\$2 00	Bradford do do	10 00
Br. Toy, Norfolk, per A. Maclay	10 75	Abington Bapt. Asso. Bible Soc. per Rufus Grinnell, Treasurer	88 65
Br. Hume, Portsmouth, do	17 00	Franklin Bapt. Association, per M. Jackson, Treasurer	27 78
Three brethren at do	11 00	Protracted Meeting in Utica, per Bonnet & Bright:	
Dr. J. T. Temple, Chicago	50 00	I. Vauners, Vernon Centre, \$	50
Females at Ballston	2 00	Mrs. Hannah Kenyon, Boonville	10 06
Bible department, Saratoga	111 31	Titus Post, Marshall,	4 00
Individuals at Saratoga	2 75	Individuals in Bapt. Ch. Floyd	6 25
Subscription at Schenectady	8 25	First Bapt. Ch. Brookfield	35 00
Proceeds of Jewelry	12 00	Jewelry	55 75
	\$227 06	Savannah River Baptist Association, per A.G. Lawton, Treasurer, through H. Lincoln	5 50
Deduct previously paid in	40 00	R. Island Bapt. State Convention, per V. I. Bates, Treasurer	14 00
Talladega Co. Bible Society, Alabama, per Charles G. Sommers	80 00	H. W. Cogswell, Taunton, per Rev. H. Clark	4 87
Grand River Bible Society, per G. Brown, Treasurer	70 83	Julia Ann Clark, of do. per W. A. Ticknor	1 00
Baptist church at Cashee, North Carolina, per S. I. Wheeler	15 00	Collected in two donations, per Rev. A. Webb	27 12
Baptist church, Massillon, Ohio, per C. W. Sage	16 00	Dea. Isaac Woodbury	1 00
Bennettsville Bible Society, per H. B. Thomas, Treasurer	150 00	Miss M. Hemenway	1 00
Robert King, annual subscription	3 00	Rev. E. Andrews, Sunderland	50
Otsego Bible Society, per P. Eaton	150 00	Jesse Whitner do	1 00
F. Wayland, sen. per Archibald Maclay	20 00	Vincent Bible Society, Pa.	19 00
Joshua Fletcher, Saratoga do	21 00	Windsor do do	5 78
Mrs. Stewart do do	1 00	Baptist church and society in Federal-street, Boston	125 91
Baptist Church, Milton do	15 75		206 68
Chenango Association Bible Society, per R. Main, Treasurer	120 00	Rocky River Association Bible Society per H. Halger, Treasurer	61 00
Samptown Baptist church, per P. Brokaw, Treasurer	45 50	Vermont Bible Soc. P. Skinner, Treas. per E. Hutchinson	194 28
Bible Society of Broadalban, Upper Canada, per W. Frazier	32 00	Baptist church and society, Bristol, Conn. per W. Smith, Jun.	45 75
J. D. Rawlings, Illinois	10 00	By Rev. A. Maclay, Rochester, per Bro. Sage	495 00
Wayne Co. Bible So. pr R. C. Jackson	46 13	Steuben Baptist Association, per Abner Webb	74 31
Monongahela Association Bible Society, per A. Shallenbayer	100 00	Oneida Co. Bible Soc. pr U. Hobby, Tr	419 85
Geauga Bap. Associa'n pr W. H. Byron	9 06	2d Baptist church, Newport, at the Warren Asso. per A. Maclay	49 16
Jefferson Bible Society, A. Shelden, Treasurer, per Rev. J. Smitzer	50 82	J. W. Allen, N. Kingston, do	3 00
Black River Bible Society, N. Van Nest Treasurer, per do	15 00	2d Bapt. ch. Providence, do	11 73
Walter Reed, Oswego, per do	5 00	Ladies of 1st Bap. ch. Boston, do	108 00
Newbury Baptist Bible Society, S. C. per I. S. Carwile, Treasurer	50 00	1st Bap. ch. Hartford, Ct. do	43 39
Baptist church at Stillwater, Saratoga county, per Archibald Maclay	2 50	Bapt. ch. Suffield, do. do	24 54
Munroe Association, New-York, per O. Sage, Treasurer	497 00	Daniel Bestor, do. do. do	10 00
Stephentown Association, per G. W. Glass, Treasurer	22 00	T. I. Bestor, do. do. do	2 00
Virginia and Foreign Baptist Bible Society, per J. Sizor, Treasurer	3000 00	H. Kendall, do. do. do	2 00
Rufus C. Eaton, Springville, N. Y.	30 00	J. S. Shailer, do. do. do	3 00
Chautauque County Bible Soc'y, per J. Moore, Treasurer	170 00	Mrs. E. Kendall, do. do.	1 00
Courtland Association Bible Society, per J. Osborn, Treasurer	25 00	Elder Meech, ann. sub. do	5 00
Union Association of Churches in New-York and Conn. per J. G. Collom, Tr.	7 75	F. King, Suffield, Conn. do	3 00
Mrs. Ann Fuller, per Spencer H. Cone	30 00	New-Haven Asso. Middleton, do	20 28
Mrs. Sarah Sadgebury do	30 00		286 10
Elizabeth Atkins do	3 00	Bapt. Convention, Geo. per Col. Ab-salom Jones, Tr.	962 28
Lawrence Hann do	1 00	Ezekiel Archer, Newark,	20 00
Rutland County Bible Society, pr S. Griggs, Treasurer	180 00	Berkshire Co. Bible Soc. per Austin Hayden, Treasurer	89 24
Nathaniel Post, Herkimer county	30 00	Bapt. ch. Shoulders' Hill, Nansemond Co. Virginia, per Rev. A. Maclay	86 09
Hamden Co. Bible Society pr S. Root, Treasurer	108 00	Illinois Bap. Conven. pr J. M. Pock, Tr.	14 00
		Jason Corning, per Mr. Carter	15 00
		Rev. A. Maclay, from Cincinnati	500 00
		Int. on Bond and Mortgage	220 00



**Total**

*Moneys received since the Treasurer's account was audited.*

Young Men's City Bible Society, S. Raynor, Treasurer, for books	\$195 00	Accomac Bible Society, Mr. Savage, Treasurer, per Rev. Joseph Walker, Virginia	\$30 75
Chas. Higby, of West Turin, county of Louis, per Daniel Hascall	30 00	Delaware and Foreign Bible Society, per Wm. G. Jones, Treasurer	20 00
Sussex Association, New-Jersey, per J. C. Murphy	18 00	Blockley Bible Society, Pennsylvania, per A. I. Van Tassel, Treasurer	30 00
Connecticut Baptist Bible Society, Joseph B. Gilbert, Treasurer, through Mr. Causfield	753 00	Baptist Church, Chestnut Hill, per Rev. William Shadrack	7 69
Talladega County Bible Society, per Samuel G. Darden, Cor. Secretary	95 00	Female Bible Society of 1st Church, Newark, Mrs. Charlotte Vanderpoel, Treasurer, per Rev. William Sym	60 00
Rev. A. Maclay, New-Orleans	1325 00	Baptist church, Staten Island, per Rev. Samuel White	6 00
Oneida Bible Society, Jas. Francis, Tr.	109 18	Woodstown Female Bible Soc. N. J.	30 00
Bible Society of Newport and vicinity, per Jeremiah Kelly, Cor. Secretary	60 00	Pittsburgh Bible Society, Wm. Lippincott, Treasurer, per S. Williams	90 00
Madison Bible Society, James Nickerson, Treasurer	195 00	Miss G. Tappan, Poughkeepsie, per Rev. Thomas Wilks	5 00
Granville Bible Society, per G. M. Barker, Treasurer	54 00	Philadelphia City and County Bible Society, Joseph Taylor, Treasurer, per George Swope	85 15
Courtland County Asso. Bible Society, per Simon Kirkpatrick	156 25	Joseph Barnhurst, Philadelphia	5 00
Abraham Everett, Massachusetts, per C. O. Kimball	3 00	Mrs. Priscilla Barnhurst, do	5 00
Church at Salem, N. J. per S. Smith	24 75	Washington Bible Society, Samuel Grubb, Treas. per S. Chapin, D. C.	80 00
Bethesda Church, Chester co. Pa. per Rev. J. S. Jenkins	6 50	John L. Smith, Philadelphia	1 00
Lower Providence Church, do per do	20 76	Mrs. Hiles do	1 00
Sixteenth-street Baptist Church, N. Y. per Samuel Smith, Secretary	30 00	Miss Francis Smith do	50
Bible Soc. of 1st Baptist ch. Piscataway, N. J. per Rev. G. S. Webb	78 42	Mrs. Hannah B. Rawlings do	5 00
Samuel Brooks, West Boylston, Mass.	5 00	Thomas Rawlings do	3 00
Cedarville Female Bible Society, N. J. per Mrs. E. P. Fendall, Cor. Sec'y	7 08	Alleghanytown Bible Society connected with 1st Baptist church	90 00
Rev. C. Bartolett, Flemington, N. J.	8 25	A friend	50
Baltimore Baptist Bible Society, per Wm. R. Mayberry, Treasurer	100 00	Black River Home Missionary Society, per D. W. Rickerson	30 00
Church and Congregation of Lower Dublin, Pa. per Enoch Wright	25 00	Brown and Tioga Bible Society, per Asa Woolverton	218 00
Milesburg Church Bible Society, Pennsylvania, per Joseph Miles, Treas.	12 00	Rev. James Patterson, Germantown, per J. C. Murphy	30 00
Burlington Bible Society, New-Jersey, per David Oliver, Treasurer	69 55	A. Cobb, per Dr. Barker	2 50
Female Baptist Bible Society, Lower Dublin, per Rev. John P. Walter	30 00	Female Burman Bible Soc. of Spruce-street, Phila. per Rev. S. H. Cone	80 00
Female Bible Society of the Baptist Church at Pemberton, per J. Gaskill	31 50	Mrs. Abigail Hunt, Sharon, Ct. per do	5 00
Baptist Church at Morristown, New-Jersey, per Rev. William Sym	10 00	Baptist church at Washington, Penna. per Daniel Moore, Esq.	52 50
Mrs. F. E. Aikman, Burlington, N. J.	30 00	Michigan Baptist Convention, per W. A. Crocker	200 00
			\$4553 23

## SOCIETIES AUXILIARY

TO THE AMERICAN AND FOREIGN BIBLE SOCIETY.

Oliver-street Female Bible Society,	Recognised, May 18, 1836
Upper Freehold Bible Society,	Aug. 3
Valley Falls Bible Society, R. I.	do
Raisin River Bible Society, Michigan,	do
Connecticut State Bible Society,	Sept. 7
Bible Society of the Baptist Church, Hamilton,	do
Louisville Bible Society, Kentucky,	do
Stamford Bible Society, Connecticut,	do
Stanton-street Bible Society, New-York City,	do
Laurens-street Bible Society, do.	do
Bible Society of the Eastern Shore, Virginia,	do
Orleans County Bible Society,	Oct. 5
Bible Society of the Madison Baptist Association,	do
Half Moon Bible Society,	do
Annsville Bible Society,	do
Westchester County Bible Society,	Nov. 2
Bible Society of the Bridgewater Association,	do
do do Pearl-street Baptist Church, Albany,	do

Bible Society of the Grand River Association,	Recognised Nov. 2
Otsego Bible Society,	do
Hudson Bible Society,	Dec. 7
Lexington Bible Society, Kentucky,	Jan. 4, 1837
Bible Society of the South Baptist Church, New-York City,	do
Cedarville Female Bible Society,	do
Wayne County Bible Society,	Feb. 1
Ontario Association Bible Society,	do
Bible Society of the Saratoga Association,	do
Cattskill Bible Society,	do
Troy Baptist Bible Society	do
Worcester Association Bible Society,	do
Alabama Baptist Bible Society,	do
Rensselaer County Bible Society,	March 1
Bible Society of the Seneca Baptist Association,	do
St. Lawrence County Bible Society,	do
Northern Baptist Association Bible Society,	do
Ashtabula County Bible Society, Grand River Association,	do
Courtland Association Bible Society,	do
Cayuga County Bible Society,	do
Bible Society of the North Baptist Church,	do
Elizabethtown Bible Society,	do
Union Bible Society of the Beaufort District,	do
Livonia Bible Society,	Apr. 5
Chenango do	do
York Bible Society,	do
Alleghanytown and Pittsburgh Union Bible Society, Pennsylvania	do
Bible Society of the North Beriah Church and Cong. New-York City,	do
Female Bible Society do do	do
Bible Society of Burnt Hills, New-York,	do
Bible Society of the 2d Baptist Church, Middletown, New-Jersey	do
Beech Wood Bible Society, Pennsylvania,	do
Bible Society of the Baptist Church Morristown, New-Jersey,	do
Elim Bible Society, South Carolina,	do
Passumic Bible Society,	do
Bowling Green Bible Society, Kentucky,	do
Bible Society of Hamilton Institution,	do
Oneida Welsh Baptist Bible Society,	Apr. 22
Delaware and Foreign do	do
Bible Society of the Otsego Association,	do
Shaftsbury Centre Bible Society,	do
Baptist Youth's Burman Bible Society, Oliver-street, New-York City,	do
Bible Society of the 1st Baptist Ch. and Cong. Macedon, New-York,	do
Bible Society of the Baptist Ch. and Cong. Whitesboro', New-York,	do
Athens Bible Society, New-York,	do
Massillon Bible Society, Ohio,	May 3
Jefferson Bible Society,	do
Onondaga Bible Society,	do
Bethel Bible Society, Kentucky,	do
Bible Society of North Adams, Massachusetts,	do
Great Valley Bible Society, Pennsylvania,	do
Bible Society of the Baptist Church, Dexter, Michigan,	June 7
Noise Creek Bible Society,	July 5
Monongahela Association Bible Society,	do
Baptist Female Bible Association, Philadelphia,	do
Albany County Bible Society,	do
Virginia and Foreign Baptist Bible Society,	do
Edwardsville Baptist Association Bible Society, Illinois,	Aug. 2
Green River Baptist Society, Kentucky,	Sept. 6
Shaftsbury Association Bible Society,	Oct. 4
Philadelphia City and County Bible Society.	do
Bible Society of the First Baptist Church, New-York,	Nov. 1
Berkshire County Bible Society, Massachusetts,	do
Baltimore Baptist Bible Society,	do
Franklin County Association Bible Society,	do

Centre Baptist Association Bible Society, Pennsylvania,	Recognised Nov. 1
Society Hill Bible Society, South Carolina,	Dec. 6
Hampden County Bible Society, Massachusetts,	" Jan. 3, 1838
Vermont State Bible Society,	" do
New-Hampshire and Foreign Bible Society,	" do
Holland Purchase Yearly Meeting Bible Society,	" do
Columbia County Bible Society, New-York,	" March 7
Broome and Tioga Bible Society, New-York,	" May 2
Natchez and Adams County Bible Society,	" do
Bible Society of Piscataway, New-Jersey,	" do
Accomack Bible Society, Virginia,	" do
Connellsville Bible Society, Pennsylvania,	" do
Columbia Bible Society, South Carolina,	" do
Bible Society of the Sixteenth Baptist Church, New-York,	" do
Washington Bible Society, District Columbia,	" do
Green River Bible Society, Muhlenburgh, Kentucky,	" do
The Young Men's New-York City Bible Society,	" Aug. 1
Talladega County Bible Society, Alabama,	" do
Bible Society of Amite County, Mi.	" Oct. 3
Little Rock Bible Society, Arkansas,	" Mar. 6, 1839
Bible Society of Newport and vicinity,	" Apr. 20

### MINISTERS DIRECTORS FOR LIFE,

BY A CONTRIBUTION OF ONE HUNDRED AND FIFTY DOLLARS AND UPWARDS.

Allen, Ira M., New-York city	Hard, —, Augusta, Geo.
Allen, L. W., Virginia	Jackson, Henry, New Bedford
Benedict, George, New-York city	Judson, A., Virginia
Bernard, David, Norristown, Pa.	Kennard, J. H., Philadelphia
Buck, W. C., Louisville, Kentucky	Kendrick, Nath. D. D., Hamilton
Barker, Luke, New-York city	Knapp, Henry R., Connecticut
Bennett, Alfred, Homer, New-York	Keach, Israel, Hoosack
Bolles, Lucius, D. D., Boston	Knapp, Henry K., Connecticut
Baker, J. S., M. D., Norfolk, Virginia	Lynde, S. W., Cincinnati
Brisbane, W. H., Cincinnati	Lumpkin, Jack, Antioch, Geo.
Burrows, Roswell, Connecticut	Mason, Thomas, South Carolina
Broaddus, Andrew, Va.	Miller, Wm. G., New-York city
Babcock, Rufus, jr. Philadelphia	Malcom, Howard, Boston
Cone, Spencer H., New-York city	Meach, Levi, Connecticut
*Covell, A. L., Albany, New-York	Neal, R. H., Boston
Cushman, R. W., Philadelphia	Purrinton, Thos., Trenton, New-York
Cook, J. B., Cincinnati	Parkinson, William, New-York city
Cook, Benajah, Connecticut	Pendleton, Jas. M., Kentucky
Chaplin, Jeremiah, D. D., do.	Reynolds, J. L., Columbia, S. Carolina
Culpepper, John, jr., S. C.	Sommers, Charles G., New-York
Chapin, Stephen, D. D., Washington	Sage, O. P., Massillon, Ohio
Dunbar, Duncan, New-York city	Stow, Baron, Boston
Dagg, John L., Tuscaloosa, Ala.	Sanders, B. M., Georgia
Drake, Simeon I., Rahway	Steward, Ira R., Connecticut
Dyer, John, London, Great Britain	Smith, Howell
Dodge, Daniel, Philadelphia	Southwood, Wm., Virginia
Denison, Wm., Connecticut	Turnbull, Robert, Hartford, Ct.
Fuller, Richard, Beaufort, S. C.	Taggart, W., Joseph, Courtland county
Gillett, A. D., Philadelphia	*Vaughn, Ashley, Washington, Miss
Grenell, Z., N. Y. city	Welch, Barth. T., Albany, New-York
Howard, Leland, Newport	Webster, Luman W., Armenia, Dutchess
Howell, R. B. C., Nashville, Ten.	county, New-York
Hill, Benj. M., Troy	Woolsey, J. J., West Philadelphia
Haswell, James M., Burmah	Warne, Jos. A., Philadelphia
Hume, Thomas, Portsmouth, Va.	Wooster, Henry, Connecticut
Healy, John, Baltimore	

\* Deceased.

## OTHER DIRECTORS FOR LIFE,

BY A CONTRIBUTION OF ONE HUNDRED AND FIFTY DOLLARS AND UPWARDS.

Adams, William, Albany, New-York	Jacobs, Charles P., Paterson, N. Jersey
Bleecker, Garrat N., New-York city	La Coste, Augustus, P., Cheraw, S. C.
Boardman, W. G., Albany, New-York	Lockett, Jas., Clinton, Georgia
Burk, T. A. do	Munn, Stephen B., New-York city
Colgate, William, New-York city	Munn, Stephen B., jr. do
Colgate, Bowles, do	Munn, Wm. Henry, do
Colgate, George, do	Noble, L. P., Albany, New-York
Colgate, John, do	Pegg, Roger, New-York city
Cone, Edw. W., do	Purser, Thomas, do
Clapp, R., Albany, New-York	Perry, Eli, Albany, New-York
Crane, William, Baltimore	Prothero, Ezekiel D. Edgefield, S. C.
Colgrove, Doct. Bela H.,	Ring, Zebedee, New-York city
Davies, Luke, New-York city	Smith, Edward, do
Demarest, Samuel C., Boston	Sheldon, Gaylor, Albany, N. Y.
Devan, T., M. D., New-York	Stocks, Thos. Greensboro', Georgia
Fitch, William, do	Treat, H. H. Albany, N. York
Fletcher, Joseph, London, Great Britain	Tracy, Wm., South Bap. ch. N. Y.
Fripp, William, Beaufort, South Carolina	Turpin, W. H. Augusta, Georgia
Francis, Robert, Esq., Connecticut	Withers, John, Alexandria, D. C.
Humphrey, Friend, Albany, New-York	Withington, Elijah, New-York city
Harris, Ira, Albany, do	Walker, Charles, Burlington Flats, N. Y.

## FEMALE DIRECTORS FOR LIFE,

Barron, Julia A., Perry county, Alabama | Griffin, Mary C., Perry county, Alabama

## FEMALE MEMBERS FOR LIFE,

BY A CONTRIBUTION OF THIRTY DOLLARS AND UPWARDS.

Anthony, Nancy, Washington, Georgia	Ludlow, Ann Jane, New-York
Allen, Eliza C., Brooklyn, N. Y.	McIntosh, Mrs. E. C., Albany, N. Y.
Aikman, Mrs. F. E., Burlington, N. J.	McIntosh, Mrs. W. S., Albany, do
Atwell, Hetty	Moore, Elizabeth, Hartford, Connecticut
Barker, Mrs. Luke, New-York city	Melledge, Ann, Augusta, Georgia
Bishop, Mrs. do	Miles, Mrs. Susan, Milledgeburg, Ga.
Bleecker, Mrs. G. N., do	Perkins, Mrs. Deborah, Hamilton, N. Y.
Bennett, Stella K., Burmah	Pierce, Mrs. Asenath, do
Butler, Frances, Washington, Georgia	Purser, Mary, New-York city
Benedict, Mrs. George, N. Y.	Post, Nancy, Herkimer county
Beach, Tempa F., Newport, R. I.	Pohlman, Mrs. Martha K., Albany
Cobb, Mrs. Sarah R., Athens, Ga.	Reed, Mrs. Ann Laura, Washington
Cone, Mrs. Sally Wallace, New-York	Reynolds, Mrs. Hannah, Granville
Clark, Mrs. E., New-York	Seymour, Mrs. Catharine, N. Y.
Davis, Mrs. Geo. Mobile, Alabama	Skelding, Mrs. R., South Bp. ch. do
Dagg, Mrs. Mary, of Tuscaloosa	Smith, Susannah, Norway
Fuller, Mrs. Ann, New-York	Sagebury, Mrs. Sarah, New-York
Gardner, Miss Ann P., Burmah	Tracy, Mrs. M., South Bp. ch. N. Y.
Gregory, Mrs. Keziah, New-York	Wade, Mrs. Deborah, Burmah
Griswold, Miss S. A. do	Warner, Mrs. Eliza, Troy, New-York
Hill, Harriet D., Troy, N. Y.	Waterman, Mary B. A., Burlington
Haswell, Jane M., Burmah	Williams, Elizabeth, Society Hill, S. C.
Jackson, Mrs. Martha J., Athens, Ga.	Wells, Rachel, Connecticut
Judson, Mrs. Sarah B., Burmah	Wilson, Mrs. Harriet, New-Jersey
Ludlow, Ann Stewart, New-York	

## MINISTERS MEMBERS FOR LIFE,

BY A CONTRIBUTION OF THIRTY DOLLARS AND UPWARDS.

Anderson, I. S., South Bp. ch. N. Y.	Brouner, J. H., New-York city
Arthur, William, Perry, N. Y.	Blain, John, Syracuse, New-York
Anderson, R. T., Kentucky	Banvard, Joseph, South Bap. ch. N. Y.
Aaron, Samuel, Burlington, N. J.	Brown, Amasa, do
Allen, George, do	Benedict, David, Pawtucket, R. I.
Bolles, Lucius, D. D., Boston	Bartolette, Charles, Flemington, N. J.
Biddle, William, New-York city	Baker, Joseph S., Norfolk, Va.
Babcock, jr. Rufus, D. D., Philadelphia	Brown, Obadiah B., Washington city

- Binden, A., Philadelphia  
 Baldwin, H. F., Hartford, N. Y.  
 Burch, Luman, Pine Plains, N. Y.  
 Beebee, T. B., Livonia, N. Y.  
 Bloss, Samuel, Annsville  
 Backus, S., Groton  
 Bishop, John F., Madison county, N. Y.  
 Bennett, Ira, York, Livingston co. N. Y.  
 Bennett, Cephas, Burmah  
 Bacon, Joel S., Lynn, Mass.  
 Baldwin, Henry F., Hartford, N. Y.  
 Baker, Samuel, Cape Girardeau, Mo.  
 Boozer, John, Burlington, N. J.  
 Baker, J. H., Connecticut  
 Barker, E. M., Holmesburg, Pa.  
 Bythewood, Daniel, Beaufort, S. C.  
 Bemis, Varanes, Almond, New-York  
 Bentley, William, Connecticut  
 Bolles, A., do  
 Bowen, Wm., do  
 Bennet, D., do  
 Belcher, J. London, South Bap. ch. N. Y.  
 Bridges, I. F., Hamden county  
 Beman, Julius, Loraine county, Ohio  
 Brown, Wm., Newport, R. I.  
 Brown, Chas. Norway, Rhode Island  
 Beach, Augustus, Openheim, R. I.  
 Bennett, Alvin, South Wilbraham  
 Baker, I. H. Connecticut  
 Bryant, Robert, Granville  
 Burbank, Daniel E., N. Y.  
 Chase, Irnh, Newton Centre, Mass.  
 Comstock, G. S., Missionary, Arracan  
 Colver, Nathanl., Boston  
 Clarke, Richard, Madison, N. Y.  
 Collom, J. G. Danbury, Connecticut  
 \*Crawford, Luther, Brooklyn, N. Y.  
 Challiss, James M., Bustleton, Pa.  
 Cutler, David, Berlin, N. Y.  
 Clark, J., Le Roy, N. Y.  
 Culpepper, John, Cedar Creek, N. C.  
 Carpenter, C. G., Ithaca, N. Y.  
 Case, A. Malone, New-York  
 Conant, Thos. J., Hamilton, N. Y.  
 Chapin, Asa, Buffalo  
 Cameron, Jas. D., Sault de St. Marie  
 Capron, B. W., Marcellus, New-York  
 \*Cushman, Elisha, Hartford, Ct.  
 Corwin, Danl., Westerloo  
 Clark, Miner G., Connecticut  
 Campbell, J. H., Clinton, Georgia  
 Cumingham, Henry, Savannah  
 Curtis, Moses, Harvard, Mass.  
 Comstock, O. C., Detroit  
 Cornelius, Samuel, Mount Holly, N. J.  
 Dean, William, Missionary, Siam  
 Dye, Enoch P., Providence  
 Dodge, Orrin, Sand Lake, N. York  
 Denison, Charles W., Delaware  
 Dana, Alfred, New-York city  
 Darrow, Allen, Marietta, Ohio  
 Dye, W. G., Granville  
 Dudley, J. H., Sennett, N. Y.  
 Dix, Levin, Virginia  
 Dodge, O. A., Lexington, Mass.  
 Dyc, Walter, G., Courtland, N. Y.  
 Deland, Charles, Seneca, N. Y.  
 Dale, John, Simpsonville, Ky.  
 Denison, E., Connecticut  
 Denison, Wm., do  
 Dowling, John, Providence, R. I.  
 Eaton, George W., Hamilton, N. Y.  
 Eldridge, Daniel, Utica  
 Field, Moses, Hudson, New-York  
 Fletcher, Leonard, Great Valley, Pa.  
 Freeman, T. G., South Bap. ch. N. York  
 Frederick, M., Roadstown, N. J.  
 Fountain, Ezra, Bedford  
 Finlay, John, Tennessee  
 Ferguson, N., West Winfield  
 Green, J. W., Coxsackie, New-York  
 Going, Jonathan, D. D., Granville, Ohio  
 Griswold, — Swainsville  
 Green, H. K., Burlington, New-Jersey  
 Griffiths, J. W., Middleton, New-York  
 Gregory, Seth, Franklyn  
 Gibbs, James, Rome, New-York  
 Gillett, P. D., Schenectady, do  
 Geer, Hiram, Ohio  
 Going, Ezra, Ohio  
 Goodman, S., Michigan  
 Green, I. H., Parishville, New-York  
 Goodale, Solomon, Bloomfield, do  
 Gates, Alfred, Connecticut  
 Gardner, Richard, Philadelphia  
 Gregory, A., Connecticut  
 Green, Henry K., Germantown, Pa.  
 Haven, Clemens, Gouverneur, N. York  
 Hinton, Isaac T., Chicago, Ill.  
 Haughwout, J., South Bap. ch. N. Y.  
 Hawley, E. H., do  
 Huggens, S., Philadelphia  
 Hartshorn, Chancellor, Waterville, N. Y.  
 Healey, John, Baltimore  
 Howard, I. M., Ogdensburgh, N. York  
 Hall, W. S., Milestown, Pa.  
 Harrington, Daniel, Greenville  
 Hodge, Jas. L., Albany  
 Hascall, Daniel, Vermont  
 Hillyer, John F., Athens, Georgia  
 Hutchings, Stephen, Bennington, Vt.  
 Haston, Thomas, Frankfort, R. I.  
 Howard, Hosea, Connecticut  
 Hoe, Benaiah, New-York  
 Hubbard, John R.  
 Isley, Silas, Brooklyn  
 Judson, Adoniram, Missionary, Burmah  
 James, David, Newburg, New-York  
 Jones, Thos. G., Wooster, Ohio  
 Jackson, Timothy, Piqua, Ohio  
 Jerril, Thomas, Madison county, N. Y.  
 Justin, Ira, Lakeville, New-York  
 Jones, John Taylor, Missionary, Siam  
 Johnson, W. G., Whiting, Vt.  
 Jenkins, John S., Lower Providence, Pa.  
 Jones, Evans, Missionary, Cherokees  
 Johnson, W. B., D. D., Edgefield, S. C.  
 Kincaid, Eugenio, Burmah  
 Kingsley, A., Hamilton, New-York  
 Knapp, Jacob, do

- Keyes, Charles B., Philadelphia  
 Kingsford, Edw., Harrisburg  
 Kendrick, A. C., Hamilton  
 \*Knowles, J. D., Newton  
 Kingsley, A. C., Manchester, N. York  
 Knowlton, Farnam, Connecticut  
 Ketchum, F., New-Jersey  
 Laws, William, Virginia  
 Linsley, James H., Stratford, Ct.  
 Lamb, R. P., Clinton, N. Y.  
 Locke, W. E., Massena, New-York  
 Lewis, R. G., Seneca do  
 Lewis, Daniel, D., Piscataway, N. J.  
 Loxley, B. R., Philadelphia  
 Love, H. T., Greece, South Bp. ch. N. Y.  
 Lykins, Johnson Missionary, Shawnee  
 Macley, Archibald, New-York city  
 Murphy, John C., do  
 Marsh, William, Upper Canada  
 Miles, George I., Zanesville, Ohio  
 McColsom, S. S., Galway, Ct.  
 Miller, William G., New-York city  
 Miles, Samuel, Gethsemane, Pa.  
 Moore, C. Vincent, Chester county, Penn.  
 Mills, Pelatiah W., Waterville, N. Y.  
 McCoy, Isaac, Missionary, Mo.  
 Mason, Francis, do Tavoy  
 Maull, Wm., Hatborough, Pa.  
 Marshall, Andrew, Savannah  
 Mattan, Joseph, Pikesville, Maryland  
 Minor, Absalom, Rushford, New-York  
 Murch, W. H., Pres. Stepney Col. Lond.  
 Maginnis, John S., Hamilton, N. Y.  
 Nelson, Caleb, Caroline, New-York  
 Nickerson, James, Madison county, N. Y.  
 Nightingale, Samuel, New Britain, Pa.  
 Otis, Nathan, Caroline, New-York  
 Olmstead, John W., R. I.  
 Oncken, J. G., Ger. South Bp. C., N. Y.  
 Price, J., Michigan  
 Peck, John, Cazenovia, New-York  
 Pearce, W. H., Calcutta  
 Perkins, Aaron, New-York  
 Pratt, D. D., New-Hampshire  
 Pomeroy, J., Clifton Park, New-York  
 Furrington, D. B., Freestown  
 Park, F. S., West Troy, New-York  
 Proudfoot, R., Huntington county, Pa.  
 Putnam, Daniel, West Winfield, N. Y.  
 Palmer, R. S., Stockholm, New-York  
 Peck, I. B., Oswego  
 Peck, Solomon, Boston  
 Patterson, James, Germantown, Pa.  
 Quin, Michael, New-York  
 Raymond, J. H., Hamilton, do  
 Roberts, Philip, jr. Pleasant Valley, do  
 Rogers, John, Scotch Plains, N. Jersey  
 Ransted, Lewis, Macedon, New-York  
 Randall, Charles, Schuyler, do  
 Richardson, I. F., Hamilton  
 Rockwell, A. F., Newport, New-York  
 Ross, ———, Trenton, Kentucky  
 Rutherford, R.  
 Rodger, T. S., North Adams  
 Ripley, Henry J., Newton Centre, Mass.  
 Sutton, Amos, Missionary, Orissa  
 Stetson, Nathan, Massachusetts  
 Southwood, William, Petersburg, Va.  
 Spencer, Wm., Jacksonville, Illinois  
 Skinner, Henry C., Madison, New-York  
 \*Smalley, Henry, Cohansey, New-Jersey  
 Spaulding, Silas, Pawtucket  
 Shadrack, William, Philadelphia  
 Smitzer, John, Eaton, New-York  
 Stafford, Henry, Keesville, do  
 Smith, Samuel, Salem, N. Jersey  
 Shute, Henry, jr. Phelps, New-York  
 Smith, Howell, do  
 Stone, William, Columbia, Ohio  
 Swick, B. R., Seneca, New-York  
 Smith, A., Unadilla  
 Shailer, N. E., Connecticut  
 Spencer, O., do  
 Shuck, J. L., China, South Bp. C., N. Y.  
 Smith, John, Delaware, Ohio  
 Sheldon, C. P., Oneida county  
 Siog, F. F., Kentucky  
 Sears, Barnas, Newton Centre, Mass.  
 Twiss, John S., Michigan  
 Tucker, Charles, Milesburg, Pa.  
 Taggart, J. W., Homer, New-York  
 Tandy, William, Kentucky  
 Tucker, J. N. T., Madison county, N. Y.  
 Trites, Daniel, Willistown, Pa.  
 Taylor, Stn. W., Hamilton  
 Tucker, Anson, Sardinia, N. Y.  
 Townsend,  
 Tinson, Joshua, Kingston, Jamaica  
 Thompson, William, Salisbury  
 Thomas, C. A., Brandon, Vt.  
 Thomas, I., India, South Bap. Ch., N. Y.  
 Thomas, John E., Alleghanytown, Pa.  
 Underhill, Charles, Yorktown  
 Vinton, J. H., Burmah  
 Vaughan, Elisha  
 Wayland, Francis, sen., Saratoga, N. Y.  
 Winslow, Octavius, Brooklyn, do  
 Wilkes, Thomas, Poughkeepsie  
 Wade, Jonathan, Missionary, Burmah  
 Wilson, Samuel, Catskill, New-York  
 Wescott, Isaac, Stillwater, do  
 Winter, Thomas, Northeast, New-York  
 Williams, Samuel, Pittsburg, Pa.  
 Welch, James E., Burlington, N. Jersey  
 Wilson, Charles E., Norristown, Pa.  
 Wheelock, A., Owego, New-York  
 Walker, Joseph, Marcus Hook, Pa.  
 White, Samuel, Staten Island, New-York  
 Woolsey, Richard, Covert, New-York  
 Williams, Calvin, Sing Sing  
 Webb, G. S. New Brunswick, N. J.  
 Warren, George, Springville  
 Warren, J., Carmel, New-York  
 Whitsitt, James, Tennessee  
 West, Samuel, Connecticut  
 Wooster, Henry, do  
 Watrous, A. D., do  
 Winegar, R. jr. Rensselaerville  
 Walter, John P., Hatboro', Pa.  
 Wheeler, Charles, Washington  
 Watts, Thomas  
 Yates, William, Missionary, Calcutta

## OTHER MEMBERS FOR LIFE,

BY A CONTRIBUTION OF THIRTY DOLLARS AND UPWARDS.

- Ayer, Samuel, Albany, New-York  
 Allen, John, Kentucky  
 Bancker, John, New-York city  
 Bridges, Amos do  
 Barnhurst, J., Philadelphia  
 Brockway, Charles, Broadalbin, N. Y.  
 Bolton, Daniel, Burlington, do  
 Buchanan, William, Pittsburg, Pa.  
 Brown, D. B., Michigan  
 Bullen, John, Albany  
 Booth, Gifford T., Elmyra Village  
 Beebee, A. M., Utica  
 Benton, Chester H.  
 Bailey, David, New-York city  
 Baker, Ambrose, Coxsackie  
 Buell, Horatio, New-York  
 Bevan, John, Cincinnati  
 Baldwin, Robert, jr. Louisville, Ky.  
 Burnam, John, do  
 Baldwin, Edward, Utica  
 Battle, Andrews, La Grange, Georgia  
 Beaumont, I., Connecticut  
 Brown, Luther, Chenango  
 Cowan, James, New-York city  
 Church, Origen, Burlington, N. J.  
 Coolidge, William, Madison, co. N. Y.  
 Caswell, Nathan, South Bp. Ch. do  
 Cooper, J. P., Salem, N. Jersey  
 Carpenter, Ira, Natchez  
 Clark, George, T. Albany, New-York  
 Cauldwell, Cornelius, New-York city  
 Clay, Porter, Jacksonville, Illinois  
 Clark, Orrin, New-York  
 Clark, Wm. I., New-York city  
 Colby, Isaac, Cincinnati  
 Carr, Walter, Kentucky  
 Campbell, W. P., Tennessee  
 Cheever, Ezekiel, Cummington, Mass.  
 Clark, Theodore, New-York city  
 Carney, Richard, Shoulder Hill, Va.  
 Cooper, Thomas, Eatonton, Georgia  
 Corey, J., Connecticut  
 Congdon, Stephen, do  
 Champlin, J., do  
 Corning, Jason  
 Cox, John W., Mount Holly, N. Y.  
 Davis, Thomas, New-York city  
 Denison, Edward C., Albany, New-York  
 Derby, Freeman, South Bp. Ch. do  
 Dwinell, William, do  
 Douglass, Henry, do  
 Delany, James, Broadalbin  
 Davie, John C., Kentucky  
 Decker, Alfred, New-York city  
 Edwards, Robert do  
 Edwards, Benjamin F., Edwardsville, Ill.  
 Edmunds, James, Hamilton, New-York  
 Eaton, Rufus C., Springville, New-York  
 Eldridge, Oliver, Rensselaerville  
 Eaton, Tarby, Little Falls, Rhode Island  
 Fox, Albert R., New-York  
 Francis, Norman, Albany, New-York  
 Forsyth, Russell, do do  
 Ferguson, Samuel B., Oneida co. do  
 Fales, Charles, Rensselaerville do  
 Gregory, Charles H., do  
 Gregory, Stephen, Sand Lake  
 Garnsey, Dutchess county, New-York  
 Garniss, Thomas, New-York city  
 Garniss, John P., Cincinnati  
 Gano, A. G. do  
 Garnett, Richard, Kentucky  
 Gibbs, Daniel, Lawrence county, Illinois  
 Gray, Wm. D., Little Falls, R. I.  
 Grant, Dea. H., New-Jersey  
 Hopper, A., Paterson, New-Jersey  
 Houghton, C. W., New-York city  
 Halsted, Benjamin, do  
 Houghton, G. W., do  
 Hill, Hiland, Cattskill, New-York  
 Harris, David T., New-York city  
 Hewitt, Edmund, Galway  
 Hanley, Samuel, Hector, New-York  
 Haviland, John, New-York city  
 Hastings, Joseph, Troy, New-York  
 Hubbell, Alrich, Utica, do  
 Holt, George, Virginia  
 Harland, James, Manchester, N. Y.  
 Hoagland, Martin, Kentucky  
 Hollingshead, J. N., do  
 Hutchins, Stephen, Bennington, Vt.  
 Hascall, James Saurin, Pompey, N. Y.  
 Harpell, Jonah, Philadelphia  
 Hoagland, Jacob C., Cattskill  
 Hann, Lawrence, New-York  
 Hobby, Uriah, Oneida county  
 Higby, Charles, West Turin, Lewis co.  
 Ingham, Stephen, Herkimer  
 Jones, James, Tennessee  
 Jarman, Amos, Alabama  
 Jones, John, Philadelphia  
 Jones, W. G., Delaware\*  
 Jeffress, I. M., Virginia  
 Jones, D., Camden, South Carolina  
 Johnson, Elias, Rensselaerville  
 Jones, H. V., Courtland co.  
 King, John, Kentucky  
 Linnard, James M., Philadelphia  
 Ludlam, David, New-York city  
 Lippincott, Jesse, Alleghanytown, Pa.  
 Lippincott, William, do  
 Lloyd, John, Pittsburg, Pa.  
 Lathrop, Daniel, Madison county, N. Y.  
 Lane, Ebenezer, Oxford, Ohio  
 Latimer, Stephen B., Kentucky  
 Lewis, A. F., Courtland, N. York  
 Lyde, D. R., Society Hill, S. C.  
 Lyde, Thomas P., do  
 Loomis I., Connecticut  
 Miller, Hugh, New-York city



McCutchen, William M., New-York city  
 Miles, Josh., Milesburg, Pa.  
 Martin, R. S., New-York city  
 Munroe, Daniel, do  
 McLallen, James, Trumansburg, N. Y.  
 Master, W. E., Virginia  
 Moseley, Ebenezer, Madison co. N. Y.  
 Mott, William, Mott's Corner do  
 Moore, Thomas, New-York city  
 Matthews, Edward, Hamilton, N. Y.  
 McIver, Thomas E., Society Hill, S. C.  
 McDonald, Alexander, New-York  
 Mason, Truman, Granville  
 Morgan, David, Alleghanytown  
 Newton, John M., Albany, New-York  
 Nichols, Wm. L. S., New-York  
 Olmstead, Jona. Hamilton, do  
 Ostrander, Overt, Rensselaerville  
 Platt, G. W., New-York city  
 Probyn, Edward, do  
 Peck, Daniel, Albany, New-York  
 Platt, Nathan C., New-York city  
 Peck, Montgomery, Clifton Park, N. Y.  
 Parker, Richard, Greenwich, do  
 Pohlman, Charles, Albany, do  
 Payne, Samuel, Hamilton, do  
 Payne, E., do  
 Pierce, Alva, do  
 Post, Nathaniel, Newport, New-York  
 Post, Charles K., do  
 Porter, Lewis, Covert, do  
 Petit, George, Fabius, do  
 Park, John, Hartford  
 Pyke, Samuel, Kentucky  
 Pope, Henry, Antioch, Georgia  
 Potts, Francis R., Philadelphia  
 Peck, Reed, Troy  
 Peck, Nathan, do  
 Peck, Campbell K., Troy  
 Peck, Abijah, Clifton Park  
 Quarles, Roger, Kentucky  
 Quirey, Charles, do  
 Rathbone, Samuel, New-York city  
 Rees, Captain John C. do  
 Rathbone, James, Frankfort, New-York  
 Reed, David, Utica, do  
 Richardson, Charles, New-York city  
 Rogers, Doctor M., Cincinnati  
 Royle, James, Kentucky  
 Richardson, W. H. do  
 Richards, John Y., Virginia  
 Richards, W. C., Bennington, Vermont  
 Robinson, G., Connecticut  
 Read, George, do  
 Reynolds, Joseph, Philadelphia  
 Rollinson, Joseph R., New-York  
 Randall, Hon. Wm., Stonington, Conn.  
 Sedgebury, James, New-York city  
 Smith, Isaac, do  
 Sutton, George, do  
 Savary, Phineas, Andover  
 Sheldon, A., Adams, Jefferson co. N. Y.  
 Stewart, David, Philadelphia  
 Smith, Ezra, New-York  
 Soulden, William, Albany, N. Y.  
 Shaw, Samuel, do  
 Smith, R. C., South Bp. ch. New-York  
 Sommers, Thomas S. do  
 Smith, Wm. W., do  
 Smith, John, Cincinnati  
 Smith, Thomas, Kentucky  
 Scanland, Robert, do  
 Stephens, Lewis, Alabama  
 Smith, Jacob, New-York city  
 Spear, P., Hamilton  
 Sterry, John H., Utica  
 Sherborne, Tho. P., Philadelphia  
 Sams, Lewis R., Beaufort, S. C.  
 Staniele, Micajah M., New-York  
 Stephens, G., Connecticut  
 Sites, George L., Philadelphia  
 Smith, Wm., jr. Bristol, Conn.  
 Sarles, John W., New-York  
 Spence, Edward  
 Trumbull, Chauncey  
 Turk, Peter, Macedon, Wayne co. N. Y.  
 Thayer, Ebenezer, West Winfield, N. Y.  
 Thompson, Benjamin, New-York city  
 Trevor, Samuel, Cincinnati  
 Thomson, Asa, Kentucky  
 Tyler, James E., Louisville, do  
 Tweed Dale, W. A., Albany  
 Thompson, Isaac, M. D., New-London  
 Taylor, John M., Cincinnati  
 Turner, Gabriel S., Athens, New-York  
 Taylor, Joseph, Rensselaerville  
 Thorn, Stephen R., New-York  
 Van de Boe, Adam, Hillsdale, New-York  
 Van Buskirk C., Kentucky  
 Whipple, John G.  
 Wellslager, John, New-York city  
 White, John, Pittsburg, Pa.  
 Wooden, Peter, Hannibal  
 Whipple, Otis, Greenwich  
 Williams, William, New-York city  
 Woodruff, Halsey, Albany, do  
 Warner, Calvin, Troy, do  
 Winterton, Wm., New-York city  
 Wyckoff, J. N. do  
 Wilson, F. N., Catskill, N. Y.  
 Wilson, Wm. do  
 Walker, Henry, Maysville  
 West, John, N. Y. city  
 Wilson, James, do  
 Wilson, John F., Society Hill, S. C.  
 Wilson, I. D., do  
 Walker, Andrew, New-York  
 Wilcox, T., Oncida county  
 Young, Nathan, Brooklyn, New-York  
 Yates, Warner M., Tennessee

*Gift of Rev. H. Seaver, of Am. Agent of the Society for New-York*  
**QUARTERLY PAPERS.**

**AMERICAN & FOREIGN**



**BIBLE SOCIETY.**

---

No. I.

New-York.

Jan. 1837.

---

THE Board of Managers of the American and Foreign Bible Society, would express their gratitude to God, for the success which has already attended their labours. Originating in the providence of God, the Institution has thus far been favoured with the approbation of his people; and the Reports and Minutes from almost every State Convention and Association throughout the Union, continue to furnish the most satisfactory assurances, that the principles of its organization and prominent objects, only require to be well understood, to secure for it the undivided and zealous co-operation of the whole denomination. In accordance with these views, the Board has determined to issue *Quarterly Papers*, commencing Jan. 1837; in which will be given extracts from the Correspondence of the Society, an account of all moneys received, and such other matters as may be deemed of importance to the Bible cause.

At the meeting of the Board in July last, TWO THOUSAND FIVE HUNDRED DOLLARS were appropriated to aid the Baptist Missionaries in India, in giving the Bengalee New Testament to the benighted millions of that dark region. This, it will be recollected, is the version which the Calcutta, the British and Foreign, and the American Bible Societies, *refused to patronize*, and which led to the formation of the AMERICAN AND FOREIGN BIBLE SOCIETY.

At a subsequent meeting, FIVE THOUSAND DOLLARS were appropriated to the Baptist General Convention of the U. S. to assist in printing and circulating the translations made by our own beloved Missionaries in Asia.

But, although it will gratify every friend of the cause, to learn that our infant society has thus been enabled by the liberality of the churches, to do something for the diffusion of sacred truth; and that many of our Associations have formed Auxiliary Societies within their bounds, and in some instances, collections, liberal almost beyond example, have been taken, or subscrip-

tions and pledges made; yet the Board realize that other and still more enlarged efforts are demanded by the actual Bible destitution of the accessible portions of the world. We do therefore fervently entreat, that the State Conventions, Associations, and Churches, desirous of giving to the nations *the most faithful versions of the Sacred Scriptures that can be procured*, will lose no time in forming Auxiliary Societies, so that they may, if possible, be announced in the first Annual Report of the Parent Institution. To secure this desirable object it is necessary that the Auxiliary Societies already formed, but who have not yet reported themselves, as well as those which may hereafter be organized, should as soon as practicable, forward an account of their formation to the *Corresponding Secretary of the American and Foreign Bible Society, No. 82, Madison-street, N. Y.* The following are some of the principal questions, which we desire you to answer.

1. When was your Society formed, and what is its name?
2. Have you adopted the Constitution recommended by the Parent Society?
3. Who are the officers of your Society?
4. What is the number of its members?
5. What is the name and address of the Corresponding Secretary of your Society?
6. What is the amount already subscribed, and the probable extent to which you can obtain funds during the current year, for the circulation of the Sacred Volume, throughout the world?

Besides the above, it will afford great pleasure to the Board, to learn any interesting facts which may stand connected with the origin of your Society, and to receive a brief statement of the opinions and feelings of its members in reference to the Bible cause.

C. G. SOMMERS,  
*Cor. Sec. Am. and For. Bible Soc.*

*Extract of a Letter from the Secretary of the London Baptist Missionary Society, to the President.*

LONDON, AUG. 12, 1836.

VERY DEAR BROTHER—I hope that before you receive this, our good friend Mr. Colgate, will have received my acknowledgment of his remittance; but having since held a Committee meeting, at which your liberal donation was reported, I have now the pleasure to hand you the following Resolutions, unanimously passed on the occasion:—

“*Resolved*, That the most cordial thanks of this Committee be presented to our Brethren constituting the American and Foreign Bible Society, for their liberal donation, and for the kindness which led them to appropriate in aid of our Bengalee version of the New Testament, the first fruits of their receipts as a distinct society.

“*Resolved, further*, That a copy of each of those Oriental versions, executed under the auspices of this Society, of which duplicates are in our possession, be forwarded to the American and Foreign Bible Society, as a small token of our brotherly regard.”

Of course, your principal field of distribution will be the sphere occupied by your own devoted missionaries. That sphere, I rejoice to perceive, is widening more and more, and I trust you will be favoured with a succession of men, like Judson and Yates, endued with the requisite talents for transfusing the oracles of God into the languages of the heathen. I cannot but hope also that *all* your men of judgment and learning will unite, heart and hand, in the arduous and necessary labours you have undertaken.

Believe me, My Dear Brother, Yours in Christian affection,  
JNO. DYER.

} BAPTIST MISSION ROOMS,  
} Boston, Nov. 19, 1836.

REV. CHARLES G. SOMMERS, *Cor. Sec. Am. and For. Bible Society, N. Y.*

MY DEAR BROTHER—At a late meeting of the Board of Foreign Missions, I was instructed to return their thanks for the very liberal donation of \$5000 made by your Board, for the printing and circulating of versions of the Sacred Scriptures prepared by their missionaries.

In discharging this welcome duty, I am happy to congratulate you on the early and great success of your operations, and convey my best desires for their advancement, till every nation shall be adequately supplied in their own language with the whole word of God.

United with you in principle, aim, and effort, we regard your prosperity as essentially one with our own. We specially note with the liveliest satisfaction, the coincidence of your views with ours, relative to the entire and faithful translation of the Scriptures, as made by our missionaries; and rejoice in the assurance we are authorized to cherish therefrom, that your co-operation with us, so promptly and efficiently commenced, will be perpetual, and adequate to all our need.

Very affectionately, Yours,

L. BOLLES, *Cor. Secretary.*

### BIBLE TRANSLATIONS.

Among modern translators of the Scriptures, the Baptist Missionaries in Asia have occupied a very conspicuous and important station. Having learned that "the Kingdom of Christ is not of this world," they entered upon their work with a determination to please God rather than man, and have uniformly acted upon the principle, that "no prospects of usefulness, and no stretch of charity, can justify a dereliction of the truth." No conscientious Christian, therefore, will be surprised to learn, that when, *by fervent prayer and diligent study*, "they had ascertained the true meaning of a word," they felt, "that to conceal it by non-translation, would be to come under the curse of those *who take away from the words of the Prophecy of the Book*."

Wm. Carey, whose praise is in all the Churches of the East, after seven years diligent study, printed the first edition of his Bengalee New Testament at Serampore in 1800. Soon after, he was appointed Professor of *Sungskrit, Bengalee, and Mahratta*, in the College of Fort William, and for many years enjoyed peculiar advantages in the work of translation. So early as December 10, 1813, he writes, "the increasing and pressing demand for the Holy Scriptures is so great, that though we have ten presses constantly at work, the demands cannot be supplied. Besides the translations going on under our own superintendence, *which are now twenty-one in number*, and of which sixteen are in the press, we are printing a large edition of the New Testament in *Chinese*."

In 1815, Dr. Carey and his associates were employed in translating and printing the Scriptures into *twenty-seven languages of Asia*, spoken by more than half the inhabitants of the globe. When we contemplate, say the missionaries, the prospect presented by the completion of the versions of the Scriptures now in a course of translation, what a cheering thought, that in a few years *the greater part of the heathen world, will have the word of God in their own tongue, wherein they were born*. For although there will then be many languages still left without it, the population through which they extend is so small, that they scarcely amount to a tenth of the supposed population of the earth.

In addition to the labours and successes of these noble pioneers in the work of Bible translation in the East, it is now our privilege to rejoice in efforts of a kindred character, made by Baptist Missionaries from the United States. Judson, Wade, Mason, Jones, Dean, Brown, and others, either have prepared, or are now revising and perfecting, faithful versions of the Word of Life, in the languages of the *Burmese, Karens, Siamese, Talings, Chinese, Shyans, &c.* To print and circulate these

versions, adequate funds have not hitherto been provided, and "since the die is cast," and the Bible Societies of Asia, Europe, and America, have united in the determination *neither to sanction nor patronize any version in which βαπτίζω is made to signify "immerse,"* what have Baptists to do but *to come up to the help of the Lord, even to the help of the Lord against the Mighty!* The work is great, but if God be for us, our ultimate success is secure.

## SENTIMENTS OF TRANSLATORS.

WM. TYNDALL, 1523.

A thousand books had the Papists rather to be put forth against their abominable doings and doctrine, than that the Scripture should come to light. For as long as they may keep that down, they will so darken the right way with the mist of their sophistry, and so wrest the Scripture unto their own purpose, expounding it in many senses before the unlearned lay people; when it hath but one simple, literal sense, whose light the owls cannot abide, that though thou feelest in thine heart, and art sure, that all is false which they say, yet thou couldest not solve their subtille riddles. Which thing only moved me to translate the New Testament. Because I had perceived, by experience, that it was impossible to establish the lay people in any truth, *except the Scriptures were plainly laid before their eyes in their mother tongue*, that they might see the process, order, and meaning of the text.

In disputing with one who was accounted a learned man, being hard pressed by the arguments of truth, he broke out into this blasphemous expression; "We had better be without God's laws than the Pope's;"—Tyndall, filled with godly indignation, replied; "I defy the Pope and all his laws!" Adding, "should God spare my life a few years, *I will cause the boy who drives the plough to know more of the Scripture than you do.*" A memorable declaration, and which, blessed be God!—was accomplished.

MYLES COVERDALE, 1535.

Considering how excellent knowledge and learning an interpreter of Scripture ought to have in the tongues, and pondering also mine own insufficiency therein, and how weak I am to perform the office of a translator, I was the more loath to meddle with this work. Notwithstanding, when I considered how great pity it was that we should want it so long; and being grieved that other nations should be more plenteously provided for in their mother tongues than we; therefore, when I was instantly required, though I could not do it so well as I would, I thought it yet my duty to do my best, and that with a good will.

Seeing that this diligent exercise of translating, doth so much good, and edifieth in other languages, why should it do evil in ours? Methinks we have great occasion to give thanks unto God, that he hath opened unto his Church the gift of interpretation and of printing—and that there are now at this time so many, who with such diligence and faithfulness interpret the Scripture, to the honour of God, and edifying of his people. Wherein, like as when many are shooting together, *every one doth his best to be nighest the mark*; and though they cannot all attain thereto, yet one shooteth nigher than another, and hitteth it better than another; yea, one can do it better than another. And though I have failed any where, and there is no man but he misseth in some thing, Christian love shall construe all to the best, without any perverse judgment.

Howbeit, whereinsoever I can perceive by myself, or by the information of others, that I have failed, as it is no wonder, I shall now, by the help of God, overlook it better and amend it.

WILLIAM CAREY, OF SERAMPORE.

In reading the Scriptures in the original languages, and consulting them habitually, in availing themselves of the assistance of versions and not resting in them, but comparing them with one another and with the original, the sole aim of the Serampore translators has been to discover the real sense of every passage, and to express it with clearness and precision. "We never print any translation, says Dr. Carey in 1805,

until every word has been revised and re-revised. Whatever helps we employ, I have never yet suffered a single word, or a single mode of construction, to pass without examining it and seeing through it. I read every proof sheet twice or thrice myself, and correct every letter with my own hand. Some mistakes may have escaped observation. Indeed, *I never yet thought any thing perfect that I have done.* I have no scruple, however, in saying, that I believe every translation we have printed, to be a good one." And in a brief memoir of the Serampore Missionaries, printed in 1827, we find this remark :—" In one word, our sole aim has ever been, and will continue to be, that of presenting to the natives of India, *THE WORD OF LIFE, in its nearest approach to the mind of God contained in the original record.*"

ADONIRAM JUDSON, BURMAH.

Brother Judson, in the commencement of his missionary career, expressed his conviction of the impropriety of *transferring* any portion of the Bible capable of being literally translated. In the sermon on Baptism preached at Calcutta, Sept. 27, 1812, he says—" Had the Greek word βαπτίζω which denotes the principal action in this ordinance, *been translated*, in the English version of the New Testament, there would probably have been, among English readers, no dispute concerning its import. Had either of the English words, *wash*, or *sprinkle*, or *immerse*, been substituted for the Greek word, an English reader would instantly conceive an appropriate meaning. But, *UNHAPPILY*, our translators have retained the original word, and contented themselves with merely changing its termination."

When the refusal of the Calcutta Bible Society, to aid in printing Yates' version of the Bengalee New Testament, was communicated to our missionaries in Burmah in 1832, Brother Judson wrote as follows :

" We are sorry that the Society is lending itself to aid a party, and taking ground which the increasing light of a few years will show to be untenable. The only fair and honourable course for them to pursue, is to afford impartial aid to all denominations of evangelical Christians, leaving the various translators to their own judgment and conscience."

#### ENGLISH BIBLE.

The reformation from Popery in England is attributable, mainly, to the translating and printing the English Bible ; and the names of those excellent men, who were the instruments of accomplishing this great work, should be had in everlasting remembrance. Versions of different portions of the sacred volume, were made in the Saxon tongue, at earlier periods, but the first complete translation of the whole Bible into English was accomplished by John De Wycliffe, between the years 1360 and 1380. Many copies of this volume were made when it was completed, which was about a century before the introduction of printing into England, several of which copies, notwithstanding the orders to burn them, are still extant. His New Testament was first printed in 1731, and again in 1810. The following extract from the Canon of Leicester, will show how bitterly the Clergy of the 14th century were opposed to the translation of the Bible.

" Christ delivered his Gospel to the Clergy and Doctors of the Church, that they might administer to the laity and weaker persons, according to the state of the times and the wants of men. But this master John Wycliffe translated it out of Latin into English, and thus laid it more open to the laity, and to women who could read, than it had formerly been to the most learned of the Clergy, even to those of them who had the best understanding. And in this way the Gospel pearl is cast abroad, and trodden under foot of swine ; and that which was before precious to both Clergy and laity, is rendered as it were, the common jest of both. The Jewel of the Church, is turned into the sport of the people, and what was hitherto the principal gift of the Clergy and divines, *is made for ever common to the laity.*"

Wycliffe died in 1384 ; but by the decree of the Council of Constance 1414—1418, his memory was pronounced infamous ; his manuscripts were condemned ; his remains were taken from " the consecrated ground," and cast upon a dunghill, then burned, and his heretical ashes thrown into the river. The dignitaries of the Church, used every effort to prevent the circulation of the Scriptures in the ordinary language of the people ; and though the art of printing was introduced into England about 1474, yet no English Testament was printed till 1526, and then at a Foreign press.

To WILLIAM TYNDALL the distinguished honour belongs, of having translated the Bible into the English language. Driven by persecution from his own country, he proceeded to Saxony, where he became acquainted with Luther and the Reformers, and finally settling in Antwerp, he completed the New Testament, and printed an edition of 1500 copies, in 1526. This edition was extensively circulated in England, and a single copy, believed to be the only one in existence, is now the property of the Baptist College at Bristol. He lived to complete the translation of the Old Testament also, which was printed in 1532, but while engaged in preparing a second revised edition of the whole Bible, his cruel enemies succeeded in depriving him of his liberty and his life. After six months imprisonment, he was burnt for a heretic, at Filford, near Antwerp, in the year 1536. His last words were—*Lord open the King of England's eyes.*

#### COVERDALE'S BIBLE, 1535.

This version was made by this Companion of Tyndall, not from the Hebrew and Greek, as his had been, but as it is expressed in the title, "out of the Latin and the Douche, into English, 1535." No printer's name appears in it, but it is dedicated to King Henry VIII. as "the onely Head of the Church under Christ upon earth, by your Majestyes lovinge subjecte and dailyc oratour, Myles Coverdale." There was another edition of this translation printed in Southwarke, for James Nicholson, 1537. This was the first Bible printed in England; a copy of it is preserved in the Baptist Museum at Bristol.

#### MATTHEWS'S BIBLE, 1537.

This was printed at Antwerp, and was nothing more than a 2d and revised edition of Tyndall's Bible of 1532. It was edited by Thomas Matthews, a fictitious signature for *Ino. Rogers*, who translated the APOCRYPHA, and added it to Tyndall's Book. Had the stern reformer lived, it is not probable he would have suffered his noble work, to be thus defaced and corrupted by the addition of these fabulous and erroneous books.

#### CRANMER'S BIBLE, 1539.

Strype informs us that Archbishop Cranmer, hoping to remove the prejudices which existed against Tyndall's Bible, adopted the expedient of dividing Tyndall's edition of 1532, into separate parts, and giving a part to each Bishop for revision. It is then said to be *truly translated after the verbye of the Hebrew and Greek textes, by the dylygent studye of dyverse excellent learned men, experte in the forsayde tonges.*"

In this Book, the *Apocrypha* is for the first time, called HAGIOGRAPHIA.

#### TAVERNER'S BIBLE, 1539.

In this same year, 1539, there was an edition of the Bible published by *Richard Taverner*, a very learned man, and remarkable for his knowledge of the Greek tongue. In the title page it is said to be "*NEWLY RECOGNIZED with great dylygence after most faithfull exemplars.*"

*The Bible of the Great Volume*, or the GREAT BIBLE, as it was called, was printed in London in 1540.

A number of exiled ministers, who had fled upon the accession of the popish Mary to the throne, ultimately settled in Geneva. Here, in 1555, they undertook a new translation of the Bible, since called, the GENEVA BIBLE. They published the New Testament in 1557, and the entire Bible in 1559; and this was the first instance of its being divided into numerical verses.

THE BISHOPS' BIBLE, so called, because the translation was performed by fourteen dignitaries of the Church of England, most of whom were Bishops, was printed in a large folio volume, beautifully ornamented with maps and cuts, in the year 1568.

It appears from "*A plea for the Protestant Canon of Scripture, London, 1825,*" that in the reigns of Henry 8th, Edward 6th, and Queen Elizabeth, there were editions printed of the New Testament in 1526, 1527, 1528 or 1529, 1530, three editions in 1534, two in 1536, another, (no date) six in 1546, five in 1548, 1550, 1552, 1553, 1561, and 1566.

Of the Old Testament, the Pentateuch was printed in 1530, 1534, and 1551. The whole Bible in 1532—two editions in 1537, 1538, five in 1539, two in 1540, three in 1541, six in 1549, four in 1551, three in 1553, 1562, 1566, 1568, 1569 and 1573.

With the exception of Coverdale's and the Geneva, there is not a single edition of the English Bible, from Matthews's in 1537, to the present authorized version of 1611, but what should have been called TYNDALL'S BIBLE.

The English Bible now in common use, and known as the "received version," was first printed in London, in 1611.

Early in the reign of James I. m was said, by different divines, of the imperfections of the existing translations of the Scriptures. Whereupon the King expressed his wish that "some special pains were taken for a uniform translation, which should be done by the best learned in both universities, then reviewed by the Bishops, presented to the privy council, and, lastly, ratified by royal authority, to be read in the whole Church, and no other." In accordance with this suggestion, fifty-four individuals were selected, *Forty-seven* of whom entered upon the work in 1607, and finished it in 1611. To these translators, the king prescribed *fifteen rules*, from which they were not at liberty to depart. The *first* and *third* of these rules, read as follows.

1. "The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit."

3. "The old ecclesiastical words to be kept, as the word *church* not to be translated Congregation."

An edition of King James' Bible was printed in 1769, under the superintendence of Dr. Blayney, who bestowed great pains to render it as accurate as possible; and for many years, this was looked upon as the *standard edition*. The editions, however, of Eyre & Strahan, printed in 1806 and 1813, and the quarto Bible printed by the American Bible Society in 1834, are now generally considered *standard editions* of the English version made by King James' Forty-seven translators.

## TREASURER'S REPORT.

*Moneys, received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," 1836.*

May, 1836.	Don.	June.	Don.
Oliver-st. Female Bap. Bib. Society,	\$420 00	Ruth Clapp	5 00
Rev. J. E. Welsh, Burlington, N. J.	3 00	Ch. F. Jacobs, Paterson	150 00
Thomas Roberts, jr. Middletown	5 00	Wm. Fitch	150 00
J. Francis, New-York,	5 00	Females of the South Bap. Ch. N. Y.	150 00
Mrs. J. M. Talmadge,	5 00	Friends in the Stanton-st. Bap. Ch.	
Rev. L. Orchard,	13 00	New-York.	240 00
Mulberry-st. Baptist Church,	30 00	Jas. Sadgebury, N. Y.	30 00
M. G.	20 00	Friends in the Catskill Bap. Ch. N. Y.	132 00
Mrs. S. E. Blescker,	5 00	Coxsackie Bap. Ch.	30 00
J. S. Gilbert,	5 00	Sand Lake do. do.	18 00
M. Dodge,	10 00	Friends in Oliver-st. Ch. N. Y.	12 00
Jas. Wilson,	5 00	Albert R. Fox	30 00
Frans. Secor,	5 00	Ch. H. Gregory, M. D.	30 00
Children and Soldiers at the Mission		Mrs. K. Gregory	2 43
Station, Sault St. Marie,	10 00	Hudson Bap. Ch.	10 75
Females of the 16th Bap. Ch. N. Y.	30 00	Westkill, do.	2 00
Wm. Colgate,	150 00	Second Bap. Ch. Broome	10 00
Bowles Colgate,	150 00	Athens, do.	150 00
Female Bib. Soc. of the North Beriah		Thos. Purser, N. Y.	150 00
Bap. Church, N. Y.	180 00	Elijah Withington, N. Y.	150 00
June.		Friends in the 1st Bap. Ch. Brooklyn,	
Geo. Colgate,	150 00	New-York.	240 00
John Colgate,	150 00	J. G. Whipple	30 00
Zebodee Ring,	150 00	Edw. Smith, N. Y.	150 00
E. Fegg,	150 00	Isaac Smith, do.	30 00
Luke Davies	150 00	Sylvia Ann Griswold, N. Y.	30 00
Rev. O. Winslow	30 00	Joseph Miles, Milesburg, Pa.	30 00
Luke Barker, M. D.	30 00	S. Newland, Stillwater	30 00
A Friend in New-Jersey	90 00	Wm. Tracy, South Bap. Ch. N. Y.	30 00
Robert Edwards	100 00	Luke Davies Sen. N. Y.	15 00
A Friend in Oliver-st. to pure and		Calvin Wheelock, do.	5 00
faithful translations of the Scrip.	300 00	July.	
Friends in the West Baptist Ch. N. Y.	306 00	North East Bap. Ch. Dutchess Co.	35 00
Jas. M. Linnard, Philadelphia	60 00	North Bap. Ch. N. Y.	30 00
Females of the Sansom-st. Baptist Ch.		Saratoga Baptist Association	11 50
Philadelphia.	150 00	Friends in the North Beriah Bap. Ch.	
2d Bap. Ch. & Cong. Danbury, Ct.	30 25	New-York	330 00
Edward Probyn	30 00	J. Withers, Esq.	150 00



July.	Don.	October.	Don.
Sam. C. Demarest . . . . .	\$150 00	Pearl-st. Bap. Bib. Society, Albany	\$2059 13
Robert King, N. Y. . . . .	3 00	Baptist Ch. at Keeseville, N. Y. .	90 25
Bible Society of the Bap. Ch. Upper		Bridge-st. Asso. Bap. Bib. Society	38 00
Freehold, N. J. . . . .	30 00	Lewis Madden, pr. Rev. H. Carr	25 00
U. C. Watson . . . . .	5 00	Capt. John O. Rees, pr. R. Edwards	30 00
Society of Inquiry of Hamilton Inst.	63 50	Nathan Platt, pr. Rev. S. H. Cone	30 00
G. Hammond, Westport . . . . .	5 00	C. . . . . do . . . . .	5 00
I. Barnhurst, Philadelphia . . . . .	30 00	Hon. Samuel Dexter . . . . . do . .	10 00
Ch. Brockway, Broad Alban . . . . .	30 00	Stephen Ingham . . . . . do . . .	30 00
M. Weatherby do . . . . .	5 00	Jefferson Co. Bap. Bib. Soc. do . .	30 00
Eastern & Western Ul. Bap. Asso.	30 00	Livonia Baptist Church do . . . .	30 00
August.		Livonia Fem. Bb. Society do . . . .	30 75
A Friend p. M. Cook . . . . .	2 00	Alabama do N. Y. do . . . . .	10 00
Valley Falls' For. Bible Society . . .	20 00	Ann's Ville Baptist Church . . . . .	72 63
Roberts' Fund Society . . . . .	10 00	Friends of the Hannibal Baptist Ch.	
A Friend p. Mrs. Bleecker . . . . .	1 94	New-York, pr. Rev. S. H. Cone	30 00
Martha I. Jackson, Athens, Ga. . . . .	30 00	Peter Roberts, M. D. Steuben County	
Sarah R. Cobb do . . . . .	30 00	pr. Rev. S. H. Cone . . . . .	3 00
Jeremiah Lamkin, Berrien, do. . . . .	10 00	Asa Wolverson, Tioga, pr. Rev. S. H.	
Dea. Ebenezer Hesly, of Sennett . . . .	60 00	Cone . . . . .	3 00
Ezekiel Archer, N. Y. . . . .	5 00	Members and Friends of the Bap. Ch.	
Connect. State Bib. Society, pr. J. W.		Wooster, Ohio, pr. S. H. Cone . . .	30 00
Gilbert, Treasurer . . . . .	500 00	November.	
Rev. J. S. Lattimore, Mississippi . .	80 00	Baptist Church, Burlington, N. J. .	60 00
E. H. Whitfield, do . . . . .	50 00	Theological Students in the Burling-	
A Friend in Brookhaven, L. I. . . . .	1 00	ton Institution . . . . .	30 00
Bap. Ch. and Cong. Hartford, N. Y. . .	30 00	Bible Soc. of the 2d Bap. Ch. Galway	100 00
Eleanor Garrett, Ohio . . . . .	10 00	Abijah Peck, Clifton Park . . . . .	50 00
Females of the Milesbg. Ch. & Cong.	30 00	The Gift of a Baptist in England, £50	241 11
Bible Society of Milesburg . . . . .	20 00	Rev. Rob. Boyle C. Howell, Nashville	37 00
Louisville Bib. Society . . . . .	150 00	Baptist Churches, at Mudge Creek &	
Mrs. Barker, pr L. Barker, M. D. . .	30 00	Zion, Pa. . . . .	25 00
Baptist Ch. Seneca Falls . . . . .	5 00	Green County Bible Society, Ken. .	50 00
September.		Elder Webb, Ohio . . . . .	1 00
Friends pr. D. M. Root . . . . .	11 50	Hudson Baptist Bible Society, N. Y. .	38 00
Jeremiah Clark do . . . . .	1 00	Baptist Church, Springfield, Pa. . .	14 87
Bible Soc. of the 1st Bap. Ch. Ham-		Sansom-st. Fem. Bib. Society, Phil.	30 00
ilton . . . . .	90 00	Fem. Mite Society, Greenwich N. Y.	30 00
Females of the Hamilton Ch. & Con.	35 00	Baptist Church, Greenwich, do. . . .	70 00
Pittsburgh Bible Society . . . . .	60 00	Sabbath School attached to the Bethel	
Baptist Cha. of Stamford and Pine-		Baptist Church, N. Y. . . . .	30 00
plains . . . . .	91 75	Baptist Church, Damascus, Pa. . . .	21 72
Stamford Bib. Soc. pr C. G. Sommers	116 44	Hulda Gregory, Braintree, Pa. . . .	50
Bible Soc. of the Laurens-st. Baptist		December.	
Church, N. Y. . . . .	30 00	Middleton Bap. Ch. Rockland Co.	
Swainsville Jackson Co. Collection		New-York . . . . .	30 00
at Monthly Concert of Prayer . . . .	30 00	Bap. Bib. Soc. of the East. Shore, Va.	60 00
Collections at the Beaver Association,		Rev. Wm. Southwood, Chicago . . .	100 00
Ohio . . . . .	20 00	Corn. Cauldwell, N. Y. . . . .	30 00
Factory Ville Baptist Ch. & Cong.	12 00	Wm. Williams, N. Y. . . . .	30 00
Collections pr. Rev. A. MacLay, viz.		Baptist Churches of Washington	
" Holland Purchase Asso. . . . .	62 05	and Fellowship, Miss. . . . .	177 00
" at Detroit . . . . .	100 00	B. F. Edwards, M. D. Edwardsville,	
" Chautauque Association . . . . .	60 61	Ill. . . . .	50 00
" Fredonia Baptist Ch. . . . .	55 00	Bible Society of Clifton Park, auxilia-	
" at Cleveland . . . . .	53 25	ry to the Saratoga County Bible So-	
	330 91	ciety . . . . .	38 00
Baptist Ch. Washington, Pa. . . . .	25 00	Baptist Ch. East Avon, Livingston	30 00
Mrs. G. N. Bleecker . . . . .	150 00	Bethlehem Associa. Alaba. through	
Ira Carpenter . . . . .	30 00	the Rev. J. Mercer, Col. A. James, Jr.	105 00
October.		Remitted by the Rev. A. MacLay, on	
Mount Pleasant Baptist Ch. Pa. . . .	8 31	account of Collections and Sub-	
Union Baptist Association . . . . .	70 77	scriptions in Cincinnati . . . . .	600 00
C. W. Swan, Albion, N. Y. . . . .	100 00	Remitted by the Rev. A. MacLay, on	
H. Atwell . . . . .	20 00	account of collections in Kentucky	519 80
A. H. Lane, Baltimore . . . . .	10 00	Jno. H. Raymond, by a friend in Oli-	
Chautauque Association, by the Fre-		ver-street . . . . .	30 00
donia Church . . . . .	31 00	Porter Clay, Jacksonville, Illi. . . .	100 00
Phineas Phillips, Norristown, Pa. . .	40 00		
First Baptist Church, Canaan, N. Y. .	35 75		

\$13397 56

WM. COLGATE, Esq. Treasurer, 6 Dutch-street.

Rev. CHARLES G. SOMMERS, Corresponding Secretary, 82 Madison-street, N. Y.

□ This publication is periodical, contains a half sheet, and the postage, for any distance under 100 miles, is 1-2 cents; for any distance over 100 miles, 2 1-2 cents.

## QUARTERLY PAPERS.

AMERICAN & FOREIGN



BIBLE SOCIETY.

---

No. II.

New-York.

April, 1837.

---

### ANNUAL MEETING.

At the organization of the Society, May 13th, 1836, the following resolution was unanimously passed, viz :

“ *Resolved*, That the first annual meeting of the Society be held in Philadelphia, the last Wednesday in April, 1837, and that the doings of this meeting and of the Society be submitted to such brethren from different parts of the United States, as may then and there meet in Convention, for the purpose of securing the combined and concentrated action of the denomination in the Bible cause.”

In accordance with this resolution, NOTICE IS HEREBY GIVEN, that the American and Foreign Bible Society will meet in Philadelphia, in the meeting house of the First Baptist Church, on Wednesday, April 26th, 1837, at 3 o'clock, P. M., when a brief abstract of the operations of the Society for the current year, will be laid before the proposed Convention. And we do most affectionately and earnestly solicit all those, throughout our country, favourable to the printing and circulation of faithful versions of the whole Bible, to assemble by their Delegates, and after free discussion and mature deliberation, to adopt such measures, and cordially unite in such efforts, in the great work of Bible distribution, as obvious duty may demand.

By order of the Board,

CHARLES G. SOMMERS, *Cor. Sec.*

*New-York, March 1st, 1837.*

## PHILADELPHIA BIBLE CONVENTION.

The undersigned, appointed a Committee by the Conference held in Hartford, April 28th, 1836, to make the necessary arrangements for a Bible Convention, do hereby announce to the public, that the proposed Convention will meet in the meeting house of the First Baptist Church, Philadelphia, on Wednesday, April 26th, 1837, at 4 o'clock, P. M.

The Committee, on republishing the above notice, take occasion to obviate a misconception which, they regret to learn has, to some extent, prevailed. It has been said, that since the action of those who constituted the American and Foreign Bible Society at New-York, in May last, the original purpose of calling the Convention has been forestalled and its duties anticipated, and some of our brethren have, on this account, manifested an indisposition to attend the Convention.

To correct this misconception, the Committee beg leave to state their full and decided conviction that the whole subject of a Bible organization for the Baptist denomination, is entirely open for the deliberation and action of the proposed Convention. They do therefore most cordially and earnestly entreat Baptist State Conventions, Associations, Churches, and Bible Societies throughout the Union, to send their delegates, and in free Convention at Philadelphia, adopt such measures, in reference to the Bible cause as shall, on consultation, be deemed expedient.

WM. T. BRANTLY,	} Committee.
SPENCER H. CONE,	
RUFUS BASCOCK, Jr.	
JONATHAN GOINS,	
JNO. L. DAGG,	

*From Mr. Dyer to the President.*

LONDON, OCTOBER 27, 1836.

MY DEAR BROTHER,—I have availed myself, with much pleasure, of this opportunity, by our mutual friend Mr. Tomes, to forward you a small box, containing copies of various versions of the Sacred Scriptures, which our Committee request the Board of the American and Foreign Bible Society to accept, as a small token of brotherly and grateful esteem.

### *Volumes sent.*

1 vol. 4to. Sungkrit historical books	1 vol. 8vo. Mahratta poetical books.
4 " 8vo. Hindoe Pentateuch, historical, poetical, and prophetical books.	1 " " Ootkula poetical books.
1 " 8vo. Vikaneera Testament.	1 " " " prophetical books.
1 " " Assam " "	1 " " Bengalee New Testament.
1 " " Kunkuna " "	1 " " " Pentateuch.
1 " " Meoltan " "	1 " " " historical books.
1 " " Telinga " "	1 " " " prophetical books.
1 " " Pushtoo " "	1 " " Orissa Pentateuch.
1 " " Sungkrit prophetical books.	1 " " " historical books.
1 " " Mahratta Pentateuch.	1 " " " poetical books.
1 " " " historical books.	1 " " " prophets.
	1 " " " New Testament
5 volumes, 8vo. Chinese Bible.	

I shall be happy to hear from you, whenever you may have leisure to write, with an account of your progress.

Believe me, my dear brother,

Very sincerely yours,

JNO. DYER.

These volumes are substantially bound, and form the commencement of a Biblical Library, which we trust is destined to be speedily and greatly increased by the enlightened and faithful labours of Baptist Missionaries, in different parts of the world.

*W. Yates, Baptist Missionary, to Rev. D. Sharp.*

CALCUTTA, SEPT. 12, 1836.

MY DEAR BROTHER,—I received your letter of the 5th of April on the 8th of this month, since which I have had to prepare and preach three sermons, besides other work, so that I may say I am replying to it with the least possible delay. We are very busy just now with our second edition of the Bengalee New Testament, wishing to get it through the press before the departure of our brother Pearce for England.

I am sorry to find that on the points you particularly mention, you have been misinformed. Considering the sources of your information, I do not wonder at your relying upon it, and feeling certain that it must be correct. I shall now reply to your queries, and then give you my views on the subject.

Your first query is: Did the Serampore Missionaries from the first, in their early translations of the Scriptures *translate* or *transfer* the words baptizo, &c.? They *translated* them. I have seen their first and their last edition, and in each the word is *translated*. I have been a reader of their versions now for three and twenty years, and I have never seen one yet in which the word is *not translated*.

Next, if they translated, was it by a word which signified exclusively to immerse? It was. The word used by Dr. Carey was *doob*, which has no other meaning than that of dipping. 3. Have they never varied from the first to the present time? I may confidently say, never. Attempts were made by individuals to induce Dr. Carey to alter and transfer the term. To whom he gave place by subjection, no, not for an hour.

*Lastly*, was it a matter of controversy between them and the Episcopalians? Mrs. Y., having been at Serampore from the commencement of the mission there, I have inquired of her, and she informs me that previous to my arrival in the country, there were frequent discussions on the subject between them and Mr. Brown, the clergyman at the Mission Church. I am inclined, however, to think that these discussions were rather about translating than transferring the word, for since that time the Episcopalians have translated the word—Thomason in his Arabic, and Martin in his Hindoostanee and Persian versions. With the exception of one version made by a gentleman who understood neither Latin nor Greek, it is a well known fact that every version, by every denomination here, had the word *translated*. With one solitary exception therefore, the present resolution of the Bible Society will be the undoing of all that has been done from the beginning by all parties! When I was in England, after my visit to America, Mr. Hughes conversed with me on the subject, and wrote also upon it to Dr. Carey. In consequence of complaints sent home from Calcutta, he had come to the conclusion that it was desirable, for the sake of peace, to *transfer* and not *translate* the word baptizo; but he could not persuade either of us that it was our duty to be *unfaithful*, even for the sake of peace; Dr. Carey would never listen for a moment to any proposals of the kind.

From what I have said, I think you will see that if the Bible Society at the first had any principle to guide them, that principle was the liberal one of leaving to all translators the same power over the word baptizo, as over the word bishop, elder, election, &c. While this was done we used each other's versions, making allowance for any rendering of a particular word. This appears to me the only principle on which they could act consistently. If they dictate to translators on the word baptizo, they have the same right to dictate upon every other word—and where will this end? Disputes have already commenced about the term bishop, &c., and they will have in a short time to issue an edict that none of these terms shall be translated, and thus the word of God will be rendered unintelligible to the natives. As Baptists, I think we shall

be gainers by the plan they have now adopted, providing we print Testaments with every word translated, and they print with the same transferred. But I clearly see that all depends on these two points. Will the Baptists be faithful to their cause, and print at least the New Testament for themselves, and will the Pedobaptists be faithful in transferring the word, and not translating it? I have some fears on each of these points. My hopes prevail above my fears in regard to the Baptists, and I trust they will come forward with a noble determination "neither to add to nor take from" the words of the book of life; but give every word its faithful rendering. I am sure they are well capable of supplying the means. You may, perhaps, think it uncharitable in me to doubt whether the Pedobaptists will be faithful in transferring the term baptizo, after having insisted upon it so much. I will state to you a fact, and leave you to judge whether there is not some ground for suspicion, without being uncharitable. You know the pains they have taken to prevail on us to transfer the word, and to accommodate them in the 5,000 copies printed for them: we agreed to do so. Well, at the very same time two gospels were ordered by the committee here to be printed in Hindoostanee. On account of the delay which had taken place in the first, I was requested by the committee to read the proofs of the second. When I went into their office and asked for a copy of the gospel that had been printed, it was given me; and I found, to my utter astonishment, that the word baptizo had not been transferred, but translated throughout by the term *ghosai*, which signifies to wash. I make no comment on this, but leave the fact to speak for itself. If the Episcopalians, &c. had let things proceed in the same manner that they had done from the beginning, they would have been no losers. The greater number of missionaries belonging to them, and the greater number of translations in extensive use would have been executed by men of their own views. In other cases, a plan of concession might have been adopted, as in our Bengalee version, which would have met the views of all parties—it would only have involved the necessity of printing in a version required by us, a few copies with the word translated; but the principle now adopted, if fully acted out, will lead to as many Bible societies as there are denominations. I have no doubt what has transpired will be overruled for good. In every age the church needs something to humble it; and something that will tend to humility in another world. This is the age of Christian liberality, and yet in this age of boasted liberality it has so happened, that two of the largest societies in the Christian world have refused to give their aid to the circulation of the word of God, because one word in it was translated according to the original sense, which the wisest and the best of men of all denominations have attached to it. Other serious objections may exist on words of infinitely more importance, but these can all be covered with the mantle of forbearance, and the version encouraged, printed and published; but to translate the word baptizo to immerse, which all acknowledge to be its first, though not only meaning, is a crime of such magnitude even in this liberal and benevolent age, that the Baptists who have been guilty of it, are deemed worthy of excision! Well may it be said, What is man! Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of?

Yours affectionately,

W. YATES.

---

*Letter from William H. Pearce, to the Editor of the Christian Watchman.*

CALCUTTA, SEPT. 10, 1836.

MY DEAR CHRISTIAN BROTHER,—I have just received your letter under date of the 14th May, and as there is a vessel advertised to sail for the United States in a day or two, I lose no time in replying to the query it contains.

Allow me then distinctly to state, and authorize you, if necessary, on my testimony, to assure the Christian public of America, that in every version of the New Testament which Dr. Carey translated or edited, he translated the Greek word *baptizo* by a word signifying to "dip."\* He never merely transferred it. I believe, from his oft re-

\* In order to be quite certain as it regards the Bengalee version which was first executed, and which Dr. Carey made the model of all his other translations, I have just examined all the editions in my possession. Among these is the very first, published in 1804, before the formation of the Calcutta Bible Society; the second, printed in 1813, the first he published after its establishment; and the last edition, completed by him just before his death, with two intermediate ones, and find that in ALL the word is fully translated by the word *doub* or "dip." It is the same in the Hindustani and the Mahratta, the only other versions I have by me for reference; and Mr. Yates, whom I have just seen, agrees with me in asserting that it is the case in all.

peated declarations, that he would have felt himself criminal in doing so, with the views which he entertained as to the meaning of the word, founded on its interpretation as given in every Greek Lexicon (except in recent ones, when a natural desire to justify the *present* practice of our Pedobaptist brethren has led to such interpretations) on its use by Josephus,\* (like the apostles a *Jew* writing in the *Greek* language, and at the *same period*) in the translation of the word in the early Asiatic versions, and in many modern European ones, in the practice of the Greek Church from the earliest periods, and in the early practice too of the church of England, and other churches reformed from the church of Rome,—as evidenced by *large Fonts* for immersing infants, and by the directions of the rubric, as still preserved in the book of Common Prayer; and on the great cloud of witnesses who, while they practised sprinkling, have admitted that it was a departure, though in their view an *allowable* one, from the apostolical mode.† With views founded on these and other reasons, he was firmly persuaded, that the intention of the Spirit of God was to describe and direct *immersion*. And if so, why in this, any more than in the words “church,” “congregation,” “bishop,” “bishopric,” “presbyter,” “deacon,” “deaconess,” &c., all equally affecting denominational views, and about the proper meaning of which there is far greater diversity of opinion,‡ should he smother the convictions of his own mind, and what he believed to be the voice of the Spirit of God? Mr. Chamberlain, our worthy Baptist brother, who translated the New Testament into the Beaj Bhaasha dialect, entered into the same views, and translated the word in the same manner. Had either of them not done so, I feel persuaded he would have felt himself exposed to the curse denounced against any man who “takes away” from the word of God’s prophecy, (Rev. 22: 19) and considered himself an unfaithful and a traitorous translator.

The same conviction of the *right*, which, by the constitution of the Bible Society, every one had to translate the Greek terms for baptism, as his conscience dictated, has been entertained by *every translator* of the Scriptures whom I know in this part of India, most indeed have *exercised* that right. The excellent Henry Martyn, (whose Hindustani version of the New Testament, was the *first* executed by a minister not of our denomination,) translated—not *transferred*—the word, both in the Hindustani and Persian. So did Mr. Thomason, an Episcopalian clergyman, and Secretary to the Calcutta Bible Society, in his Arabic version; and so has done Mr. Bowley, a Church of England Missionary, in his Hindui version; yea, strange to say, *since* the Bible Society here declined all aid to our Bengalee version, (though otherwise anxious to make use of it,) because we felt it our duty to translate the word by “*immerse*,” they have issued a large edition of one of the Hindustani gospels with the word translated by “*wash*,” according to the views of our Pedobaptist brethren. I mention this, not to blame the whole of the Committee, for many of them were ignorant of it; but to show the right which Mr. Bowley, who revised the sheets, felt he had, if he chose, to *translate* the word.

The American Bible Society, I have ever understood, was formed on the same principles as the British and Foreign Bible Society. Like it, it has doubtless issued thousands of German and other Testaments, with the word translated by “*immerse*,” and, as in the former case, many of its translators have felt themselves at full liberty to translate the word according to their different views of its meaning. I had therefore certainly imagined, that its managers would have most cheerfully allowed the Baptists to express in such copies of the Scriptures, as *they* required for distribution, their own views of the question, leaving it to Pedobaptist translators, in the versions *they* required, to give what interpretation of the original word *their* consciences dictated to be right. But this, I see, is not allowed. A departure from the original course, as understood by many, with regard to foreign distribution, is now determined on by the great majority. Be it so—but surely justice requires that *all* parties should approve the change, or that when such a principle is established, those who do not

\* See Dr. Ryland’s “Candid Statement.”

† Forson, late Professor of Greek in the University of Cambridge, and acknowledged by all competent judges to be the first Greek scholar of his age in England, when asked on the meaning of the word *baptizo*, replied, (though a Pedobaptist,) that it would be *absurd* to imagine that it had any other proper meaning than to “*dip entirely*,” or plunge, or immerse.—See Dow’s Sermon on Baptism, p. 12.

‡ A was to be expected, since the Bible Society interfered about baptism, the words above referred to are become the subject of difficulty; and brethren in India, instead of translating the original terms for all of them, are at this moment about to introduce the Greek words into the native languages. “Calling,” “Election,” “Justification,” “Redemption,” &c. must in time follow, and the Christian Church, in giving the New Testament, will then present to a heathen world, although in his own language, perfectly unintelligible to the best informed of his countrymen.

approve of it, should be furnished with their full complement of funds, that they may be enabled to carry on the work *alone*. While I would not for a moment imagine the decision of the managers to be dictated by any but the purest motives, yet it is certainly open to severe animadversion. The present is but the commencement of a scene of interferences with the consciences of translators, which will eventually divide this noble specimen of Christian union, into fragments as numerous as there are denominations. This is a cause for deep regret, and on this account I deplore the step now taken. On *denominational* grounds it gives me not the least anxiety. I fully believe it will be overruled for good. As one of your worthy correspondents states: "The American Baptists are *able* to give the heathen the Scriptures translated in every language in the world;" and I trust, that with the hope hereafter of uniting the English Baptists in the glorious work, they will at once make the attempt. No one feels more delight than myself in union with other denominations, when it does not interfere with duty, but when, as in this case, our body is forbidden, unless we pursue also *separate* measures, to exhibit, in the Scriptures translated by ourselves, what we fully believe to be "the truth as it is in Jesus," we have no alternative. Our Pedobaptist friends themselves, must expect from us, as conscientious men, that we should act in accordance with our principles; and will venerate the self-denial and zeal so consonant with our character as faithful servants of Christ, which distinct exertions will elicit. I trust, therefore, you will *all* unite in making the effort, and may great success attend it.

Yours, &c.

WILLIAM H. PEARCE.

*From Mr. Malcom to the President.*

CALCUTTA, OCTOBER 23, 1837.

DEAR BROTHER,—I wrote you many weeks ago a full account of our printing operations in Burmah. Since my arrival in this city I have seen our American religious papers, and learned the state of the Bible question. If that letter has not yet been made a public use of, please consider it directed to our new society.

Among all the argumentations and agitations of that Bible question, I am grieved and deeply mortified to find it continually taken for granted, that the Baptists, as such, have received *aid* from the American Bible Society.\* The very reverse is true. All they have given us is little more than one-half of the *legacies* alone, left them by Baptists. Then add our life-memberships, and to those the immense sums coming into their treasury through auxiliaries, much of whose funds is from our persuasion. It is truly amazing that Baptists should so readily echo the sentiment that they had *received aid* from the American Bible Society. In withdrawing, they ought to claim a proper share of all the property of that society. It has been a joint-stock concern, and the capital should be fairly divided. The same generation is on the stage which founded the society. Any committee, therefore, going over the list of subscribers to the Society's house, life-members, directors, donors, &c., may pick out the Baptists to a great extent. It ought to be done.

The cause of God is certainly advancing in India, and the fruits of past labour begin to appear. The number of native labourers is now very considerable. Thousands of youth, once in our schools, despise Hindooism; *caste* is every year growing weaker; European influence is more salutary; the English language is extending and opening our sciences to the natives—sciences which of themselves overthrow paganism. British authority is spreading over tribes where hitherto missionaries dared not go. Valuable books, such as Doddridge's *Rise and Progress*, my expurgated edition of the *Imitation of Christ*, *Pilgrim's Progress*, &c., beside many scientific works, have been translated into these languages; many little churches are formed, which we may hope will grow; and other signs *seen on the spot* appear, which greatly encourage me for missions.

\* It is questionable whether the American Bible Society ever gave any thing to us *as Baptists*; for the leading members of their Board of Managers, by whose influence the resolution was passed excluding our denomination from further participation in their funds, repeatedly declared "that they never would have appropriated a single dollar to the versions made by our Missionaries, if they had known that βαπτισμ and its cognates had been translated."

I forward with this ship a paper on "*The Missionary field in Burma*," which I hope may be felt by our churches. It asks for *one hundred and fifty men*. Be assured, it is a sober and very restricted application. The Lord send us energy!

The missionary corps here are much as usual. Mr. Pearce is about to visit England for his health. I am kept here against my will, waiting for a passage to Vizagapatam, to go to Mr. Day. My health has greatly suffered since arriving here, and at times have feared I should have to take passage home. But I pray to be enabled to finish the work given to me to do. If so, more than a year must elapse before I can look towards home.

With very affectionate respect, I remain yours truly,  
HOWARD MALCOM.

*Letter from Mr. Pearce to the President.*

CALCUTTA, OCTOBER 17, 1836.

MY DEAR FRIEND AND BROTHER,—I wrote you a few days ago in connexion with brother Yates, but think I may as well enclose the accompanying letter to Mr. Packard, which please to read and forward without delay.

All information indeed must be required to steer your way wisely and triumphantly in your new course; and it is not impossible that a sentiment may be expressed, a fact stated, or a plan suggested in one letter, or by one correspondent, which may not reach you from other sources. You will, I presume, by the time this reaches you, have seen my letter to Mr. Thresher, and in this case will notice that our excellent friend Dr. Sharp was quite mistaken as to the plan pursued by Dr. Carey and his colleagues; all of whom, as well as ourselves and almost all others in India, have *translated* the word. I see in this mistake, and other circumstances, the overruling hand of the Lord, who has permitted our brethren unfriendly to baptism, to carry their point, that in his own way he might establish and enlarge the influence of his own blessed appointment. Brother Sutton is the only one with whom I am acquainted, that feels himself at liberty to *transfer* the term. His brethren take a different view of the case; and so will all who deeply consider their solemn responsibility, both as accountable for the truth in *this instance* being expressed, and for not sanctioning a *principle* which may rob us of the Lord's Supper to please the Catholics, the atonement to satisfy the Socinians, and so reduce the Bible to a medley of unintelligible terms on all subjects of importance. The Lord bless you and your new institution. May all the American Baptists aid its funds, and entreat for it God's blessing. May British Baptists follow your example; and we shall have no reason to regret that by a rather ungenerous vote of our brethren, we were deprived of supplies from the American, as well as the British and Foreign Bible Society.

Believe me, yours very affectionately,

WM. H. PEARCE.

{ BAPTIST MISSION ROOMS,  
{ BOSTON, MARCH 15, 1837.

REV. CHARLES G. SOMMERS, *Cor. Sec. Am. and For. Bible Society, N. Y.*

DEAR BROTHER,—The Baptist Board of Foreign Missions gratefully acknowledge the additional grant of \$3000 from the Board of the American and Foreign Bible Society, \$2000 of the same being appropriated for printing and circulating the Chinese scriptures; \$1000 for printing and circulating the Karen scriptures; \$1000 for printing and circulating the Siamese scriptures, and \$1000 for printing and circulating the Shyan scriptures.

I need not assure you that these appropriations will be faithfully applied, nor request your prayers with ours, that they may greatly advance our common aim.

In regard to China, I am happy to say the Board cordially respond to the views expressed in your late communication. Their attention has been for some time directed to that vast field for missionary effort, and measures have been put in train for entering into it at several distinct points. On the south at Bangkok, three missionaries of the Board are in a course of preparation for the work, one of them already sufficiently familiar with the Chinese language to preach the gospel, and to judge of the comparative faithfulness of the several Chinese versions of the Scriptures. There is also a missionary printer, with a press, and other apparatus for printing in Chinese to such extent as may at present be demanded, and no time will be lost to secure to it from



time to time all requisite enlargement. The Board indulge the hope that in supplying the Chinese with the preaching of the word, and especially with copies of the sacred Scriptures on the south of China, in Siam and Cochin China, and the numerous islands of the China Sea, thronged with Chinese emigrants, they will be permitted to bear an equal part with the most favoured missionary institutions.

But it is on the southwest and western borders of China that the Board look with peculiar interest. From the several stations in Burmah Proper, and the British Provinces already occupied by missionaries, and from Zeumé, and other interior regions of Laos, where the Board contemplate the early establishment of others, and still more from the mission recently commenced in Assam, it is believed facilities exist and will arise for disseminating the word of God within the Chinese empire, such as at present can nowhere else be found. Whatever they may prove to be, our reliance is on the grace of God, and the cordial co-operation of our brethren, that we shall not fail to improve them with an interest and fidelity corresponding in some measure to the blessedness of the privilege which they involve. God hath set before us an open door. Let it not be said that we are slow to enter in.

Very affectionately, Yours,

L. BOLLES, *Cor. Secretary B. B. F. M.*

### TREASURER'S REPORT.

*Moneys received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," 1837.*

<i>Jan. 1837.</i>	<i>Dona.</i>	<i>Feb.</i>	<i>Dona.</i>
Stanton-st. Bible Society . . .	\$80 00	Manaville Church, by Orrin Wilbur	\$4 25
Mrs. G. N. Blevcker . . .	30 00	Deacon A. Shelden do.	30 00
Morris County Bible Society . .	174 00	Mrs. A. Shelden do.	1 00
Remitted by Rev. A. Macley, on account of his collections . . .	25 00	Deacon Jonathan Webb do.	5 00
Oliver-st. Female Bible Society, N. Y. Members and Congregation of the Sansom-st. Ch. Philadelphia . .	407 00	Judson Bible Society do.	13 50
Luke Barker, M. D. . . .	108 50	Bequest of Calvin Horr do.	100 00
A. C. by L. Barker . . .	120 00	Livingston Baptist Association	10 00
Remitted by Rev. A. Macley on account of his collections . . .	2 00	Mrs. Bowen by Rev. E. Kingsford	1 00
Members of the Milesburg Ch. and Congregation . . .	265 00	Joseph Hill do.	5 00
Milesburg Bible Society, Penn. Remitted by Rev. E. Kingsford, collected from the following, viz.	30 00	Caroline and Berkshire Chs. do.	60 00
Baptist Church, Deerfield . . \$3 25	30 00	Samuel Hanley do.	30 00
Harlow Hawley . . .	50 00	Second Bapt. Ch. Spencer do.	7 51
Eunice Hawley . . .	1 00	Gifford T. Booth do.	30 00
Isaac Wilson . . .	8 00	Robt. C. Ellis do.	4 00
D. Freeman . . .	5 00	Rev. Charles Randall do.	11 25
Joel Burn . . .	3 00	Mrs. Rheua Skelding	30 00
Wm. Lee . . .	1 00	Remitted on account of collection by Rev. A. Macley . . .	767 39
A Friend to the Bible cause . .	3 00	Courtland Asso. Bible Society . .	575 00
F. Edgbury . . .	5 00	New Jersey Bap. State Convention	62 50
A Friend to Faithful Translations of the Bible . . .	5 00	A. B. S. per G. M. Colgate . .	7 75
Josiah Purdy . . .	5 00	<i>March.</i>	
Mrs. Dorman . . .	2 00	Bible Society of the Laurens-st. Ch.	30 00
" Rogers . . .	1 00	Rev. John Blain, per L. Crawford .	30 00
Otsego Association . . .	494 24	Bap. Ch. Gouverneur, p. E. Kingsford	39 81
	537 46	St. Lawrence Bible Society do.	144 45
Worcester Association Bible Society	85 00	Baptist Ch. in Fort Covington do.	15 12
Alabama Bible Society . . .	119 00	Rev. Edw. Kingsford, L. M. by W. H. Arvis . . .	30 00
Miss D. Cauldwell . . .	10 00	Brother Humphreys, by E. Kingsford	1 00
<i>Feb.</i>		Deacon Erastus Viles, do.	5 00
Rocky River and Port. Associations	100 00	J. C. Lewis, do.	3 00
Union Bible Society of the Beaufort District, S. C. . . .	150 00	Rev. Henry Green, do.	4 00
Franklin Association Bible Society	208 75	Edward Maddock . . do.	1 00
Rev. Amos Stephens . . .	25 00	A Lady in Canada . . do.	4 00
Wm. Lewis . . .	5 00	Sansom-st. Ch. Philadelphia . .	11 50
Edward Dexter . . .	3 00	Deacon Wm. Mc Lellan, pr. L. Crawford	5 00
Smithville Church, by Orrin Wilbur	8 30	Baptist Ch. Mount Pleasant, Pa. .	7 00
		Bible Society, Albany Co. and vicinity, by Wm. Soulden, Treas.	500 00
		Northern Bap. Asso. Ills. per B. H. Clift, Treasurer . . .	67 00
			\$3145 36

WM. COLGATE, Esq. *Treasurer*, 6 Dutch-street.

Rev. CHARLES G. SOMMERS, *Corresponding Secretary*, 28 Madison-st. N. Y.

☞ This publication is periodical, contains a half sheet, and the postage for any distance under 100 miles, is 1-2 cents; for any distance over 100 miles, 2-2 cents.

## QUARTERLY PAPERS.

AMERICAN & FOREIGN



BIBLE SOCIETY.

---

No. III.

New-York.

July, 1837.

---

At the twenty-first anniversary, (the last) of the American Bible Society, the Hon. John Cotton Smith, President of the Society, being prevented by the severe illness of his consort from attending the annual meeting, transmitted a written address, from which we here present an extract. The document, as a whole, does honour to the intelligence and piety of that distinguished man, and as Baptists, we cannot but be gratified with the following correct opinions—they are in perfect accordance with the spirit and practice of Baptists since the days of Christ, and no language could more forcibly describe the course pursued by our missionaries, in the work of translating the Bible into the languages of heathen nations.

“Our duty, my brethren, is both imperative and plain. First, we are ‘to circulate the Holy Scriptures without note or comment,’ whether in our own or a foreign tongue. We cannot be too particular in admonishing all who receive our aid in the work of translation, to conform faithfully and minutely to the originals—to beware of incurring the awful guilt of adding to or taking aught from the Divine Word—to bear in mind the momentous truth, that he who is employed in transferring the messages of Heaven from their originals to another language, is bound to exercise the same accuracy and fidelity in rendering, that the inspired penmen were in recording the communications of the Most High.”

---

The following letter from a ministering brother in New-Jersey, reminds one of the alarm and opposition of the monks in 1474, when William Caxton introduced the art of printing into England, and set up a press at Westminster. His proceedings so much excited the fears of the men who had kindly undertaken to provide for the souls of all men, that they began to declaim against him. Their charge was, that a *new language* called the *Greek* had been discovered, of which the people should beware, since it was that which produced all the heresies : that in this language was come forth a book called

the New Testament, which was to be put into the hands of all the people! And also that another language called the Hebrew had been got up to mislead the souls of men. They were therefore cautioned to be on the look out, for "all who learnt it were turned into Hebrews."

CEDARVILLE, DEC. 3, 1836.

DEAR BROTHER—When I providentially came to this place last June, I found the whole community in a state of extreme agitation, and the theme of all conversation was, the New Baptist bible; almost every hour I was asked the question, "have you seen the new Baptist bible?"—and when I replied negatively, together with the declaration that I had not heard there was such a "new bible," the inquirers were astonished to think of my coming direct from Philadelphia to this remote place, without seeing or knowing any thing of "that sacrilegious attempt to make a new bible"—and that the said Baptist bible was now in circulation. The effect which these reports had, was of an unhappy nature. The Baptist cause was at a low ebb. The few Baptists themselves were almost ready to believe that there was indeed a new Bible to be imposed upon them by a "Baptist ecclesiastical council," of the nature of "the General Assembly," or "the General Conference," so boldly were these reports uttered. The friends of the Baptist cause began to regret that they had declared themselves friendly to such innovators; every thing looked gloomy—and I felt that it was high time to examine into the thing. I asked where the reports came from, and they were all traced to Mr. \* \* \*, a Methodist local preacher, who was very busy in riding throughout the whole country, spreading the report; and not content with endeavouring to make enemies to the Baptist cause, in one instance, he went to the house of an old Baptist lady, who is in her dotage, and told her that the Baptists were making a new bible, and that they were going to take all the old ones from their members. This good old sister, who was very much attached to her old fashioned Baptist bible, was nearly frantic at the thought of losing her bible, and declared that they should never have it; for she "would hide it and fight for it." This is but one instance out of many of a similar kind. I sent to this "Alexander the Coppersmith," a copy of the constitution of the American and Foreign Bible Society, and positively contradicted the reports in circulation, and soon convinced the reasonable part of the people of the absurdity of the thing from the nature of the Baptist churches, each being INDEPENDENT. Another report which this man circulated, was that the Baptists already had a translation of the New Testament, which they had adopted, and that it was by Alexander Campbell, a Baptist preacher of Virginia. I soon let them into the real secret, that the honesty of such men as Drs. Campbell and Macknight, of the church of Scotland, would not allow them to *transfer* a word that could be *translated*.

These statements had the desired effect; the matter soon died away, and those who for a time were prevented from uniting with the Baptists by these reports, have since come out and joined us.

The community having heard so much on the subject of the "new bible," I have been at some pains to disseminate information on the subject of the American and Foreign Bible Society—and since they have an understanding of the subject, they have felt an anxiety to do something for the cause. Pursuant to public notice, the ladies in the boards of this church and congregation, met on Thursday evening, December 1st, and organized the "Cedarville Female Bible Society, auxiliary to the American and Foreign Bible Society."

E. D. FENDALL.

The above communication discloses the hostility of a professed minister of Christ, from whom we might have hoped for better things. But this spirit is in perfect keeping with the opposition of the human heart to the simple truth of the Bible, in every age. When the celebrated Erasmus published the New Testament in its original language, the University of Cambridge absolutely forbade the use of it. "These," says he, "object to us the feigned Authority of Synods, and magnify the great Peril of the Christian Faith and the Danger of the Church, which they pretend to support. And these Cla-

mours they disperse among the ignorant and superstitious Populace, with whom, having the Reputation of being great Divines, they are very loth to have their Opinions called in question, and are afraid, that when they quote the Scriptures wrong, as they often do, that the Authority of the Greek and Hebrew should be cast into their teeth, and that by and by, that should appear to be a mere Dream, which was by them given out for an oracle." Accordingly, the vicar of Corydon in Surry, is said to have expressed himself to the following purpose, in a sermon which he preached at Paul's Cross about this time. "*We must root out Printing, or Printing will root out us.*" Query—Is not the course uniformly adopted by our pædobaptist friends a practical exemplification of the learned vicar's precautionary determination? *We must root out Believers' Baptism, or that will root out Infant sprinkling. Cavendo Tutus.*

---

OPINIONS OF BAPTISTS RESPECTING THE DUTY OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.

The following quotations are selected from the minutes of Baptist Associations, as an expression of the views which are generally entertained as to the extent of the field of the American and Foreign Bible Society's operations.

The Committee on Bible translation and distribution of the Hudson River Baptist Association, assembled at Mount Pleasant, June 21st, 1837, presented the following preamble and resolutions, which were adopted.

That since the last session of this body, a numerous convention of the denomination assembled at Philadelphia, and after a free and full discussion of the whole subject, approved of the incipient organization at New-York; and that so far as the sentiments of the denomination have been elicited, the American and Foreign Bible Society has received their cordial approbation. Therefore,

1. *Resolved*, That this association most cordially approve the acts of the late Bible Convention at Philadelphia, in the organization of the American and Foreign Bible Society, embracing the principles of the incipient organization, under the same title at New-York.

2. *Resolved*, That in the opinion of this association, the King of Zion has already determined the bounds of the American and Foreign Bible Society's operations, by the unqualified declaration which prescribes the sphere of Christian duty, in view of the moral destitution of the whole human family—"The field is the world." That there is much cause for mutual congratulation and fervent gratitude to God, in the loud and cheerful response of the denomination to this call of heaven; and that in their successful translations of the Bible, into the language of more than one half of the nations of the earth, we can clearly perceive the indications of that divine favour, that has in every age distinguished the Baptists as the advocates and defenders of the truth and ordinances of God.

3. *Resolved*, That whereas the churches of this association did, in their session of 1836, unanimously "pledge the prayers and pecuniary resources of this body in support of the American and Foreign Bible Society," it is earnestly hoped, that they will redeem that pledge, by liberally contributing as the Lord has prospered them, to sustain that Society in its magnificent enterprise of holy benevolence.

B. T. WELCH, *Chairman.*

---

*Ashford Baptist Association, Connecticut.*

1. "*Resolved*, That this Association are highly gratified to learn, that, as the result of the Convention recently held in Philadelphia, a society for the trans-

lating, printing, and circulating the Sacred Scriptures was formed, to be known by the name of 'The American and Foreign Bible Society.' It is their fervent prayer that the blessing of Almighty God may rest upon the work of their hands.

2. "*Resolved*, That under existing circumstances, in our opinion, *it is the duty of the Baptist denomination to embrace the whole world as the field of their future operations.*

3. "*Resolved*, That we appoint J. Chaplin, D. D. Rev. H. Fitts, Rev. B. Cook, jun. Rev. N. D. Benedict, and H. Rider, Esq. to represent this body in the Convention to convene the last Wednesday in April, 1838, in the Oliver-street Church, N. Y.

"B. COOK, Jr. *Chairman.*"

The following resolution was passed by the New-York Baptist Association, at its late anniversary, May 30, 1837.

*Resolved*, That this association, recognising the unspeakable importance of giving to the whole world, with the least possible delay, the entire word of God, faithfully translated, regard, with the most lively interest, the organization of the American and Foreign Bible Society by the Baptist denomination—and do most earnestly recommend to the churches of this body, and to the religious community in general, to adopt the most efficient means to supply the treasury of the society with ample funds, for the distribution of the Holy Scriptures.

*From the Minutes of the Fifth Anniversary of the Monongahela Baptist Association.*

*Resolved*, That we cordially approve of the late organization of the American and Foreign Bible Society, which we regard as constituted in obedience to the providence of God, calling our denomination to endeavour, by unfettered and untrammelled action, to give the Bible, in true and faithful versions, *unto all the nations of the earth.*

#### *Virginia and Foreign Baptist Bible Society.*

This Society celebrated its anniversary in the meeting-house of the First Baptist Church, Richmond, June 6th, 1837. The President, Col. Alexander Fleet, in the Chair. An interesting report was read by Brother Ryland, after which the following resolutions were passed, with a unanimity of sentiment and ardour of feeling, which evinced the determination of the brethren to labour efficiently in the Bible cause.

*Resolved*, That we cordially approve the formation of the American and Foreign Bible Society, by the Bible Convention which met in Philadelphia, April 26, 1837, and that this society become auxiliary to that institution.

*Resolved*, That seventeen delegates be appointed to attend the anniversary meeting of the American and Foreign Bible Society the last week in April, 1838, and that they be instructed to recommend to the society to engage in the work of Home as well as Foreign distribution.

The last Resolution was moved by Brother Cone, President of the Parent Society, who addressed the meeting upon the leading topics connected with the printing and circulation of the Scriptures, both at home and abroad. He dwelt particularly upon the fact, that the friends of the society, upon whom its responsibilities had officially devolved, were convinced that the perpetuity and extensive usefulness of the institution could not be reasonably anticipated, if its operations should be limited to narrower bounds than those prescribed by the God of the Bible—"THE FIELD IS THE WORLD."

*Extract from the First Annual Report of the Stanton-street Bible Society, auxiliary to the American and Foreign Bible Society.*

It will doubtless be conceded by every Christian, that one grand instrument in the hands of God of hastening the fulfilment of the positive declarations of him who has spoken, and who will bring them to pass, is the printing and distribution of the Holy Scriptures in the various languages spoken by the inhabitants of the different parts of the earth, so that each one may read in his own tongue wherein he was born the wonderful works of God

And in reference to this glorious design, it appears to an attentive observer of the signs of the times, that the providence of God has opened a wide field of usefulness to the denomination to which we are attached, and has laid upon us a corresponding degree of responsibility and obligation to occupy till he comes. And for the purpose of cultivating this field of labour, a number of the disciples of Jesus who have hearts to feel for the wants of the destitute, have formed an association denominated the American and Foreign Bible Society, the sole object of which is to endeavour to advance the interests of the Redeemer's kingdom, and to bring men to the knowledge of the truth as it is in Jesus Christ.

Immediately after the formation of this society, an auxiliary association was formed in this congregation, denominated the Stanton-street Baptist Bible Society, the first anniversary of which we celebrate this evening. On reviewing the operations of this society during the past year, we have reason to thank God and take courage. Our brethren and friends have come up promptly to our aid, and evinced a disposition to do what they could in this holy cause;—and while we lament that we have done comparatively so little during the year, we cannot refrain from expressing a hope, that by the continued blessing of him who has called us to labour in his cause, the year upon which we have entered, will be marked with results which will redound to the glory of God, and to the advancement of the Redeemer's kingdom in the world.

---

BURMAH.

In Burmah the desire for the gospel is so intense, that they often come forty or fifty miles on foot through deserts, the haunts of the tiger, to attend its ministrations. The missionaries on their tours, are sometimes received with songs and gladness. Mr. Wade, was once on entering a large village, met by a company of young maidens singing words to the following import:

"The Lord his messenger has sent,  
And he himself will soon appear,  
The Burman priests—their day is spent,  
The priests of God his standard rear."

Nine-tenths of the whole male population can read; and they read with much care such religious books as are given them by the missionaries. One of our brethren on a tour to a distant part of Burmah, was told that a man had just died *in great peace*, trusting in a new religion. He repaired to the place, and found clasped in his hands, disposed on his lifeless breast, a Christian tract; which had revealed to him a Saviour, and opened to his departing soul a blessed immortality.

SIAM.

Brother Wm. Dean writes from Bangkok, on the 10th December, 1836, as follows:—"The heathen are willing to receive Christian books. We have a population of more than five hundred thousand people, composed of Chinese, Malays, Burmese, Peguans, &c.; and probably few among the whole would refuse a book when offered, and many, prompted by curiosity, are eager to obtain them. Besides these, we are annually visited by several thousand Chinese, who come in junks from the different parts of China Proper, Hainam, Batavia, Singapore, &c. We also have an opportunity of sending books by native boats up to Yuthia, (the old city) and to other places on the river and canals about the country."

---

BIBLE SOCIETY AT FERNEY.

A Bible Society was some years since established at Ferney, once the residence of Voltaire—the prince of infidels. This noble enterprise for the propagation of the Christian religion, is said to have been commenced by the Baron de Stael, and a few zealous Christians in that place. In the history of Bible Societies, this is truly a memorable

event. That the antidote should issue from the very spot whence the poison of infidelity was for so many years disseminated; and that the advocates of Christianity should in that very place print and circulate the sacred volume, as a sufficient shield against the misrepresentations and sophistry with which he had there assailed divine revelation, are events which that brilliant Frenchman would have pronounced impossible. "There" said a friend, to Rev. W. Acworth, when in France, "this is the room where Voltaire's plays were acted, for the amusement of himself and his friends."—But now converted into a repository for Bibles. Oh! that the gifted infidel could have been there, to witness the result and repent of his ratiocinations respecting the downfall of Christianity. But, there is a point beyond which even divine forbearance does not extend.

*Circular of the Bible Convention, held in Philadelphia, to the Baptist Churches throughout the United States.*

DEAR BRETHREN,—At the recent Bible Convention assembled in this city, churches, associations, conventions, and societies of the Baptist denomination, from twenty-three of the United States, and the District of Columbia, were represented by an aggregate amount of numbers and intelligence, unequalled probably, in the past history of our advancement. After much prayerful deliberation, a very gratifying degree of unanimity was manifest in reference to the importance of a distinct Bible organization, to furnish the requisite means for distributing faithful translations of God's word in foreign languages.

As a matter of compromise, it was unanimously agreed to confine the operations of the society which has been organized by the Convention, *during the ensuing year*, to the circulation of the Sacred Scriptures in foreign tongues; and in the mean time to solicit the denomination throughout our land, to send up to the first annual meeting of the Society in New-York, the last week in April, 1838, their views as to the duty of the society to engage in home distribution after that period. The following are the resolutions passed by the Convention on this subject.

1. "Resolved, That under existing circumstances, it is the indispensable duty of the Baptist denomination in the United States, to organize a distinct society for the purpose of aiding in the translation, printing, and circulation of the Sacred Scriptures.
2. "Resolved, That this organization be known by the name of the American and Foreign Bible Society.
3. "Resolved, That the society confine its efforts, during the ensuing year, to the circulation of the word of God, in foreign tongues.
4. "Resolved, That the Baptist denomination in the United States be affectionately requested to send to the society, at its annual meeting, during the last week in April, 1838, their views as to the duty of the society to engage in the work of home distribution.
5. "Resolved, That a Committee of twenty-four members, one from each state, be appointed to draft a constitution, and nominate a Board of officers for the ensuing year."

In accordance with the last of these Resolutions, a Constitution has been adopted, and the officers of the society for the ensuing year have been appointed. The seat of its operations is fixed in the city of New-York, and the undersigned, in obedience to the direction of the Convention, beg leave, with respectful earnestness, to call the early, enlightened, and candid attention of all the Baptist churches in our country, to the question submitted to their decision in the 4th Resolution.

Without attempting to enumerate the reasons which require to be taken into account in forming an accurate judgment, we may here be permitted to remark, that sufficient time and opportunity will be allowed to all our churches, to form and express such a decision as they think most in accordance with facts and duty—best adapted to honour God, and bless a ruined world. That you may be guided aright in this important question, and especially that you may not fail to send your views as above requested, either by delegates or by letter [addressed to the Corresponding Secretary of the American and Foreign Bible Society, N. Y.] was the earnest desire of the Convention, by whose order and in whose behalf we beg leave affectionately to salute you,

as  
Your Brethren in Christ Jesus.

RUFUS BABCOCK, Jr., *President.*

BARON STOW, } Secretaries of the  
ADIEL SHERWOOD, } Convention.  
*Philadelphia, May 1, 1837.*

## OMISSIONS.

In the list of Life Members published by the American and Foreign Bible Society, the name of Rev. Samuel Aaron, Burlington, N. J. was omitted, but it will be inserted in the next Annual Report. The Bible Society for Albany County and its vicinity, auxiliary to the American and Foreign Bible Society, was not announced in the list of auxiliaries published in the Annual Report of the American and Foreign Bible Society, owing to an informality, in not furnishing the requisite information to the Corresponding Secretary. The name will be incorporated in the next report of the society. We would *again* respectfully state, that all letters relating to travelling agencies, the formation and management of Auxiliary Societies, delegations to annual meetings, requests for donations, &c. should be directed to the Rev. Charles G. Sommers, Corresponding Secretary of the American and Foreign Bible Society, 82 Madison-street, New-York.

## TREASURER'S REPORT.

*Moneys received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," 1837.*

<i>April, 1837.</i>			
Clinton Bible Society, J. Foote, Treasurer, per E. Bright	\$25 75	Franklin Asso. Bib. Soc. from the Bapt. Ch. in Butternuts, by H. Garlick	\$15 25
O. Platt, Adrian, M. T. per E. Bright	3 00	Bib. Soc. of the Hamilton Institution, E. P. Salisbury, Tr.	150 00
Steuben Asso. A. Stanton, Tr. do	23 00	Female Miss'y Soc. of South Baptist Church Mrs. C. G. Sommers, Treas.	90 00
A. Gillett, Rose,	3 00	Norristown Bapt. Church, Penn.	30 00
Bible Society of Burnt Hills, per J. F. Kingsley	38 00	Rev. J. J. Woolsey, by S. D. Phillips	30 00
Remitted per H. Miller, Cincinnati, on ac't. of coll. by Rev. A. Macley	200 00	Ch. at Ballston Spa, by C. B. Keyes	19 10
Bapt. Youth's Burman Bible Soc. connected with the Oliver-st. Church	35 00	Bible Soc. of the Ontario Association, by Thomas Ottley, Treasurer	291 30
Hartford Bible Soc. Ind. per E. Ferris	9 75	Onondaga County Baptist Bible Soc. M. Gilbert, Treasurer	783 79
General Association, do do	18 13	Bible Soc. of Tioga and Broome counties, A. Woolverton, Treasurer	111 00
Laughery Bible Soc. A. Churchill, Tr. per E. Ferris	40 68	Bap. Ch. Vincent, Chester county, Pa.	65 23
Cedarville Bible Soc. per C. D. Fendall	10 00	Fawtucket Bible Society	60 00
Bible Soc. of Broome-st. church, N. Y.	68 00	Courtland Asso. Bible Soc. per Rev. J. W. Taggart	84 12
Oneida Welsh Bapt. Bible Soc. per Rev. T. Roberts	142 91	Oneida Co. Bible Soc. per W. Hobby	85 00
Saratoga Springs Bible So. S. Cole, Tr.	12 25	Amwell Baptist Church	36 25
Clifton Park Bible Soc. do	15 05	Rev. A. Macley's collect's, remitted per Rev. R. T. Dillon, by the hands of Rev. A. Bennett	60 00
Salem Association, Ky. by Rev. E. Wiseman	71 00	Madecon Co. Bible Soc. per Rev. J. Nickerson	610 00
Bible Association of the Baptists of Tennessee, per Rev. R. B. C. Howell	36 00	Albany Co. Bible Soc. contrib. by the Schenectady Baptist Church	30 00
Rev. A. Macley, on ac't of his collections, remitted by R. B. C. Howell	510 00	Rensselaer Co. Bible Soc. contrib. by 1st Bap. ch. Troy, E. Osttrauder, Tr.	405 00
Baptist Church at Orange, N. Y. per W. A. Lain	13 50	Eaton Bible Soc. Luzerne Co. Pa. by W. K. Mott	13 68
E. C. Griswold, Benton, Ohio	2 00	Sisters Worrall & Skinner, Luzerne, by W. K. Mott,	2 75
Baptist Bible Soc. Great Valley, Pa. I. Pugh, Treasurer	30 00	Baptist Ch. Pleasant Valley, N. Y.	30 00
Bap. Church and Association, Bridge-water, Pa. per M. S. Wilson	12 00	Pittsburg and Alleghanytown Union Bible Soc. by Rev. W. Shadrack	120 00
Rev. A. Macley, on ac't of his collect's remitted per J. Lacy, Tusculoosa	270 00	Baptist church and cong. Foughkeepsie by Rev. E. W. Dickinson	43 00
Burlington Bible Soc. per C. Walker	217 25	Great Valley Bap. ch. Pa. pr L. Fletcher	11 92
Rev. D. Cutler, per J. Moss, by do	30 00	Baptist Church, Amenia, Dutchess Co. per Rev. L. W. Webster	180 00
Bible Society of the South Baptist ch. W. Tracy, Treasurer	260 00	Eliza M. Ketchum	5 00
Northern Bapt. Association, Illinois. Brodalbne Bible Society per Rev. W. Fraser	16 00	John Tabor, \$3, Mrs. Jane Tabor, \$1	4 00
Athens Bible Society	38 70	Females of 2d Baptist Ch. and cong. Wilmington, Delaware	55 00
Shaftsbury Centre Bible Society, per C. G. Sommers	136 00	Miss Hannah Nichols, Bridgeport	30 00
A friend in the interior of N. Y. per Dr. Goig	10 00	Mrs. Lydia Sherwood, Southport	30 00
Seneca Asso. Bib. So. pr J. M'Lallen, Tr.	170 75	Cincinnati Bap. Bib. So. per J. B. Cook	5 00
Bib. Soc. of the 1st Bap. ch. Hamilton, per Rev. A. Perkins	311 00	Bethel church, Hamilton Co. Ohio	20 00
2d Bap. ch. Dover, by S. Nabboth	20 00	Bible Soc. of Albany Co. and vicinity, W. Soulden, Tr. per B. Winegar	8 00
Albany County Bible Soc. from the Bap. Ch. West Troy	32 63	Bap. ch. and cong. at Scotch Plains	30 00
		Bapt. Ch. in Sandisfield, Berks Co.	12 02
		Bible Society, Egremont, do	9 25



Genesee Co. Bible Soc. contributed by the Perry Bap. ch. and Le Roy Bap. ch. per Rev. W. Arthur	\$257 50
F. A. Phenix, per do	50
Mrs. Mace do	1 00
Miss Chamberlain, Westchester, Penn.	5 00
Oswego Co. Bible Soc. pr J. Waterman	55 00
Females of Bap ch. Marcus Hook, Pa.	30 00
Lewis Bond, Burtess Co. N. Carolina	10 00
Bap. church, Keeseville, Clinton Co.	9 75
Bap. ch. Le Ray, per Rev. T. A. Warner	8 00
1st Bap. ch. Colhansey, N. J. per Rev. H. Smalley	89 15
Cumberland-st. ch. Norfolk, Va. per Rev. Jos. S. Baker	106 50
Sundry collections by the Rev. Thos. Mason in North and South Carolina	225 34
Rev. R. Proudfoot, by S. Williams, Huntington Co. Pennsylvania	30 00
Shaver's Creek Church do	6 75
D. Williams do	3 00
Whipoorwill ch. Logan Co. Ky. per Rev. R. T. Anderson	6 75
Sulphur Springs ch. Simpson Co. do	12 75
Hopewell ch. Robinson Co. Tenn. do	14 90
Pleasant Grove church, Ky. per do	42 00
M. Warden, per B. T. Anderson	3 00
C. Owens do	3 00
Virginia E. Shore Bih. So. by W. Laws	60 00
Pittsburg and Alleghanytown Union Bible Soc. by Rev. S. Williams	46 75
Rev. John Thomas	5 00
Rev. Samuel Love, missionary of the Tennessee Baptist State Convention May	45 50
Salem Baptist Church, New-Jersey	62 00
Rev. Michael Quin	30 00
First Baptist Church, Cape May	25 87
Abington Baptist Asso. R. Greell, Tr.	44 75
Bethany Baptist ch. Pa. do	7 00
Cedar Creek Bible Society, per Rev. I. Culpepper	25 00
Deep Creek church and cong. per do	10 00
Washington Bible Soc. per Rev. O. B. Brown	100 00
Parkersburg Bible Society, Virginia, per Rev. H. Geer	30 00
Rev. A. Dans	50 00
Marietta Baptist Church, Ohio	65 50
Miss White, Ohio	9 00
Roanoke Associat'n, Va. per J. G. Mills	129 60
Baptist Female Bible Association, Philadelphia, Mrs. Jones, Treasurer	654 52
Baptist Church, Navy Yard, Washington city, per R. P. Anderson	25 00
Baptist Ch. in Antwerp, per E. Havens	8 00
Munroe Co. Bible Society per E. Lyon	500 00
A Friend in Oliver-street	10 00
A Friend in Harwick, pr Rev. S. Ewer	5 35
Missionary Box in the Baptist church, Harwick, per Rev. S. Ewer	9 65
Mr. Pearsall, Michigan, pr Rev. J. Booth	10 00
Rev. W. Taylor, do do do	10 00
H. W. Vaughan, do do do	10 00
Rev. S. Goodman, do do do	30 00
D. B. Brown, do do do	30 00
Rev. J. Booth, do do do	10 00
Rocky River Asso'n, per Cyrus Austin	136 00
Portage Association, per do	54 00
S. Mulford, Salem, N. J. per Rev. M. Wilkes	5 00
Females of the Baptist Church and congregation, Staten Island	30 00
Rev. Daniel Hascall, amount of his collections as agent	579 95

Champlain Baptist Convention, by W. I. Cutting	\$30 82
Female Baptist Bible Society of the 2d Baptist ch. Phila. per T. I. Kitts	21 50
Harwick, Vermont, Baptist church, per L. P. Parks	25 00
Noise Creek Bible Soc. per G. B. Davis	26 00
Illinois Bap. Convention, pr J. Sweet	35 00
Upper Alton Bible Soc. per G. Hascall	10 00
Chautauque County Asso. pr J. Moore	73 73
Chenango Association Bible Society, R. Main, Treasurer	190 00
Female Bible Soc. of the 1st Baptist church, Newark, Mrs. Ward, Treas. per J. Vanderpool	50 00
Kingsville Baptist church, Ashtabula county, Ohio, per G. Brown	46 25
Jefferson Bap. Church do	10 00
Eliza Hollman do	2 00
Individuals in Mecca, Trumbull County Ohio, per Dea. O. Brainard, per G. Brown	10 00
Alrich Hubbell, Utica	30 00
Utica Bible Society per A. Hubbell	40 00
Baptist Church, Dexter, Michigan	13 00
Rev. J. Healey, Baltimore, pr S. H. Cone	30 00
Connecticut State Bible Society, per J. B. Gilbert, Treasurer	1000 00
Mohican Baptist Association, Ohio, by Rev. I. G. Jones, per J. Larwell, Esq.	11 75
Titus Post, Oneida Co. pr E. Kingsford	5 00
Collection at Rome do	15 00
Collection at Waterville do	90 00
W. Champion, Oneida do	5 00
Baptist ch. at Clinton do	7 50
Elder Houston, Frankfurt do	17 50
Elder Eaton, on acc't of N. Green, dec. late of Paris, Oneida Co. do	180 00
A. M. Beebe, Utica do	20 00
E. Bennett do	10 00
E. Bright, Jr. do	10 00
Dea. Sterry do	10 00
Church in Salisbury, Herkimer, do	70 00
Do Norway do	9 00
Do Schuyler, additional, do	1 50
Do Augusta, Oneida, do	6 50
Do Macedon, Wayne Co. do	30 00
Dea. A. Spear do	30 00
Female at Clinton, a gold ring do	68
Jane	
Fredonia Baptist church, per Rev. B. N. Leach	9 00
A Lady, by A. M. Beebe	5 00
2d Baptist Church, Middletown, N. J. per Rev. D. Dunbar	17 00
Baptist Church, Huntington, L. I. per Rev. D. Dunbar	3 00
Stanton-st. Bap. Bible Soc. D. Ludlam, Treasurer	60 00
Beech Woods Bible Society, Pa. per Rev. S. Miles	5 00
Mouongahela Bap. Association Bible Society, per B. Allen	50 00
Plymouth Co. Mass. Bap. Miss. Soc. L. Peirce, Treasurer	75 00
W. L. Clark, per W. Williams	30 00
A Sister in Moyamensing Baptist ch. Philadelphia, by Mrs. E. C. Allen	15 50
Ambrose Baker, per Rev. S. H. Cone	30 00
Adam Van de Boe do	30 00
Poughkeepsie Baptist Church do	8 00
Westkill Bap. ch. Lexington, do	7 41
Total	12674 95

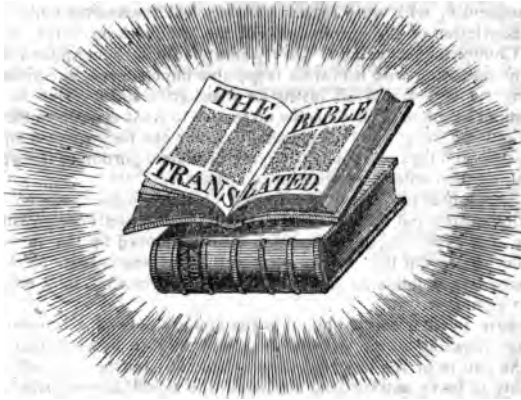
WM. COLGATE, Esq. Treasurer, 6 Dutch-street.

Rev. CHARLES G. SOMMERS, Corresponding Secretary, 82 Madison-st. N. Y.

**NOTE** This publication is periodical, contains a half sheet, and the postage for any distance under 100 miles, is 1 1-3 cents; for any distance over 100 miles, 2 1-2 cents.

## QUARTERLY PAPERS.

AMERICAN & FOREIGN



BIBLE SOCIETY.

No. IV.

New-York.

October, 1837.

### PROTEST OF THE BRITISH BAPTISTS.

In March last, a deputation from the London Board of Baptist Ministers had an interview with the committee of the British and Foreign Bible Society, Lord Bexley, the president, in the chair. The object of the deputation was, to present a protest, signed by nearly *six hundred* Baptist Ministers, against the resolution of the Committee, to withhold the Society's assistance in the publication of the Baptist Missionaries' Bengalee version of the New Testament, because they had rendered the word *baptizo* and its derivatives, by words in that language equivalent to *immerse, immersion, &c.* The Rev. Dr. F. A. Cox assured the committee that he and his brethren came, not to foment discord, but to promote peace. Rev. Mr. Brandram, and Rev. John Clayton, junr. interposed their objections, and the subject was adjourned to a future day. At a subsequent meeting of the Committee (Board) of the B. and F. B. S. the following document was again submitted and read :

### PROTEST.

THE undersigned Ministers of the Baptist denomination, feeling it incumbent upon them, as a solemn matter of conscience and duty, to bear their individual and united testimony against the Resolution of the Committee of the British and Foreign Bible Society, refusing aid to the Bengalee translation of the New Testament, executed by the Baptist Missionaries at Calcutta, because "the words for baptize, &c., are rendered by words signifying immersion;" and understanding that grants to several of the Versions prepared by the late venerable Dr. Carey have long been suspended on the same ground; submit the following statement to the members of that Society, and deliberately publish it to the world as an act to which they are impelled by a faithful regard for the interests of truth.

In common with their fellow Christians, they have been accustomed cheerfully to labour in the ranks of the British and Foreign Bible Society, and will yield to none in sincere and ardent attachment to its catholic constitution and noble design. They have rejoiced in its prosperity with honest delight; have sympathized in its difficulties

with unaffected sorrow ; and with lively gratitude have glorified God, because he *has* given it the pre-eminence over all kindred institutions, and crowned its efforts with unexampled success.

It is, consequently, with deep regret that they feel themselves called upon to express their conviction of the unsoundness of the principles on which, in the present instance, its Committee has acted. They would gladly have continued in quiet and unobtrusive co-operation with it in their respective circles, each, according to his ability, promoting its object, and all loving its unsectarian spirit. But in the present crisis they cannot be silent. They can be no parties to what appears to them a departure from the original integrity of its proceedings, nor can they witness an attempt to evade translation, and thus to conceal from the heathen a portion of the word of God, without lifting up their solemn remonstrance against it.

From the correspondence which has passed on this subject between the Baptist Missionary Committee and the Committee of the British and Foreign Bible Society, they perceive that every proper method has been employed by the former, but employed in vain, to prevent the conclusion which has at length been reached ; and no hope being now left of inducing an alteration in this decision, they solemnly enter their protest against it.

First, Because in their estimation, it is the primary duty of a translator to ascertain the precise meaning of the original text, and then to express that meaning as exactly as the nature of the language into which he translates it will admit. He is not at liberty to leave untranslated any word, the signification of which he knows, and can render by an equivalent term ; and if he should do so, he is thereby guilty of keeping back part of the counsel of God. Two of Archbishop Newcome's rules for the conduct of a translator support this reason :—

“ Rule I. The translator should express every word in the original by a literal rendering, where the English idiom admits of it, and where not only purity, but perspicuity and dignity of expression can be preserved.”

“ Rule XII. The critical sense of passages should be considered, and not the opinions of any denomination of Christians whatever.”

“ The translators should be philologists, and not controversialists.”

2. Because it is the province of the British and Foreign Bible Society to afford impartial aid to all faithful translators of the Holy Scriptures, not erecting itself into a tribunal of biblical criticism, nor taking upon itself, by the suppression of any part of inspired truth, to attempt a compromise between various denominations of Christians.

3. Because, the question being purely philological, a conscientious objection cannot be taken against the rendering given by the Missionaries, unless it be alleged that such rendering is unfaithful, which allegation, so far as the undersigned are aware, is not advanced ; but simply that it is “ considered objectionable by other denominations of Christians composing the Bible Society.”

4. Because, were the principle admitted, that translators are not bound to convey into other tongues the true signification of words which may happen to involve controversies existing among different denominations of Christians, but in deference to the prevailing party may leave such words covered with a convenient, and, to all but learned men, an impenetrable veil, many other words immediately occur which should be thus treated ; while truth, conscience, and inspiration would be sacrificed at the shrine of secular expediency, or party discussion.

5. Because the British and Foreign Bible Society circulates on the continent of Europe, and in the eastern parts of the world, several versions of the New Testament, in which the words now proposed to be left untranslated are translated in a similar manner to that adopted by the Baptist Missionaries.

6. Because the Resolution of the Committee of the British and Foreign Bible Society, while it professes to be founded on a general principle, affects only a particular case, the whole Christian church being on the question at issue divided but into two sections, those who do and those who do not baptize by immersion. By adopting the course of which we complain, the Bible Society descends from its high pre-eminence as a Catholic Institution, ceases to be an incorporation of Christians of every community, and becomes essentially sectarian in its principle and practice.

7. Because those members of the British and Foreign Bible Society who are also members of the Established Church, with singular inconsistency unite in withholding aid for the reason assigned, since their church has expressly enjoined that mode of administering the ordinance of baptism which the terms employed in the Baptist trans-

lations describe, and allows no other but as an exception in cases specifically mentioned.

8. Because the principle,—now, it is believed, for the first time laid down,—that new versions, in order to obtain the support of the British and Foreign Bible Society, must in disputed points conform “to the practice resorted to in the English and other Versions,” is fatal to that moral independence and strict fidelity which are among the primary qualifications of a translator of the Scriptures, and cannot, it is confidently presumed, be acted upon in many other instances, however readily it may be adopted in the present case.

9. Because, although the Vulgate, which is followed in this instance by the English Version and some others in the western parts of Europe, leaves the words in question untranslated, this circumstance is not attributable to any difference of opinion existing at the time in which it first appeared, as to the true meaning of the words themselves, the baptismal rite being then and for many centuries afterwards administered only by immersion; in confirmation of which it may be sufficient here to cite the authority of Bossuet, the Roman Catholic, and of the Protestant Episcopalian, Whitby. The words of the former are as follows:

“We are able to make it appear, by the acts of councils and by the ancient rituals, that for THIRTEEN HUNDRED YEARS baptism was thus administered *throughout the whole church*, as far as was possible.” And the following are the words of the latter: “And this immersion being religiously observed by *all Christians* for THIRTEEN CENTURIES, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and as a version only permitted, as of old, in case of the clinici, or in present danger of death.”

In putting forth this protest, we do not intend to convey the idea that each and all of the foregoing reasons were felt with equal force by every individual, some having been influenced in a greater degree by one, and others by another; but they all concur in expressing unfeigned sorrow that the Committee of the British and Foreign Bible Society has, by this measure, placed that Institution on what they deem an unconstitutional and unscriptural ground, and in bearing their deliberate and public testimony against it.

In conclusion, they state, that they feel, as they trust, in its full weight, the responsibility of the position in which they place themselves by this public act, yet from that responsibility they do not shrink. Having thus discharged a painful but imperative duty, they are satisfied to leave the cause of truth, for which alone they are concerned, in the hands of Him, to whom it emphatically belongs, and who so works out the issues of all things as to promote its ultimate triumph, and therein to secure his own glory.

---

#### OPINIONS OF BAPTISTS RESPECTING THE DUTY OF THE AMERICAN AND FOREIGN BIBLE SOCIETY, TO GIVE THE BIBLE TO THE WHOLE WORLD.

*The following selections are made from numerous communications which have been received by the Cor. Secretary.*

On the second Sabbath in May last, a Bible Society was formed in the town of Clinton, in the State of Louisiana, consisting of the members and friends from Hephzibah and Jackson, united with those of Clinton. The Society and Board were organized on the following resolution, offered by H. D. F. Roberts.

*Resolved*, That we deem it expedient to form a society at Clinton, E. Feliciana, La., auxiliary to the “American and Foreign Bible Society.”

After the society was formed, the following resolution was offered by brother Smith, and unanimously adopted, viz.:

*Resolved*, That we highly approve of the prompt and decisive measures adopted by the Baptist denomination, in organizing the American and Foreign Bible Society, in resisting the unconstitutional, unjust, and unkind course pursued by the American Bible Society in regard to the denomination, and in resolving to give to the nations

the pure Word of God, without addition or diminution, alteration or concealment of one of God's words.

Two thousand one hundred and fifty-eight dollars were subscribed while brother Maclay was with us, and about eleven hundred dollars in two churches in Amite county—of which, however, you will have a particular account from brother Felder's pen. I rejoice in God that our dear brethren have taken so lively an interest in the foreign Bible cause. It is not only the cause of God, but the powerful and efficient means of advancing the kingdom of the dear Redeemer over all the earth.

---

*From the Minutes of the third Anniversary of the Blue River Baptist Association, Griggsville, Pike county, Illinois.*

The Committee recommend the adoption of the following preamble and resolution.

Whereas, in the providence of God, Baptists have been instrumental in translating the Scriptures into languages spoken by a very large portion of the population of the earth, the correctness of which has been acknowledged by learned men of different denominations, which versions have been rejected from the patronage of the British and Foreign Bible Society, and the American Bible Society;—and whereas our Baptist brethren in the old states, have formed a Bible Society to aid in printing and circulating these translations amongst the nations of the earth, called "The American and Foreign Bible Society;"—Therefore, this Association recommend to the Churches, in imitation of the course of the Griggsville Church, to form societies to aid that Society in the great and good work of supplying the inhabitants of the world with the word of God, in their own tongues.—After an interesting discussion it was unanimously adopted.

---

The following is an extract from the views of the Baptist Banner, on the question of "home distribution," "unfettered operation," &c. From documents in our possession, and the opinions of very judicious brethren, who are intimately acquainted with the opinions of Baptists in Kentucky, we presume the following sentiments to be generally entertained throughout that State, and indeed throughout the whole South and West.

"In short, and in a few words, we would have the Baptists engage in home distribution, and we would have the American and Foreign Bible Society unfettered in its operations: if it or its auxiliaries see a necessity for engaging in home distribution, let them supply themselves with Bibles for that purpose from the American Bible Society, if they can; if they cannot, let them make arrangements for printing them."

---

On the 2d Saturday in July, the Green River Bible Society, (Kentucky) auxiliary to the A. and F. B. S. held its first annual meeting, when it was unanimously

*Resolved*, "That the American and Foreign Bible Society, should be *untrammelled* and *unfettered* in its operations—and that our Secretary write immediately to the Secretary of that Society, setting forth the views of this."—"In addition to this, (the Secretary remarks) I would state, that the people amongst whom I labour, and indeed so far as my acquaintance extends in this state, seem to have but one voice amongst them upon this subject."

---

The Grand River Baptist Association at its last annual meeting in Ashtabula county, Ohio; unanimously passed the following resolutions:

*Resolved*, That the present crisis renders it expedient to organize a system of Bible operations in the Baptist denomination.

*Resolved*, That we fully approve of the entire translation of the pure Word of God, (such as have been made by Carey, Ward, Judson, and others,) into foreign languages.

*Resolved*, That this Association become auxiliary to the American and Foreign Bible Society.

*Resolved*, That we earnestly recommend to the Churches of this Association, to raise *one thousand dollars*, the present year, to aid the American and Foreign Bible Society.

At the last annual meeting of the Seneca Baptist Association, it was unanimously

*Resolved*, That we decidedly approve the *formation, name, and object* of the American and Foreign Bible Society; that we have confidence in its officers, and trusting its affairs will be conducted wisely, and that it will receive the unequivocal tokens of the Divine approbation, we pledge our co-operation

At the meeting of the Oswego Baptist Association in June last, it was unanimously voted to adopt the following resolution :

Whereas, the Bible Convention recently held in Philadelphia, have desired an expression from the churches, whether the American and Foreign Bible Society shall confine its operations to foreign distribution, or consider the whole world as the field of its operations, therefore

*Resolved*, That it is the opinion of this body that the said American and Foreign Bible Society should consider *the world* lying in wickedness and perishing for lack of Scriptural knowledge, as the sphere of its future operations; and we earnestly desire that said Society should assume and discharge the delightful duty of *home* as well as foreign distribution, all that has been said to the contrary notwithstanding; and in doing so we pledge them our cordial and constant co-operation and support.

*From the last Minutes of the Ontario Baptist Association.*

Viewing with heartfelt satisfaction, the existence of an American and Foreign Bible Society, and feeling deep solicitude for the furtherance of its noble and truly Christian aims—therefore

*Resolved*, That this Association become a Bible Society, auxiliary to the American and Foreign Bible Society,—and we respectfully invite all our churches, brethren, and friends, to co-operate in the good work.

The following is in substance, the Report of the Bible Society of the Hamilton Institution, auxiliary to the American and Foreign Bible Society.

*To the Bible Society of Hamilton Literary and Theological Institution.*

Your Board feel a pleasure in submitting a succinct account of their proceedings during the time it has been their privilege to labour for the Society. Though this has been the first year of its existence, success unparalleled in the history of our benevolent institutions, has attended its efforts. A lively interest has been excited, and subscriptions raised somewhat commensurate with the magnitude of its noble object.

Immediately after your Board entered upon the duties of their office, in accordance with the requirements of the constitution, solicitors were appointed in the several classes of the institution, who succeeded in obtaining subscriptions to the amount of nearly \$250.

In April last the sum of \$150—the amount then collected, was transmitted to the treasurer of the parent society, and was appropriated, as payment in part, to constitute as life members of that society, Professors T. J. Conant, J. S. Bacon, G. W. Eaton, A. C. Kendrick, and S. W. Taylor and Son, J. F. Richardson, and P. Spear. The assurance was given that the members of this auxiliary regarded themselves as pledged to furnish soon the balance of the amount requisite to constitute all those individuals life members.

A sum exceeding that amount had already been subscribed for that purpose, but as that balance has not been transmitted, certificates of the membership have not been received, nor can they be expected until such transmission be effected.

Your Board would recommend that no pains be spared in collecting the residue of the subscriptions, and forwarding the same to the American and Foreign Bible Society.

In conclusion, we cannot but express our gratitude to the kind Disposer of the hearts of men, for the success which has attended not only our efforts, but those of the Parent Society, in obtaining means to extend the light of life to the ends of the earth, and we fondly hope that the success of the past year is but a prelude of what shall be hereafter enjoyed. In behalf of the Board,

A. P. MASON, *Secretary.*

The Sussex Baptist Association, N. J. at its annual session in June last, unanimously passed the following resolution—

*Resolved*,—That this Association, recognising the unspeakable importance of giving to the whole world, with the least possible delay, the entire word of God, faithfully translated, regard, with the most lively interest, the organization of the American and Foreign Bible Society, and do most earnestly recommend to the churches of this body, and to the religious community in general, to adopt the most efficient means to supply the treasury of the Society with ample funds for the distribution of the Holy Scriptures.

#### THE BOSTON BAPTIST ASSOCIATION.

At the last meeting of this venerable and intelligent body in Charlestown Mass., on the 21st of September, 1837, the following preamble and resolution were *unanimously* passed, viz :

Whereas, The communication of the knowledge of the true God and Jesus Christ to all nations, orally and by the press, is a work of great extent, and requiring the hearty and vigorous co-operation of all the disciples of Christ; and whereas, in the providence of God, the American and Foreign Bible Society has been organized for the express purpose of aiding in the same, by the printing and distribution of the Sacred Scriptures ;—

*Resolved*, That this Association cherish for the American and Foreign Bible Society, and for their Executive Board, high considerations and fraternal regard; that we cordially sympathize in their design of distributing the word of God in foreign tongues, and that in the spirit of Christian love, we fervently commend them to the Divine countenance and blessing.

At the annual meeting of the Salem Baptist Association, in Methuen, Sept. 27th, 1837, the following Resolution was *unanimously* passed.

*Resolved*, That we cordially approve the organization of the American and Foreign Bible Society by the Bible Convention which met in Philadelphia in April, 1837; that we entertain for the Board of Managers the warmest christian affection; and that we fervently commend them to the blessing of God, in their benevolent enterprise of printing and circulating faithful versions of the sacred scriptures among the heathen."

#### *Extract of the Report of the London Baptist Mission Society.*

"It is already known that the Committee of the British and Foreign Bible Society have declined to render any pecuniary aid to Mr. Yates's version, as prepared in conformity with his own convictions as to the rendering of certain words describing one of the positive institutions of the Saviour. A few contributions have, in consequence of that decision, been forwarded by friends in this country with the view of making up the deficiency, but Providence has kindly opened a seasonable and unexpected source of supply in the liberal kindness of brethren, connected with our own denomination, in the United States of America. Having considered themselves called upon by recent movements on that side of the Atlantic, to form a new Bible Society, on the simple principle of encouraging the most faithful versions of the inspired volume that can be procured, they hasted to present as their first offering to the sacred cause, a generous donation of 2,500 dollars, upwards of £500 sterling, in aid of our Calcutta version. A second donation of equal amount has been very recently voted for the same object. We feel deeply indebted to our American brethren for this unsolicited liberality, and recognise in it as well as in the great success which has attended the establishment of their own institution—the American and Foreign Bible Society—an encouraging proof that God will command his blessing on a faithful regard to the dictates of conscience in our attempts to serve Him."

*Extract of a letter to the President, from one of the Calcutta Baptist Missionaries, dated May 11th, 1837.*

Though in taking up my pen to address you, my object is business, I cannot help prefacing what I have to say, with a few words expressive of the delight and thankfulness to God, with which we heard of the formation of your new Society, and the vigorous measures adopted to secure its permanency and usefulness. The news brought relief to our minds, encouragement to our hearts, and power to our hands. We had long felt the need of measures of the kind being taken, but saw nothing to encourage the expectation of their adoption; the hope appeared vain. Little did we think that our rejected applications to the Societies of England and America were designed to be the means of bringing into existence an institution whose declared object is to carry into effect *principles*, the practical application of which has subjected us to a kind of excommunication. It is truly refreshing to observe the noble stand you have taken, to give to the millions of Asia, translated into their various languages, *the whole word of God*. I rejoice not only on account of the aid we confidently expect to derive from the new Society, but on account of the greater amount of good that will thus be accomplished than could possibly have been effected, had our applications for assistance to the old Societies, not been rejected. We asked but for little, and but little would have been meted out to us. Our prospects have now brightened; we ask for much, and hope we shall be enabled to print and circulate the word of God by *thousands*, where we could not before distribute it by *hundreds*.

After mentioning the Sanskrit, Hindu, Bengali, and various other versions, with cost of printing, &c. the writer observes:—

That as the Roman character is now very extensively applied to the languages of the country, and particularly to the Hindustani, it is highly desirable that an edition of the New Testament in that character and language, should be prepared as soon as practicable. We have just commenced an edition of 1000 copies, to be printed at the expense of the translators and some other persons; and it is expected that a part of the impression will be disposed of by sale. The Committee of the Calcutta Bible Society have resolved to print an edition of 3000 copies, and I hope their resolution will be soon carried into effect; as, in addition to the increasing numbers among the natives who are capable of using the Scriptures in this dress, there are thousands of persons in the country who  *speak*  the Hindustani, but cannot  *read*  it in the native character, and who will derive much advantage from possessing the sacred volume, in a language they understand, and in a character they know. Still, neither the one nor other of these versions is likely to be such as we could wish them to be. In the one, not only is *βαπτισμ* transferred, but also the words for Bishop, Presbyter, Deacon, &c. &c. so that it is likely to contain not a few unintelligible terms. I therefore think it very desirable that your Society should enable us to provide a version which shall be free from these objections.

You will perceive from what I have stated, that here is much work to be done, and that your Society may now, in its very infancy, commence operations on a pretty extensive scale. Here is an open door! I doubt not you will boldly enter, and throughout these extensive dominions spread the sacred volume; and thus hasten that glorious period when these vast regions "shall be full of the knowledge of the Lord, as the waters cover the sea."

Praying that the blessing of God may constantly rest on the operations of the American and Foreign Bible Society,

I remain, dear sir, yours faithfully,  
I. THOMAS.

*New-York, Sept. 14, 1837.*

DEAR BRO. SOMMERS—I have carefully looked over all the reports of cash, &c. received by Bro. Kingsford, for the last year, which he forwarded to the Treasurer, and find all the individuals therein mentioned as being Life Directors, or Life Members, regularly acknowledged in the report of the Society. There are several sums paid in part of Life Memberships, which will be acknowledged when the balance is paid, as we have never recorded persons as Life Members or Life Directors, until the whole amount was paid in.

Affectionately, Yours,

J. WEST, for the Treasurer.



## APPROPRIATIONS SINCE JUNE, 1837.

At the meeting of the Board of Managers of the American and Foreign Bible Society in June last, \$5,500 were appropriated for the printing and distribution of the Sacred Scriptures, viz.

To Rev. John G. Oncken of Hamburg, for printing and circulating the Bible in Germany,	\$500
To the Baptist Missionaries at Calcutta, for the printing and distribution of the Scriptures in Bengalee, and other languages of India, at the discretion of the Missionaries.	5,000
	<hr/> \$5,500

At the meeting of the Board in August, it was further unanimously

*Resolved*, That after a careful examination of the actual moral destitution of the world, this Board feel great pleasure in being able to make an additional appropriation of \$5,000, for the printing and circulation of the holy volume in foreign languages; and that the amount be transmitted through the American Baptist Board of Foreign Missions, to be applied in the following manner:

For printing and circulating the Bible in China,	\$1,500
do. do. do. in Burmah,	1,000
do. do. do. in Shyan,	1,000
do. do. do. in Karen,	1,000
do. do. do. in Ojibwa.	500
	<hr/> \$5,000

## TREASURER'S REPORT.

*Moneys received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," 1837.*

<i>July, 1837.</i>			
Rev. A. Maclay, on acct of collect's.	\$260 00	Benj. F. Hays, Attica, pr E. Kingsford	25 00
Niagara County Bible Society, per		Canandaigua Ch. Elder Windsor do.	9 00
E. S. Faxon, Treasurer . . .	150 00	Lucy Barrett, Jamestown do.	1 00
Rev. P. S. Gayle, Tennessee . .	10 00	Baptist Church, Maysville, do.	18 62
Susannah Ashman, Philadelphia .	3 00	<i>September.</i>	
<i>August.</i>		Bap. Benev. So. Ind. per N.G. Chase	47 00
Philadelphia Female Bible Association, per Mrs. Jones, Treasurer.	30 00	Robert King, subscription . .	3 00
Edward Mesom, per Rev. I. M. Allen	5 00	Beaver Association, Penn. per Rev.	
Westchester Co. Bible Association	90 00	S. Williams,	23 00
Bible Soc. of Hamilton Literary and		Wm. Marsh, Harwick, Vt. per Rev.	
Theol. Ins. per D. I. Lloyd, Treas.	30 00	C. G. Sommers . . . . .	1 00
Thomas Garrison, New-York . .	30 00	Grange Association, Ohio, per Rev.	
1st Bap. Ch. Bost. pr. J. A. C. Randall.	42 00	T. B. Stephenson . . . . .	7 00
Bible Soc. of Brodalbun, U. C. . .	10 00	Baptist Church, Durham, per Rev.	
Edwardsville Baptist Association,		H. Harvey, . . . . .	15 00
Ill. per W. Leverett, Treas. . .	28 00	Catawagus Association Bible Soc.	
Bapt. Ch. at Rock Spring, Ill. pr. do.	5 00	per N. McCall, Treasurer . . .	116 57
Females of Ch. and cong. at Jackson,		Rev. A. Maclay, on account of his	
Tenn. per Rev. R. B. C. Howell	35 00	collect's, per H. Miller, Cincinnati,	150 00
Rev. P. S. Gayle, Tenn. coll. from		Wm. Weeden . . . . .	5 00
various individuals, per do. . .	65 00	Wayne Co. Auxiliary Bible Soc	
Collections at the Convention at		per Robert C. Jackson, Pres. . .	85 00
Marietta, O., pr Rev. E. Kingsford	35 09	Holland Purchase Foreign Mis.	
Blue Rock Ch. Muskingum Co. pr. do.	11 62	Bible Soc. per B. H. Colegrove .	300 00
An unknown friend at Zanesville do.	4 75	Church and Cong. in Baldwin Place,	
Females of Market-st. Ch. do. do.	27 50	Boston, to make Rev. B. Stow a	
Deposit Church, N. Y. per do.	10 69	Life Director, . . . . .	150 00
Masonville Church do. do.	1 00	Do. to make Rev. Jas. D. Knowles	
J. Cummings do. do.	37	a Life Member . . . . .	50 00
Father Pond, Oakville do. do.	1 00	A member of the Lexington Baptist	
E. Owen, Middleburg do. do.	5 00	Church, to make Rev. O. A. Dodge	
Genesee Bib. So., of Elder Smith do.	21 88	a Life Member . . . . .	30 00
			<hr/> \$1946 00

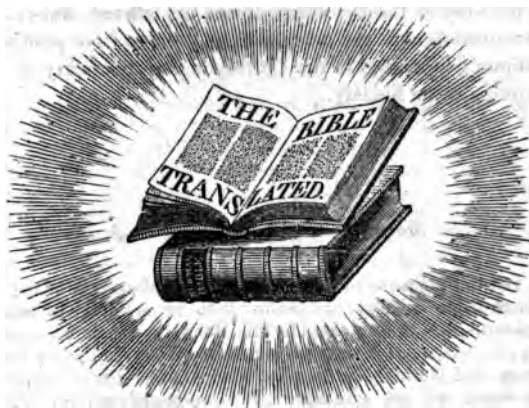
WM. COLGATE, Esq. *Treasurer*, 6 Dutch-street.

Rev. CHARLES G. SOMMERS, *Corresponding Secretary*, 82 Madison-st. N. Y.

☞ This publication is periodical, contains a half sheet, and the postage for any distance under 100 miles, is 1-2 cents; for any distance over 100 miles, 2 1-2 cents.

## QUARTERLY PAPERS.

AMERICAN & FOREIGN



BIBLE SOCIETY.

---

No. V.

New-York

January, 1838.

---

### RESIGNATION OF BAPTIST MEMBERS OF THE BOARD OF THE AMERICAN BIBLE SOCIETY.

THE duty of Christians to contend earnestly for "the faith once delivered to the saints," and fearlessly to promulgate the sacred pages unmutilated to all mankind, is a doctrine of the Bible, and dear to the heart of every sincere Christian. In the enjoyment of this privilege Baptists never can submit to human dictation, whether the inclination to oppress them be found on the side of a domineering majority, or the power be vested in legalized authority. That holy and glorious cause to which they stand pledged, forbids the contamination of all human interference as a profanation, nor can conscientious believers permit even brethren to divert them from the simplicity of the gospel.

To distribute the word of God faithfully translated, Baptists claim as an inalienable privilege, while they regard it as an imperative duty. It was this sacred right of which the American Bible Society attempted to deprive us by their resolution passed on the ever memorable seventeenth of February, 1836, embracing professedly a general principle, but which, in fact, could apply only to a particular case. By this act they violently sundered those bonds by which we had so long been united with them in harmonious co-operation, and rendered our continuance in the American Bible Society as impracticable as it would be humiliating, and in our opinion disastrous to the cause of truth. As a body, therefore, the Baptists found themselves under the necessity of declining all further concert with the Parent Society; and the undersigned deemed it necessary, personally, to resign their offices. Their reasons for that act, are embodied in the subjoined document, the publication of which they consider due to themselves, to the Christian community, and to the world.

Concise in diction, and decided in sentiment, it embraces the dispassionate views, not only of the few whose names are affixed, but of the Baptist denomination throughout the land, if we may judge from printed as well as written testimony forwarded to the Corresponding Secretary of the American and Foreign Bible Society.

---

*To the Managers of the American Bible Society.*

HAVING had the pleasure of acting with you as Managers of the concerns of the American Bible Society, and feeling it to be our duty, in consequence of certain measures, which originated in this Board, and have been sanctioned by the society, to resign our places as members of your body, the respect which is due to you, and justice to ourselves, require of us a brief exposition of the motives by which we are actuated. We are bound, moreover, to make this statement of our motives, in justice to that body of Christians, whose interests we, with others of our brethren, have represented here, and whose approbation of our conduct in relation to these measures, has been expressed with scarcely a dissenting voice.

While, therefore, we feel ourselves impelled to speak the truth with plainness, it is our earnest prayer to the God of all grace, that the animadversions, which we may make on the proceedings of the board and of the society, may bear the impress of that charity "which believeth all things, and hopeth all things."

It appears from the constitution of this society, that "its sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment." The application of this primary principle is regulated by only two specifications.

1st. "The only copies in the English language to be circulated by this society, shall be of the version now in common use."

2dly. "The society shall, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan."

These are the fundamental principles of the constitution. The managers' address, contemporaneous with the constitution, contemplates the circulation of the scriptures in foreign lands, "in the received versions where they exist, and in the most faithful where they may be required." "They will embrace with thankfulness and pleasure," is the language of the address, "every opportunity of raying out by means of the Bible, according to their ability, the light of life and immortality, to such parts of the world as are destitute of the blessing, and are within their reach." This address has been properly appealed to by all, as a fair exposition of the constitution, and the above extracts doubtless give a just representation of the liberal principles on which the society commenced its operations.

On these principles, the Baptists entered most heartily into the labours of the society. They have ever regarded this as one of the most interesting of the benevolent enterprises of the age, and have stood among the foremost in its support.

After years of harmonious and successful co-operation on the above mentioned principles, we find ourselves excluded from all further participation in this noble work, by a requisition unknown to the constitution under which we are associated, at variance with its spirit, and with the only principles on which the different Christian sects can unite in the labours of this society.

Different denominations of Christians have invested money to a large amount in the funds of the society. Their sympathies have been deeply enlisted in its behalf, and to the blessing of Heaven on their united labours and prayers, it owes its present prosperity. Whatever ability it now possesses, whether in funds, in influence, or in the confidence of the public, is therefore the common property of these several denominations, acquired by their united exertions, and guaranteed to each of them by the constitution of the society. That instrument may, indeed, according to one of its own provisions, be altered by a vote of the society. It will be readily conceded, however, that the society is bound in honour and good faith, to respect the fundamental principles of its constitution, and never to make any change in it, except for the express purpose of giving full effect to these principles. It has received in trust, the bequests of benevolent individuals, made in reliance on the guarantee which those principles afford. If it be said that these bequests were made in view of all the contingencies, which might arise under the provision just alluded to; we answer, that we believe no considerate man would ever make a bequest subject to such contingencies. His action is based on the implied pledge, that the original principles of the constitution, will be faithfully adhered to through all vicissitudes. If they may be set aside as convenience, interest, or sectarian zeal may dictate, or even as the sober judgment of judicious men, honestly aiming to promote the interests of Christ's kingdom may deem desirable, in what other light can they be regarded than as a temporary *lure*, for which any other may be substituted, as soon as another more attractive can be found? How many examples of such faithlessness will be necessary to destroy all confidence in the principles on which our benevolent institutions are conducted!

In regard to the measures of the Board, to which allusion has been made, we assert they were not adopted for the purpose of carrying these principles into effect.

We appeal to the history of the whole transaction. At a meeting of the Board of Managers, August 6, 1835, application was made by Mr. Pearce, a Baptist missionary of Calcutta, for aid in printing a Bengalee version of the New Testament, in which the word baptizo and its cognates are translated according to the views and practice of the Baptist denomination. At a subsequent meeting, September 3, 1835, the committee on distribution, to whom the letter of Mr. Pearce had been referred, reported the following resolution, viz:—

*“Resolved, That the Committee do not deem it expedient to recommend any appropriation, until the Board settle a principle in relation to the Greek word baptizo.”*

This resolution was adopted, and the subject was referred to a committee of seven, embracing one from each of the denominations represented in the Board.

On the 1st October, this Committee reported in substance as follows, viz: That in the Bengalee version of the New Testament, for which the patronage of the society is solicited, the Greek words *baptizo*, *baptisma*, and their cognates, are translated by words signifying *to immerse*, *immersion*, &c.; that the same is true of the Burmese version of the New Testament, and of the other versions in the languages and dialects of India; that the Calcutta Bible Society, and the British and Foreign Bible Society, have refused to aid in printing and circulating the Bengalee New Testament, on the ground of its containing the above mentioned translations; that the committee were not aware until now that such translations had been made in India, or other heathen countries.

The three following resolutions were submitted in the report.

1st. *Resolved, That the Board deem it inexpedient to appropriate any funds belonging to the society, in aid of translating or distributing the aforesaid Bengalee New Testament, or any other versions containing the aforesaid translation, or any similar translation.*

2dly. *Resolved*, That the Board of Managers, on receiving satisfactory evidence of such corrections having been made in the aforesaid translations of the Bengalee New Testament, or in other versions in other languages or dialects, as will comport with the known views of other Christian denominations, or in other words, with the obvious intention of the authorized English version, will most cheerfully aid in the printing and circulating of said version or versions as heretofore.

3dly. *Resolved*, That all persons interested in the foregoing resolutions, be informed of their purport forthwith.

In support of these resolutions, the report presented several considerations; viz: that a version of the scriptures in which *baptizo*, *baptisma*, &c., are left untranslated, may be used by ministers and missionaries of all denominations, each explaining these words according to his own views and practice; that versions in which those terms are translated by words signifying *to immerse*, *immersion*, will necessarily embarrass, if not wholly exclude the operations of missionaries of many denominations, in countries where those versions obtain circulation; that "it is not competent for the American Bible Society to assume any sectarian attitude, by favouring the denominational views of any particular church " whether at home or abroad."

Thus far the measures of the Board were plain and undisguised. Their action was directed professedly against their Baptist brethren, and no attempt was made to cover the design. They were thus far willing to say in express terms, that they would countenance no version of the scriptures in which *baptizo* is translated *to immerse*. It seems to have been felt, however, that this was narrow ground for this noble institution to occupy; that there was something incongruous in *such* an institution withholding for *such* a reason, the words of eternal life from millions perishing in their sins. It was therefore thought expedient to abandon the open and direct assault on the peculiarities of a single denomination, and to pursue the same design under cover of a general principle, to which it was represented, *all* should submit, and which must therefore be equitable, since all alike would feel its operation.

At a subsequent meeting of the Board, November 5, 1835, the whole subject was again referred to the above mentioned committee of seven. In their report submitted to the Board, November 19, this committee expressed the opinion, "that it is expedient to withdraw their former report on the *particular case*, and to present the following one on the *general principle*." This general principle is expressed in the first of the two resolutions submitted in the report, which was as follows;

"The committee to whom was recommitted the determining of a principle upon which the American Bible Society will aid in printing and distributing the Bible in foreign languages, beg leave to report:

"That they are of opinion that it is expedient to withdraw their former report on the *particular case*, and to present the following on the *general principle*.

"By the constitution of the American Bible Society, its managers are in the circulation of the Holy Scriptures, restricted to such copies as are without note or comment, and in the English language, to the version in common use.

"The design of these restrictions clearly seems to have been to simplify and mark out the duties of the society; so that all the religious denominations of which it is composed, might harmoniously unite in performing those duties.

"As the managers are now called to aid extensively in circulating the Sacred Scriptures in languages other than the English, they deem it their duty, in conformity with the obvious spirit of their compact, to adopt the following resolution, as the rule of their conduct in making appropriations for the circulation of the scriptures in *all foreign tongues*.

1st. *Resolved*, That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principles of their translation to the com-

*mon English version* ; at least, so far as that all the religious denominations represented in this society, can consistently use and circulate said versions in their several schools and communities.

2dly. *Resolved*, That a copy of the above preamble and resolution be sent to each of the missionary boards, accustomed to receive pecuniary aid from the society, with a request that the same may be transmitted to their respective missionary stations, where the scriptures may be in process of translation ; and that also the several mission boards be informed, that their applications for aid must be accompanied with a declaration, that the versions which they propose to circulate are executed in accordance with the above resolution.

We will suppose that the preamble and resolution are sent, as required, to a missionary who is ignorant of the circumstances which led the Board to adopt them. What use could he make of this new rule by which he is to govern himself in the execution of his responsible task ? His version, he is told, must conform in the *principles* of its translation to the common English version. What principles ? There were many by which the authors of that version were guided, some of which, it is presumed, no one would now approve. This requisition, vague as it is in itself, is rendered still more so by the qualification which follows. It is added, "at least *so far* as that all the religious denominations represented in this society, can consistently use and circulate said versions." *How far* would this be ? An honest translator might be excused for feeling some anxiety on this point. If he were willing to yield to the force of circumstances, and to submit his conscience in some points to the dictation of others, he would still, if any moral sensibility were left, be solicitous to know how far these different denominations were disposed to exact this criminal compliance. For criminal he must feel it to be, since just so far as they required him to depart from what he himself held to be just principles of translation, he would be the conscious instrument of giving to the world, as Divine truth, not what he believed to be the word of God, but what he knew to be the word of man. Or if we suppose the action of these principles to be wholly negative, requiring only that certain things should be suppressed in the translation, he might still, professing to give to a heathen nation the whole word of God, feel some honest solicitude to know how much would remain, after seven different denominations had been allowed to abstract whatever each considered unfavourable to its own interests.

A ready answer to these questions is found in the history of the transaction, which led to the adoption of the resolution. No reader of that history is at a loss to perceive in *what* principles of translation conformity is required, and how far that conformity must extend. Had Messrs. Pearce and Yates informed the Board, that *baptizo* and its derivatives had, in obedience to the resolution, been transferred into their Bengalee version of the New Testament, or had Mr. Judson declared the same respecting his Burmese Bible, what further conformity to the English version in the principles of translation would have been required ? Enough ! The sole object of the resolution was to cut off from the patronage of the society, every translation of the scriptures in which *baptizo* is rendered to *immerse*.

But if the measure itself is objectionable, its form is equally so. So long as the action of the Board had respect only to "the particular case," it had at least the merit of meeting the question fairly. But the expedient of a general principle, which never was designed to be applied beyond "the particular case," was unworthy of the American Bible Society. Such an institution should have none but noble ends, "and these should be attained by noble means." On this period of its history, good and upright men of future times, will look back with pity and surprise.

But it is our duty to present still another aspect of this resolution. The Baptists are accused of having acted in the discussion of this subject, under the influence of a sectarian spirit. They have manifested, it is said, none

of that disposition to sacrifice denominational interest, which has characterized the other sects represented in the society, who have freely conceded all which they require their Baptist brethren to yield, and all which is necessary to secure the peace and harmonious co-operation of all parties.

Let us briefly examine this point.

So far as relates to the measure on which we are animadverting, there are but two sects in this society. One of these sects considers immersion of the body in water as essential to the ordinance of baptism, and this ordinance as essential to a profession of the Christian faith. They believe that this is all clearly exhibited in the original scriptures, and that a man cannot faithfully translate them without making this as clear in his version as it is in the original. The other sect professes to regard the mode of administering this rite as comparatively unimportant, and not very definitely prescribed in the scriptures. They are therefore willing that the word, by which this ordinance is designated, should remain untranslated, i. e. be transferred into their versions.

This is called concession.—It is appealed to as proof of a disposition to sacrifice personal interest to the general good. From this view we beg leave to dissent. We think our brethren very justly appreciate this spirit of concession, but are unhappily mistaken in the party to whom it belongs.

It is well understood that your ablest scholars of every age, have on the question of philology, asserted the correctness of our views. Their own practice these scholars have defended on the ground of convenience merely, regarding the mode of an external rite as a matter of indifference. The most that they have claimed in opposition to us, is, that the rite *may* not in all cases during the age of the apostles, have been administered according to our belief. To those who cannot, as scholars, and as honest men, translate the word according to their own practice, it must be a convenience—not a concession to transfer it.

But we have not done with this claim to the spirit of concession. The Baptists have contributed freely to the funds of the society, without requiring that your translators should be trammelled in the execution of their sacred trust, by any reference to our views. To the great Head of the Church they are responsible, not to us. We only claim that those translations, for which we are accountable to the same Divine master, shall be made on principles for which we can answer at his bar: that we be free to discharge this most sacred duty according to the dictates of *our* conscience, not *yours*. Had this spirit of concession characterized both parties in the Board, we might still have laboured together in harmony.

Our brethren who differ from us as to the mode of Baptism, have not been molested when they have chosen to translate *baptizo* in accordance with their own practice. We are aware that the instances are comparatively few in which they have availed themselves of this privilege, and that such instances will probably be still fewer in time to come. It is not likely they will often find a translator competent to his task, who, if required to translate the word, would express its meaning otherwise than is done in our versions. The most which he can do for his denomination is *to transfer it*. Thus the resolution, while it wrests from the Baptists all which the other sects in the Board would ask them to concede, secures to that sect every right which they can conscientiously exercise. If this is a just representation of the case, we think it can no longer be a question whether the society has, in the adoption of these measures, totally disregarded the principles of its constitution. According to that instrument and the contemporaneous exposition of it, given by its first Board of managers, the society is bound to aid, to the extent of its ability, in circulating the scriptures among the heathen nations, “*in the received versions where they exist, and in the most faithful where*

they may be required." A version of the New Testament, of acknowledged excellence, is presented for its patronage. The aid solicited is refused, because a word *descriptive of an external rite* is conscientiously translated in accordance with the author's views, but not with those of a majority in the society. None of the great principles of Christianity, of the religion of the Bible, are committed in this case. The way of life and salvation by Jesus Christ is taught with unimpeachable fidelity. But the reader of this version also learns that the rite by which the believer testifies his faith in Christ, is immersion of the body in water. A majority of the Board of the society believe that it may be done as well, by applying a little water to the face, or pouring it on the head. For this difference, the American Bible Society refuses to aid in giving the word of life to half the heathen world.

We assert, moreover, that the society has, in these resolutions, directly violated its constitution, by adopting the English version as a standard *in any sense*, for foreign translations. We have already shown the *actual* purpose for which it was adopted. But we maintain that it cannot, consistently with the constitution, be assumed as a standard in any sense. The society is bound, according to its ability, to give to heathen nations **THE WORD** of God, not of man, not adulterated by man. But by this resolution it declares its determination, never to give to any heathen nation the entire word of God translated.

The principles, on which a translation of the scriptures should be made, have been thoroughly investigated, and he who has made them his study, will seldom be at a loss for a guide which he may follow with confidence. Were it deemed desirable to subject them to further examination, not for the purpose of controlling the conscience of the translator, but to furnish a grateful help in his labours, the best talents and learning of the age would have been honoured by being called to the service of the society. But rejecting all these advantages, the society adopts as its standard, a version executed when the science of translation was imperfectly understood, by men who were not permitted to follow implicitly even the light of their own age. The plea which has been urged in favour of this course, viz., that the common English version is by name adopted as the only one to be circulated in our country, is not even a plausible defence. This is the exception, not the rule.

Wherever there exists a "received version," though confessedly imperfect, there are many reasons why it should be circulated in preference to a new and improved one. But if a new version is required, there can be but one sentiment in regard to it, "Let it be faithful." The mind spontaneously revolts at any measure which would debar the translator from aiming at the highest attainable perfection in his holy work. How the American Bible Society could deem it consistent with the obligations imposed by its constitution to erect any such barrier, to require that the translator faithfully represent, not the inspired originals, but the peculiarities of King James's version, is a problem which nothing can solve but a knowledge of the *exigencies of the occasion*. We commend the details of this transaction to the notice of the future historian of the church; he might otherwise be at a loss how to answer the inquiry, "into what strait were the managers of the American Bible Society driven, when they found themselves compelled to adopt the English version as the standard for their foreign translations?" We respectfully ask whether he will be able to trace any analogy between this act of the society, and the preference given by the church of Rome to the Latin vulgate over the same inspired originals?

These remarks apply with equal force to the qualifying clause, "at least so far as that all the religious denominations represented in this society, can consistently use and circulate said version." The time arrives when it is thought



necessary to settle some principle on which the society will aid in printing and distributing the Bible in foreign languages. Does it resolve, in accordance with the character which it has hitherto sustained, and with the principles of its own constitution, that every translation which receives its patronage shall be as perfect as human industry and learning can produce? No! It adopts the *principle*, that it will give to heathen nations, not the word of God, but such a modification of it, as will suit the interests of each and all the various denominations represented in the society! Was it possible for this institution with all its high and hitherto just pretensions, to assume a more humiliating attitude?

For this course there was not the plea of necessity, or even of expediency. No plan could be devised for foreign distribution, so favourable to the general interests of truth, and so just to all connected with the society, as that on which it has hitherto acted. For multiplying versions of the scriptures, it must, to a great extent, be indebted to the labours of missionaries stationed in heathen lands. Of the fidelity with which these versions may be executed, satisfactory proofs can always be given. It is to be hoped that such proofs may generally be found, in the character of the missionary, and of those by whom he is employed.

No other plan has yet been suggested in which different Christian sects can consistently unite in the distribution of the versions. In the publication of tracts, of volumes for Sunday schools, &c., different sects may unite on the ground of mutual concession, and may properly submit to their "committees of publication," the revision of works prepared by *men* for the benefit of the church. But such a compromise among Christian sects, as that which is contemplated in the resolution, is wholly inconsistent with the estimation in which they profess to hold THE SCRIPTURES. Such a compromise is equally inconsistent with the obligations of the translator.

He is bound to express in his version the exact sense of the original, as *he* himself understands it. How can he do otherwise without daring impiety, while he professes to give God's word to men? We are sure that we speak the common sense of mankind, when we say, if he acts on any other principle, he is a traitor to the highest trust that was ever delegated to man. It is not his business to judge whether God has revealed too much or too little; whether he has made the revelation too clear or too obscure, but to show in his version just *what* is revealed, and *as* it is revealed. We make no distinction here between great things and small. We contend for a scrupulous adherence to just principles, as the only ground of security. So long as the translator keeps within these principles, he may be safely trusted. But he yields every claim to our confidence, when he avows that he may in *any thing* depart from the original, whether it be to suit the errors or the caprices of those who sustain him, or the circumstances of the times, and of the people for whom he translates.

The only basis, therefore, on which different sects can consistently unite in the distribution of new versions of the scriptures, is that of *mutual confidence*, confidence that each will employ competent and faithful translators, who will "endeavour by earnest prayer and diligent study, to ascertain the precise meaning of the original text, and to express that meaning as exactly, as the nature of the languages, into which they shall translate the Bible will permit."

We cannot leave this topic without adverting to the fact (and we shall only advert to it) that some, at least, of the advocates of this measure, seem not to have duly considered the dangerous power with which they would invest the American Bible Society. It is maintained that, in the exercise of this power, the society will hinder the circulation of corrupted and mutilated copies of the scriptures. One sect has been particularly alluded to, as

in a peculiar sense the "enemies of the cross of Christ." The society, it is thought, will render an important service to the cause of truth by the restraints which it will impose on the operations of that sect.

Is this the language of protestants! In a land of religious freedom are we fostering a NATIONAL INSTITUTION, which is to wield this tremendous power over the very sources of the religious faith of mankind; not by arguments addressed to the understanding and conscience, but by the decrees which shall issue from its council chambers!

With this exposition of our views of the principles on which the society has resolved to act in an important department of its future labours, we resign the places which we hold in this Board. We believe we have justified to the world the assertion which we now make, that this separation has not been sought by us. We are compelled to withdraw from the society, whose labours we should still have esteemed it a privilege, and an honour to share, had it continued faithful to its original principles.

Signed, LEONARD BLEECKER,  
WM. COLGATE,  
WM. WINTERTON,  
GEO. COLGATE.

N. York, May, 1837.

IN the previous and present numbers of this paper, our readers have been furnished with the opinions of State Conventions, Churches, and individuals in nearly every State in the Union, respecting the duty of the American and Foreign Bible Society, to engage in the work of *Home distribution*. But, the acknowledged importance of this subject, demands a still further development of the views of American Baptists; and it is very desirable, as far as possible, to obtain an expression of those views prior to the annual meeting in April next. We do therefore earnestly request every Baptist minister in the land, to forward to the Corresponding Secretary of the American and Foreign Bible Society, as soon as practicable, the sentiments of the church to whom he ministers, upon this point. Let the churches unequivocally decide the question: Shall the American and Foreign Bible Society be fettered and limited in its future operations, or like every other similar institution, shall it be permitted to go forth unimpeded by local restrictions, and engage in the glorious enterprise of giving to all nations, the Word of the Eternal God, faithfully translated?

#### CONTINUATION OF EXTRACTS,

*Exhibiting the opinions of Baptists, respecting the limits of the American and Foreign Bible Society's operations.*

#### MASSACHUSETTS.

The following testimony, approving of the American and Foreign Bible Society, is selected from numerous communications sent to the Corresponding Secretary, by Associations, Churches, and individuals, in the State of Massachusetts.

*Westfield Baptist Association, Massachusetts.*

1. *Resolved*, That in view of the providence of God, by which such a large portion of the world is made dependent on the Baptist denomination in the United States, for  
VOL. I.—6.

a supply of the Holy Scriptures, we heartily approve of the formation of the **AMERICAN AND FOREIGN BIBLE SOCIETY**, and recommend it to the liberal patronage of the churches, and benevolent individuals in the bounds of the Association.

2. That we recommend the formation of a Bible Society, in the County of Hamden, auxiliary to the American and Foreign Bible Society, including also, all the churches of this Association.

---

*Wendell Baptist Association.*

*Voted*—That in the opinion of this Association, it is expedient for the American and Foreign Bible Society, to engage in the work of *Home distribution*.

---

*Franklin County Baptist Association.*

At the last meeting of this body it was unanimously

*Resolved*, That we heartily approve of the formation of the American and Foreign Bible Society, and do recommend it to the prayers and liberal patronage of the churches, and benevolent individuals throughout this Association.

*Resolved, also*, That this Association become auxiliary to the American and Foreign Bible Society, and that the Clerk be directed to forward to the Corresponding Secretary of said Society, a copy of these resolutions, with the names of the officers of the Association.

*Resolved, further*, That while we consider the circulation of the Holy Scriptures in foreign lands, to be the most important labour of the American and Foreign Bible Society at present, still we believe it may be proper for the Society to supply, with the current English version, such of their auxiliaries as may request Bibles in return for their contributions.

---

**CONNECTICUT.**

The following is from the Report of the Committee on translation and distribution of the Sacred Scriptures, adopted by the Connecticut Baptist State Convention in June last.

*Resolved*, That this Convention approve the decision of the Baptist Convention held in Philadelphia in April last, with respect to the formation of a distinct society for Bible distribution, especially in foreign lands.

*Resolved*, That it is our decided opinion, that the society should confine itself to *no local and limited sphere of action*, but that *its field ought emphatically to be the world*.

*Resolved*, That it comports with the dignity and strength of the Baptist denomination "to expect great things, to attempt great things," and so to *construct*, as well as to *denominate* the new society, as to render it competent not only to send the word of God to the heathen world, but if providence should so direct, to distribute it in *our own country*.

---

*Hartford Baptist Association.*

The Committee on Bible distribution, beg leave to submit the following resolutions for the adoption of this body.

*Resolved*, That we regard the distribution of the Sacred Scriptures, as one of the most important duties of the Christian church.

*Resolved*, That we deem that organization the best for this important purpose, which shall enable us not only to distribute the scriptures the most extensively, but in the greatest purity and perfection, among the nations of the earth; and that on this account we cordially approve of the constitution of the American and Foreign Bible Society, and pledge ourselves to its support.

*Resolved*, That we deem it necessary to its success, that this society should take a high stand, and contemplate the whole world as its field.

*Resolved*, That it ought to be left to the Providence of God to determine whether it shall be expedient and proper for said society to distribute the common English version of the Sacred Scriptures in our country.

ROBERT TURNBULL, *Chairman*.

*New-Haven Baptist Association.*

The Committee on the translation and distribution of the Bible, submitted the following resolution, which was unanimously adopted,

*Resolved*, That this Association consider the field to be occupied by the American and Foreign Bible Society, is the world; and hence it is the duty of that society to engage in the distribution of the scriptures at home or abroad, as the Lord in his providence shall indicate that the interests of Zion demand.

*Stonington Union Baptist Association.*

*Resolved*, That this Association approve of the doings of the Bible Convention in Philadelphia, April, 1837, in forming a distinct organization under the name of American and Foreign Bible Society, for Bible translation and distribution. And whereas, they request of the churches an expression of their views in relation to Home distribution, we would in answering their request, say, that the name of the society appropriately designates their field of labour, which is the World, and as we have confidence in the Board, we deem it inexpedient to lay them under any restrictions in their future operations.

## NEW-YORK.

*New-York State Convention.*

At the meeting of this large and efficient Convention in October last, one hundred and forty-one delegates, besides visiting brethren, were present. After a free and full discussion of the nature and objects of the American and Foreign Bible Society, all who were in favour of the following resolution, were requested to rise—whereupon, in the language of a brother who witnessed that impressive scene, the whole convention, and indeed all in the house rose, and unanimously

*Resolved*, That in view of the moral degradation of the heathen, as connected with their present and future destinies, we deeply feel the obligations which rest upon us, as a denomination, to employ every exertion which comes within the range of human efforts, to give them, without unnecessary delay, the *uncorrupted* and *unsuppressed* word of life; and in the judgment of this convention, the whole world, and nothing short of the whole world, must be considered the appropriate field in which the American and Foreign Bible Society should labour, until, like the revered Judson, they are permitted to kneel before the God of the Bible, and say, as they place the last copy in the hand of the last destitute child of Adam, "Thanks be unto God, we can now say we have attained."

*Union Baptist Association.*

*Resolved*, That this Association approve of the decision of the Baptist Convention, held in Philadelphia in April last, with respect to the formation of the American and Foreign Bible Society.

*Resolved*, That it is our decided opinion that the society should confine itself to no local and limited sphere of action; but that its field ought emphatically to be the world.

*Resolved*, That we recommend to all the churches of this Association, to constitute their pastors life members of the American and Foreign Bible Society.

*Stephentown Baptist Association.*

Your Committee on Bible translation Report; that since the last session of this body, a numerous convention of the denomination assembled at Philadelphia, and after a free and full discussion of the whole subject, approved of the incipient organization at New-York; and that so far as the sentiments of the denomination have been elicited, the American and Foreign Bible Society has received their cordial approbation. Therefore

1st, *Resolved*, That this body most cordially approve the acts of the late Bible Convention, at Philadelphia, in the organization of the American and Foreign Bible Society.

2d, *Resolved*, That in the opinion of this Association, the King in Zion, has already set the bounds of the American and Foreign Bible Society's operations, by the declaration which prescribes the sphere of Christian duty, in view of the moral destitution of the whole human family—the field is the world.

3d, *Resolved*, That this Association pledge their prayers and pecuniary resources, in support of the American and Foreign Bible Society.

---

*Ontario Baptist Association.*

At the last annual meeting of this body, it was unanimously *Resolved*, That this Association desire to acknowledge, with devout gratitude to God, the encouraging success with which he has already crowned the efforts of the American and Foreign Bible Society in its noble determination to give a copy of the Sacred Scriptures, *uncorrupted and unobscured*, to every inhabitant of the earth, within the shortest possible period.

*Resolved*, That in the judgment of this Association, the American and Foreign Bible Society should be unrestricted in the field of its operations.

---

*St. Lawrence Baptist Association.*

The Committee on benevolent institutions, reported among others, the following resolutions, which were unanimously passed.

1. That the translation and distribution of the word of God, is an object of the first importance in Christian effort.

2. That every translator of the Bible should prayerfully seek the will of the Holy Spirit in his great work, and should faithfully give the expression of that will, irrespective of, and unshackled by, human opinions and prejudices.

3. Whereas, it appears, from the last report of the American Bible Society, that their funds have been considerably diminished during the past year, therefore

*Resolved*, That this diminution clearly proves, that the Baptists have hitherto contributed largely to said society.

4. That we welcome to the field of Christian enterprise, the American and Foreign Bible Society, and bespeak for it the prayers and liberality of the churches.

5. That, believing as we do, that "THE FIELD IS THE WORLD," we think it *inexpedient* for the American and Foreign Bible Society, to confine its operations to foreign, translation and distribution.

6. That in the opinion of this Association, the providence of God is now calling loudly upon us, and all country auxiliaries, for unusual exertions to aid the Parent Society, in speedily giving to the world the pure word of God.

---

NEW-JERSEY.

The following is an extract from the resolutions adopted by the New-Jersey Baptist State Convention, in November last.

Whereas, the American Bible Society, at its annual meeting in 1836, did refuse to appropriate any part of its funds to assist the Baptists, in giving the Bible faithfully translated to the perishing millions of India and Burmah, we believe that a distinct organization for printing and circulating the Sacred Scriptures was imperatively demanded, and it is therefore

*Resolved*, That the New-Jersey Baptist State Convention, regards the formation of the American and Foreign Bible Society, as an auspicious event in Divine Providence, peculiarly calculated, with the blessing of Heaven, to secure the correct translation and universal diffusion of the inspired volume, until every inhabitant of this revolved world shall read, *in his own tongue*, the wonderful works of God.

*Resolved*, That this Convention approves of the name and the objects of the American and Foreign Bible Society, and cherishing as we do, entire confidence in the prudence and piety of those to whom the management of its affairs is more immediately committed; we unite with numerous associations, churches, and other bodies, who have already expressed their opinion, in the belief that the society should be unfettered in its operations, and that it is their imperative duty, to distribute the Sacred Scriptures to the greatest possible extent.

## PENNSYLVANIA.

*130th Anniversary of the Philadelphia Baptist Association.*

Whereas, the translation and diffusion of the Sacred Scriptures, among all the nations of the earth, while it requires the vigorous co-operation of all the friends of the Saviour, has in the providence of God become the peculiar privilege and duty of the Baptist denomination, and whereas the American and Foreign Bible Society has been organized for the accomplishment of this most important object, therefore

*Resolved*, That this Association entirely approve the name, the nature, and the contemplated labours of the American and Foreign Bible Society, and while it is hoped that all the churches, composing this body, will liberally contribute for the support of this noble institution, we hereby express our opinion, that it should embrace the entire world as the appropriate field of its future labours, and every kindred, language, and people, whether in this or other lands, as the objects of its benign regard.

And we also express the confident hope, that this society will be so guided by sound wisdom and discretion as to preserve the eye and heart of our now awakening communities to the prominent regard of the wants of the destitute heathen, thus securing, as we trust, increasing unanimity among all true hearted Baptists in its support.

Truly extracted,

GEORGE M'LEOD, *Clerk.*

In the evening of the same day, a large meeting of the friends of faithful versions, convened in the Baptist meeting-house in Sansom-street. Addresses were delivered by Rev. Dr. Babcock, Rev. Messrs. Cushman, Allen, Kennard, and the Corresponding Secretary of the American and Foreign Bible Society. A Bible Society for the city and county of Philadelphia was formed, and a liberal contribution received to aid in promoting the objects of the institution.

The following, among other resolutions, which were unanimously passed, will serve to explain the views entertained by the hundreds who composed that assembly.

*Resolved*, That we view the refusal of the American Bible Society to extend its aid to the circulation of versions of the Bible made by the Baptist Missionaries in India, against the fidelity of which it has preferred no other complaint than that the word Bapto and its derivatives have been translated, as a virtual desertion of the principles of its constitution, as sectarian and proscriptive; and that we regard the formation of the American and Foreign Bible Society on the principle of full and faithful translation and unrestricted operation, as called for by the position of the Baptist denomination, and by the wants of a perishing world.

At the meeting of the Central Baptist Association held in August last, it was unanimously

*Resolved*, That the conduct of the American Bible Society in refusing aid to the printing and distribution of the Holy Scriptures, in foreign languages, unless the translation be conformed to the principles of the English version, is arbitrary and unjust, inasmuch as a conformity thereto, would prevent the translating of the word of God in heathen languages in its purity; and by transferring, instead of translating words, the meaning of the scriptures, would in many instances be obscured, and hid from the understanding of the heathen.

*Resolved*, That this Association have heard with much satisfaction of the formation of the American and Foreign Bible Society, at the convention held in Philadelphia in April last.

*Resolved*, That the name of the Society as adopted, does in our view, designate its sphere of action, and that it is the duty of the Society to distribute the Bible, in the most faithful versions, *wherever opportunity may offer*. "The field is the world."

*Chester County.*

At a meeting held in the First Baptist Church in Chester, Penn. the following resolutions were unanimously adopted:

*Resolved*, That while we regret the sectarian decision of the American Bible So-

ciet, we do now approve of, and rejoice in, the formation of the American and Foreign Bible Society, and do most cordially extend to it our best wishes and efforts.

*Resolved*, That we regard it to be the duty of the American and Foreign Bible Society to maintain a separate action in the distribution of the present English version of the scriptures in our own country.

---

#### MARYLAND.

##### *Maryland Baptist Union Association.*

The second meeting of this influential body met at the Union Meeting House, Baltimore county, October 19, 1837. It was unanimously

*Resolved*, That we are highly gratified at the organization and prospects of the American and Foreign Bible Society; that in our opinion the said society ought to operate on the broad principle, that "the field is the world;" that the signs of the times demand of us as a denomination, a united, vigorous, and constant effort to give to the nations of the earth, the words of eternal life.

---

#### VIRGINIA.

##### *Greenbrier Baptist Association.*

The Greenbrier Union Bible Society, at its annual meeting in September last, passed the following resolutions:

*Resolved*, That in our opinion the American and Foreign Bible Society should be unfettered in their operations.

*Resolved*, That if the Society should think it expedient to engage in the work of home distribution, the version of the scriptures now in common use, is the only one we will patronise.

---

##### *James River Association.*

The fifth annual session of this body was held in July last, when the following preamble and resolutions were unanimously passed.

Whereas, by the recent proceedings of the American Bible Society, it has manifestly become the duty of the Baptists to form a distinct organization to carry on Bible distribution, (especially foreign;) and whereas the Baptist Convention in Philadelphia have determined on a distinct organization, and have confirmed the American and Foreign Bible Society, which was then in its incipient state in New-York: And whereas this, by compromise, has been confined to foreign distribution for the present year; therefore,

*Resolved*, That we deplore the sectarian and uncharitable course of the American Bible Society; yet look upon it as an opening of providence to call Baptists into action.

*Resolved*, That we cordially approve the proceedings of the Convention held in Philadelphia in April last.

---

##### *Liberty Association.*

At the fifth annual meeting of this Association in the month of August last, the following resolution was adopted:

*Resolved*, That this association cordially approve and recommend to the patronage of the churches, the objects of the American and Foreign Bible Society, and that we are willing to submit the subject of home and foreign distribution entirely to the discretion of its managers.

---

#### NORTH CAROLINA.

At the last meeting of the North Carolina State Convention, several resolutions were passed, approving the formation of the American and Foreign Bible Society, and recommending home as well as foreign distribution.

---

#### SOUTH CAROLINA.

*The Society Hill Bible Society*, has for several years been an efficient auxiliary of the American Bible Society; but upon a careful examination of the course pursued

by that institution in opposition to the truth, as believed and practised by the Baptists, they did at their meeting in November last, resolve, that the Society Hill Bible Society should henceforth be auxiliary to the American and Foreign Bible Society, and that it also approves of HOME DISTRIBUTION.

#### SOUTH CAROLINA STATE CONVENTION.

*Extract of a letter to the Corresponding Secretary, from Rev. A. Maclay.*

I have just returned from the South Carolina State Convention. We had an interesting meeting. Resolutions in favour of the American and Foreign Bible Society were unanimously passed, both in favour of HOME, and Foreign distribution.

#### OHIO.

At the meeting of the Portage Baptist Association in September last, it was unanimously

*Resolved*, That this Association highly approve of the "*American and Foreign Bible Society*," for the purpose of giving entire and without restriction or limitation, THE ORACLES OF GOD TO THE WHOLE POPULATION OF THE GLOBE, in every language under heaven, *faithfully translated*; and as soon as circumstances in God's providence will permit.

#### MICHIGAN.

The Baptist Convention of the State of Michigan, unanimously passed the following resolutions at their annual meeting in September.

*Resolved*, That this Convention highly approve of the recent formation of the American and Foreign Bible Society, and devoutly hope that our churches will act as unitedly and efficiently in its support, as they have spoken plainly and decidedly in its approval and defence.

*Resolved*, That in answer to the inquiries of the American and Foreign Bible Society; they should in our view, be left *untrammelled by any thing in the constitution, in giving THE WHOLE BIBLE TO THE WHOLE WORLD.*

#### *Munificent Donation.*

Mr. STEPHEN B. MUNN, well known in this community as an enterprising and judicious merchant, after carefully examining the nature of our various benevolent institutions, was brought to the conclusion, that the American and Foreign Bible Society merited his special patronage. To this Society, having for its single object, to give to all mankind the whole Bible faithfully translated, Mr. Munn has granted the sum of EIGHT THOUSAND DOLLARS.

The Board of Managers welcome this remarkable expression of enlightened christian liberality as a cheering indication of Divine approbation, and they confidently believe that when the object of the American and Foreign Bible Society shall be better understood, its claims will be generally appreciated, and, that many to whom God has granted the means, will be found willing to bestow their bounty upon an institution so obviously engaged in promoting the *cause of God*, by diffusing the unmutated pages of divine revelation.

#### APPROPRIATIONS.

To the Baptist General Convention of the United States for missionary purposes, \$5000 for printing and circulating the sacred scriptures in the following languages, viz.

Chinese,	\$2000
Burman,	1000
New Testament in German,	2000

☞ Want of room compels us, very reluctantly, to omit the names of new auxiliaries, life directors, and life members.



## TREASURER'S REPORT.

*Money received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," 1837.*

<i>Oct. 1837.</i>		<i>Nov.</i>	
Bridgewater Bapt. Asso. Penn. per		"A Disciple,"	\$100 00
M. S. Wilson, Treasurer	\$85 00	Youth's Burman B. S. in Oliver-st. ch.	
Collection at Mt. Moriah Meeting		per G. N. Bleecker, Tr.	30 00
Huse, M. per J. M. Peck,	4 62	Contributed at Haverhill, Mas. per	
Carrollton Aux. Bible Soc. per do.	54 50	Rev. G. Keeley,	2 50
Henry Kinney, Lick Creek, per do.	1 00	Cumberland Baptist Foreign Mission	
Chataque Association, per I. Moore	126 74	Society, Maine, D. Trull. Tr.	50
J. Mills, Venice, per Bennet & Bright.	3 00	Joshua Swan, Cheungo Co.	5 00
Rev. B. Pierce, Wisconsin Ter. per do.	20 00	John K. McIlvain, Pa., per I. M. Allen,	3 00
Black River Asso. Bible Soc. N. Van		Bib. Soc. of 1st Baptist Church, New-	
Nest, Treasurer, per do.	73 54	York, per T. T. Devan,	450 00
New-Brunswick Bapt. Bible Soc. per		Vermont Bible Society, — Skinner,	
A. F. Randolph, Tr.	30 00	Treasurer, per D. Hascall,	90 00
Collections per Rev. A. Maclay, re-		Remitted per D. Hascall,	10 00
mitted from Norfolk, Va.	130 00	Berkshire Bap B. S. pr A. Hayden, Tr.	25 00
Eliza Atkins	3 00	Laughry B. S. Ia. per N. W. Williams,	45 30
Portage Asso. Ohio per L. Austin, Tr.	100 00	John Hincklin, do.	3 00
Abington Bapt. Asso. Bible Soc. per R.		Collected of sundry persons by N. S.	
Grenel, Treasurer	65 00	Johnson, Cincinnati, do.	300 00
B. W. Lester, Salem, Illinois	19 40	Carmel Female Baptist Mission Soci-	
A Friend, per T. Rand	1 00	ety, per J. Warren	10 00
Collection at the Holland Purchase		Bap. Church, Carmel, per A. Ferris	60 50
Association, per E. Kingsford	42 64	Union Association of Baptist churches	
Everet Fisher, Springville do.	3 00	in N. Y. and Con. per J. G. Collom,	4 00
Anna South do.	1 00	Orrin N. Sage, Maillon, Ohio.	25 00
Catherine Garinien do.	1 00	Missouri United Baptist Association	
P. G. Eaton, do.	1 00	per T. P. Green,	35 00
Fem. of Springville ch. and cong., do.	30 00	Redmill Ch. Putnam Co. per L. Cole	8 00
Elisha Barrett, Evans, do.	2 00	Rev. Farnam Knowlton, pr S. H. Cone,	30 00
Joseph Bennett, do.	10 00	A Friend of Truth, do.	5 00
A friend to an uncorrupted translation		Mission Church at Sault St. Marie, per	
per do.	37	C. G. Sommers,	31 50
Joseph P. Cutler do.	1 00	Maria G. Bell, for home dist. per do.	50
Deacon L. Lalden do.	1 00	Jesse Hendrick	5 00
Josiah Andrews, Perry do.	5 00	Alonzo Hendrick,	5 00
W. Howard, Groveland do.	1 18	Mrs Hendrick and daughter,	1 00
Ch. & Cong., Lakeville, Livingston, do.	34 00	Stonington Bap. Ch. per A. G. Beebe.	6 00
Sister Sheffield do.	1 00	Genesee River B. S. per E. Kingsford,	7 00
"Halsey, Trumansburg, do.	1 00	Bib. Soc. of Bap. Ch. Livonia, do.	31 37
Steuben Co. Bible Society do.	61 90	Elder Smith, Batavia, do.	5 00
Joseph Quafie, Auburn do.	1 00	Baptist Church, Oakville, do.	23 35
Church in Trenton Village do.	10 25	Bap. Church, Manchester, do.	87
Horace Freeman, Stockbridge, do.	10 00	John Bears, Barrington, do.	2 00
Rev. E. B. Sparks, Bainbridge, do.	5 00	A string of gold beads by a sister in	
Central Church, Green do.	4 75	Rochester, do.	7 50
Sun. School Coll. Smithville Flats, do.	3 25	Olive Estel, gold beads, do.	3 15
Conference do.	2 75	Sister Dow, Marien, do.	50
Amasa Jones, Groton, do.	1 00	Sister Cohnan, Ogden, do.	50
Juvenile Society, do church, do.	3 00	Sister Dawby, North Parma, do.	50
Miss Wing do.	1 00	Sally Hovey, do.	1 00
Geo. Pettit, Fabius, do.	30 00	Penfield Ch., Monroe Co. do.	5 00
Canton ch., Onandagua Co. do.	9 50	David R. Barton, Rochester, do.	5 00
Onandagua Bible Society by Elder		Rev. Dr. Comstock, do.	5 00
Bellamy, do.	2 00	Albert G. Smith, do.	30 00
Daniel Munro, Elbridge do.	3 00	Wm Cochraue, De Ruyter, do.	1 00
Joel Coe, Meitz, do.	2 00	E. Kingsford, rec'd for supplying the	
L. H. Mills, S Venice, do.	1 00	Broad-st. Baptist Church, Utica,	10 00
Cayuga Bible Society, do.	8 12	December.	
A. Gillett, Clyde, do.	3 00	Collections, per Rev. A. Maclay, rem.	
S. Salisbury, do.	5 00	by Aug. P. Lacoste, S. Carolina,	696 22
N. P. Colvin, do.	1 00	Bible Society of the Laurens-st. Bap-	
Jonathan Bellamy do.	5 00	tist Church, per Dr. Barker,	30 00
Bap. Church Seneca Falls, do.	10 00	Oliver-st. Fem. B. S. pr Eliz. Pine, Tr.	294 50
Ontario Associational B. S. do.	115 25	"A Disciple," second donation,	100 00
Tyler Palmer, Goram, do.	1 00	Stephen B. Munn, Esq. donation	8000 00
Horatio Reed, Clarendon, do.	2 00		
Cash for reports, do.	1 12		
			11535 77

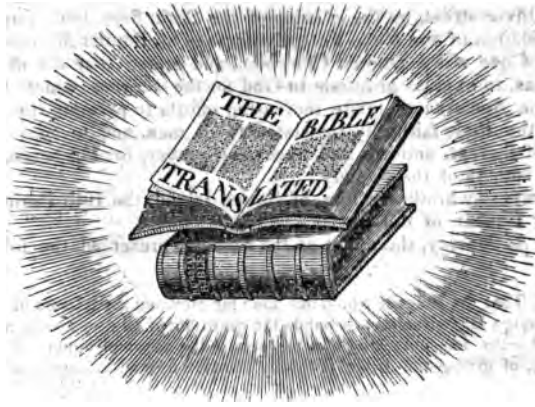
WM. COLGATE, Esq. Treasurer, 6 Dutch-street.

REV. CHARLES G. SOMMERS, Corresponding Secretary, 82 Madison-st. N. Y.

⚠ This publication is periodical, contains a sheet, and the postage for any distance under 100 miles, is 1 1-2 cents; for any distance over 100 miles, 2 1-2 cents.

## QUARTERLY PAPERS.

AMERICAN & FOREIGN



BIBLE SOCIETY.

---

No. VI.

New-York.

April, 1838.

---

### ANNIVERSARY OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.

A MEETING of the Directors and Members of the American and Foreign Bible Society will be held on Tuesday, the 24th April, 1838, at 10 A. M. in the Oliver-street Baptist Meeting house, when a Board of Managers for the ensuing year, will be elected, and such other business as the interest of the Society demands, will be transacted. Delegates from auxiliary and other Societies, are requested to meet at nine o'clock, in the Lecture Room in Oliver-street, to occupy the hour preceding the public meeting, in imploring the guidance of the Holy Spirit, and the presence and blessing of God, during the anniversaries of the Triennial Meeting of the American Baptist Missionary Convention, the American Baptist General Tract Society, the American Baptist Home Mission Society, and the American and Foreign Bible Society.

Desirous of accommodating the several Societies that have appointed their ensuing anniversaries in New-York, the American and Foreign Bible Society will postpone their public anniversary meeting for the reading of the Annual Report of the Board of Managers, until some day that will not interfere with the important claims of the Baptist Convention, or either of the other institutions, and of which due notice will be given at the close of the meeting of the American Baptist Home Mission Society.

CHARLES G. SOMMERS,

*Corresponding Secretary of A. and F. B. S.*

PRAYER MEETING FOR THE BLESSING OF GOD UPON THE LABOURS OF THE  
AMERICAN AND FOREIGN BIBLE SOCIETY.

A large assembly of the friends of this society convened in the meeting-house in Oliver-street, on the evening of the 28th, Sept. 1837, pursuant to a recommendation of the New-York Conference of Baptist Ministers.

Brother Cone was appointed Chairman, and stated that the object of the meeting was, to express gratitude to God for the success which has distinguished the Society; to invite increasing efforts to promote the noble work of giving the Bible faithfully translated to all men, and to consider the importance of fervent, uniform, and unceasing prayer, for His benediction upon the future labours of the Society.

After prayer by brother White, of Staten Island, the 19th Psalm was read by brother Dunbar, of this city.

Brother A. Maclay, the agent of the Society, presented the following resolution :

*Resolved*, That the success which has thus far crowned the labours of the American and Foreign Bible Society, demands the gratitude of all who love our Lord Jesus Christ, and calls for increasing effort to secure the accomplishment of its contemplated work, of giving the Bible faithfully translated to all the inhabitants upon the globe.

Brother Maclay sustained this resolution by appropriate remarks. He made an interesting statement of facts in relation to his agency, and spoke with peculiar effect on the precedence of our denomination over all others in translating and distributing the Bible in foreign languages. He considered the resolution of the American Bible Society, by which we are excluded from the use of the funds of that Society, in foreign translation and distribution, as unconstitutional and unjust. He regarded the formation of the American and Foreign Bible Society, as decidedly the most important effort in which we had engaged, and believed that it would be the means of exciting the denomination to a holy and harmonious action, and that it would result in uniting them in other institutions, which would prove a blessing to America.

Brother Maclay presented a statement of his late tour of agency, and of the happiness he experienced in visiting and addressing the Baptists of Maryland, and of attending the Convention of Western Baptists, at Cincinnati. The latter of these bodies entered most heartily and fully into the views of the Society, as to the principle of translation, and the organization of the Society; and exhibited a laudable readiness with their counsels and their money, to enter upon its noble work. He proceeded to visit many of the most important places in the west and south, advancing as far as Tennessee in the former, and to New Orleans in the latter direction. He was, with a single exception, received with great cordiality in every place.

He received subscriptions to the amount of *twenty thousand nine hundred and sixty-five dollars and fifty-five cents*; assisted in the formation of a number of auxiliary societies, and preached from eight to ten times in a week, and in one instance, preached nineteen sermons in ten days.

The agent informed us that the contributors to his subscription told him, *if you embrace HOME DISTRIBUTION*, as well as foreign, where we give you ten dollars now, *we will give you a hundred*. He closed by the expression of his hope, that the success of the Society was an indication that God would bless *the Bible, translated, without addition, diminution, or concealment*. Our aim, he said, should be to give the Bible to the world, and to say as we commended the work to our children, in the language of the dying patriarch, "I die, but God will be with you."

The above resolution was seconded by brother Luther Crawford, and accompanied by remarks befitting the occasion. Speaking of the superlative

excellence of that book which it is the object of this Society to give to all mankind—brother Crawford remarked, that of the Bible we might say in the language of Sir Isaac Newton, “There, is philosophy without admixture of error.” Not such philosophy as was contained in his Principia, the theory of tides, or of attraction, or of the movement of the heavenly bodies; but, this book presents to perishing man the philosophy of salvation. In the words of him who sang the course of time, this is that

“Most wondrous book! bright candle of the Lord!  
 Star of eternity! the only star  
 By which the bark of man could navigate  
 The sea of life, and reach the coast of bliss  
 Securely; only star which rode on time,  
 And on its dark and troubled billows, still,  
 As generation drifting swiftly by  
 Succeeded generation, threw a ray  
 Of heaven's own light, and to the hills of God,  
 The everlasting hills, pointed the sinner's eye.”

The following resolution presented by the Corresponding Secretary of the Society, was seconded by brother John Dowling, both of whom addressed the meeting.

*Resolved*, That, whereas every enterprise depends for its success upon the blessing of God; it is affectionately recommended to the Baptist churches throughout the land, and to all the friends of the Redeemer, devoutly and fervently to implore the continued favour of the great head of the church, upon the present and future labours of the American and Foreign Bible Society.

The exercises were closed with prayer by brother John Blain. Immediately after which brother Dunbar proposed the following resolution:

*Resolved*, That we express our grateful thanks to those brethren and other friends, in the west and at the south, who so cordially received our agent, the Rev. A. May, and contributed with so much liberality to the funds of the society.

The resolutions were severally passed with entire unanimity.

The meeting possessed uncommon interest, the speakers were much engaged, the prayers were distinguished by fervor and solemnity, the assembly was interested, and the hearts of many felt that it was good to be there.

At the last meeting of the Board, brethren Sommers, Brouner and Wyck-off, were appointed a Committee of Arrangements to obtain public meetings in the several Baptist churches in this city and its vicinity, with a view to impart correct information of the present state and prospects of the American and Foreign Bible Society. The first meeting was held in the North Baptist Church, under the pastoral care of Rev. J. H. Brouner, the second in the church in Gold-street, under the care of Rev. Wm. Parkinson, and arrangements have been made to hold similar meetings in all the Baptist churches in this city, and in Brooklyn.

The meetings already held, were very interesting, and afforded satisfactory evidence of the fact, that one spirit animates the bosoms of the many thousand who compose the host of our primitive denomination.

The committee avail themselves of this means to urge upon our churches throughout the land, the adoption of a similar course. Let each Baptist church in America hold a solemn meeting for prayer, and to spread before their congregations, correct information respecting the American and Foreign Bible Society, and we may safely predict that our future operations will be both harmonious and efficient.

## OPINIONS

OF BAPTISTS RESPECTING THE DUTY OF THE AMERICAN AND FOREIGN BIBLE SOCIETY, TO GIVE THE BIBLE TO THE WHOLE WORLD.

The present and preceding numbers of this paper contain brief extracts selected from letters and other documents forwarded to the Corresponding Secretary, expressing the opinions of the Baptist Denomination in the United States, upon the important question—" Shall the American and Foreign Bible Society be restricted to the foreign field, or is it the wish of our brethren, that *Home distribution* should be included in the scope of its future operations ?"—To this question State Conventions, Associations, Churches, or individuals in every state of the union, have replied in a manner that renders it no longer doubtful. Their answer is: " The field is the world."

## VERMONT.

At the meeting of the Vermont Baptist Convention on the 11th October last, the following resolutions were unanimously passed :

*Resolved*, That we approve of the formation of the American and Foreign Bible Society ; and that we recommend the immediate formation of a Vermont State Bible Society, auxiliary to the American and Foreign Bible Society : And that, so soon as possible, branch societies be formed in each Association ; and that means be adopted to bring all the churches and benevolent individuals to aid the Society by their contributions.

*Resolved*, That it is inexpedient to restrict the American and Foreign Bible Society to the circulation of the Scriptures in Foreign languages.

## RHODE ISLAND.

At the meeting of the Taunton Baptist Association in October last, it was unanimously

*Resolved*, That this Association most heartily rejoices in the recent organization of the " American and Foreign Bible Society,"—that we decidedly approve both its *name* and its *object* ; and believe that no limitation should be given to the sphere of its operations, except what may be imposed by the wisdom and discretion of its Board of Managers.

## CONNECTICUT.

At a regular meeting of the Baptist Church in Stamford, on the 3d February last, it was

*Resolved*, That in the view of this Church, the American and Foreign Bible Society should be left untrammelled by any thing in its constitution, in giving *the whole Bible to the whole world*.

## BAPTIST CHURCH IN BRIDGEPORT.

At a regular church meeting in February last, it was

*Resolved*, That as a Church we most cordially approve of the formation of the American and Foreign Bible Society, and consider this event as one of the most interesting in the history of our denomination in this country, and that the Baptist members of the Board of the American Bible Society, are entitled to our thanks for the able protest they presented to that body, and also for the judicious and energetic course which they have pursued.

*Resolved*, That we consider the world to be the field for the operations of this Society, and that it should circulate the Bible wherever God in his providence shall afford opportunity.

## BAPTIST CHURCH IN MILFORD.

*Resolved*, That we consider *the world* to be the field for this Society's operations, and that our missionaries should not be restricted in giving a pure translation of the Bible to the heathen, neither should the Society be restricted in giving the word of God to every family of man, as God in his providence shall furnish opportunity.

## NEW-YORK.

## LIVINGSTON BAPTIST ASSOCIATION.

This Association, at its annual meeting in June last, unanimously passed the following resolution :

*Resolved*, That we approve of the formation of the American and Foreign Bible Society, and will endeavour to aid in sustaining it ; and we recommend that after this year, it engage in *home distribution*.

## CANISTEO ASSOCIATION.

In the minutes of this Association we find the following :

"With regard to the question proposed to us by the American and Foreign Bible Society, in relation to the field of their labour, we answer, that we believe it to be, **THE WHOLE WORLD.**"

## BIBLE SOCIETY FOR ALBANY COUNTY, AND ITS VICINITY.

The Annual Meeting of this Society was held in the meeting house of the Baptist church in Rensselaerville, August 30, 1837.

The following resolutions were unanimously adopted :

*Resolved*, That we highly approve of the organization of the American and Foreign Bible Society at the late Philadelphia Convention, and of the subsequent proceedings of the Society formed in New-York, in 1836, by which it is merged in the former.

*Resolved*, That the American and Foreign Bible Society ought to be left unrestricted as to the field of its future operations, since "the field is the world."

*Resolved*, That the extensive field opening in divine Providence, and inviting the labours of the parent Society, demands of us as Christians and philanthropists, liberal contributions and prayers, and that we will, in our individual and associate capacity, contribute liberally of our substance according to our ability, and will use our best endeavours to procure donations from others.

## NEW-JERSEY.

## CENTRAL NEW-JERSEY BAPTIST ASSOCIATION.

In October last this body did, at its Annual Meeting, unanimously resolve,

"That this Association regard with deep interest the American and Foreign Bible Society, as organized and approved at the late Convention in Philadelphia, and most earnestly request all the members of this body, to the utmost of their ability, to aid their treasury, in giving the whole *translated Bible* to all the world."

## PENNSYLVANIA.

## BEAVER BAPTIST ASSOCIATION.

WHEREAS, At the late Bible Convention, it was requested that the churches of the different Associations, should express their views in relation to the extent of the field which ought to be occupied by the American and Foreign Bible Society :

*Resolved*, That we consider that it would be presumptuously contravening the express will of God, for us to limit the field of Bible operations, which He has made commensurate with the habitable earth, and that our will ought to be controlled alone by the Divine Law.

## ABINGTON BAPTIST ASSOCIATION.

This body, at its Annual Meeting in September last, unanimously

*Resolved*, That it is the decided opinion of this body, that the American and Foreign Bible Society should consider the world lying in wickedness, and perishing for lack of scriptural knowledge, as the sphere of its future operations; and we earnestly desire that said Society should assume and discharge the delightful duty of Home as well as Foreign distribution, and in doing so, we pledge them our cordial co-operation and support.

## VIRGINIA.

## DOVER ASSOCIATION.

*Extract from the Minutes.*

Whereas, In pursuance of the wishes of the Baptist Denomination, a large number of Delegates from most of the states in the union assembled in Philadelphia, in April last, and formed with great unanimity a Bible Society, called the American and Foreign Bible Society, confining its operations during the present year to the foreign distribution of the scriptures.

*Resolved*, That the formation of this Society meets with our hearty concurrence, and we hereby declare our determined purpose to contribute to its funds to the utmost extent of our ability.

*Resolved*, That the zeal and liberality manifested in behalf of this noble and important enterprise of supplying the heathen with the pure and unadulterated word of God, by our brethren in this and other states, affords us sincere pleasure, and calls for grateful acknowledgments to our Heavenly Father.

*Resolved*, That we have heard with much pleasure the statements of Elder Maclay, on the course pursued by the Baptist Members of the Board of the American Bible Society; and we present them our thanks for the firm and manly stand they took in opposing the unjust and unconstitutional course pursued toward us by that society.

*Resolved*, That we deem it expedient that the American and Foreign Bible Society should engage in Domestic as well as Foreign distribution.

A true copy,

JAMES C. CRANE, *Clk.*

## NORTH CAROLINA.

## GOSHEN BAPTIST ASSOCIATION.

At the Annual Meeting in September last, this body unanimously passed the following resolution:

*Resolved*, That in the opinion of this Association, it is the duty of the American and Foreign Bible Society to engage in the work of *home* as well as foreign distribution.

## SOUTH CAROLINA.

## SOUTH CAROLINA BAPTIST CONVENTION.

The 17th anniversary of this body was held in Edgefield, December 9th, 1837. From the minutes before us in the *Southern Watchman*, it appears there was a numerous delegation present from Associations, Churches, Societies, and other religious bodies; also, our brother A. Maclay, in behalf of the American and Foreign Bible Society. Brother Maclay's communication having been referred to a committee, they made the following report, which was adopted:

Your Committee esteem the communication from the American and Foreign Bible Society, worthy of your most serious consideration. It must be apparent to all that the Baptist denomination are called upon to act, and to act unitedly; and your Committee feel satisfied that a separate Bible organization is the most effectual engine. They therefore submit the following resolutions:—

*Resolved*, That this body approves of the present object of the American and Fo-

foreign Bible Society, viz : the translation, printing and circulation of the sacred Scriptures in foreign languages.

*Resolved*, That we refer to the Society itself the question of home distribution, as far as the period of commencing is concerned ; at the same time expressing our opinion that such a measure must ultimately be adopted, and that it will tend to unite the denomination, and to ensure their sympathy and liberality in a case in which all our energies ought to be combined. In dispensing the Bible in our own country, we are assured that the Society, (should it extend its operations to this department,) will employ only the version now in use, and on this assurance we recommend domestic distribution.

*Resolved*, That while we would abstain cautiously from even appearing to dictate to the churches and other bodies constituting this Convention, yet we affectionately recommend to them not only to aid the Society, but also to form Auxiliary Societies, and as far as possible to make their Pastors and members life directors.

Brother Maclay was then invited to open his book of subscriptions, when about \$1000 were subscribed.

## OHIO.

### ORGANIZATION OF THE BIBLE SOCIETY OF THE MEIGS CREEK ASSOCIATION.

Pursuant to previous notice, Delegates from different Baptist churches, within the bounds of the Moigs Creek Association, met in the meeting house of the 1st Baptist church in this place, on Wednesday the 20th of September, for the purpose of taking into consideration the propriety of forming a Society, auxiliary to the *American and Foreign Bible Society*.

The following Preamble and Resolutions were unanimously adopted :

WHEREAS, The Board of Managers of the American Bible Society, did by a Resolution passed on the 17th of February, 1836, by a vote of 30 to 14, virtually cut off the Baptist denomination from any future appropriation from the funds of that Society, to which they were justly entitled as liberal contributors for twenty years. And

WHEREAS, The American Bible Society at its Anniversary on the 12th of May, same year, did sustain by an overwhelming majority this act of its managers. And, further,

WHEREAS, It is the imperative duty of the Baptist denomination throughout the United States to sustain their missionaries in the *faithful* translation of the sacred Scriptures into the languages and dialects of the Heathen world ; therefore,

1—*Resolved*, That we highly approve of the noble stand taken by the minority of the Board of Managers of the American Bible Society, which resulted in the separation of our denomination from that body..

2—*Resolved*, That we cordially approve of the formation of the *American and Foreign Bible Society*, organized in Philadelphia, April, 1837.

3—*Resolved*, That we do form ourselves into a Society, by the name of the " Bible Society of Meigs Creek Association, Auxiliary to the American and Foreign Bible Society."

## ILLINOIS.

### NORTH DISTRICT BAPTIST ASSOCIATION.

*Resolved*, That we rejoice in the formation of the American and Foreign Bible Society, and that we heartily recommend the co-operation of all the churches in this Association, in aiding said Society, that it may give the Bible unadulterated, *to the world*.

### SPRINGFIELD BAPTIST ASSOCIATION.

At the last annual meeting of this body the following resolution was passed :

*Resolved*, That this Association cordially approve of the formation and objects of the American and Foreign Bible Society, and in the judgment of this body, the labours of that Society should not be limited by constitution, to foreign translation



and distribution; but should be at liberty to operate at any time either in home or foreign distribution, as Providence and the wants of the world may dictate.

Other communications expressing similar opinions have been received from Illinois, and other states in the union, but are omitted for want of room.

## AUXILIARY SOCIETIES,

RECOGNISED SINCE THE PUBLICATION OF THE ANNUAL REPORT, VIZ.

Bible Society of the Baptist Church Dexter, Michigan,	Recognised 7th June, 1837.
Noise Creek Bible Society,	" 5th July,
Monongahala Association Bible Society,	" do.
Baptist Female Bible Association, Philadelphia,	" do.
Albany County Bible Society,	" do.
Virginia and Foreign Baptist Bible Society,	" do.
Edwards Ville Baptist Association B. S. Illinois,	" 2d Aug.
Green River Baptist Bible Society, Kentucky,	" 6th Sept.
Shaftsbury Association Bible Society,	" 4th Oct.
Bible Society of the First Baptist Church, New-York,	" 1st Nov.
Berkshire County Bible Society, Massachusetts,	" do.
Baltimore Baptist Bible Society,	" do.
Centre Baptist Association Bible Society, Pennsylvania,	" do.
Franklyn County Association Bible Society,	" do.
Society Hill Bible Society, South Carolina,	" 6th Dec.
Hamden County Bible Society, Massachusetts,	" 3d Jan. 1838.
Vermont State Bible Society,	" do.
New-Hampshire Bible Society,	" do.
Holland Purchase Yearly Meeting Bible Society,	" do.
Columbia County Bible Society, New-York.	" 7th March.

## TREASURER'S REPORT.

*Moneys received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," 1838.*

<i>Jan. 1838.</i>		Rev. John L. Dagg, Tuscaloosa, per	
Virginia and Foreign Bap. Bib S. per		J. Lawler,	50 00
James Sizer, Treasurer.	\$1000 00	B. S. of Upper Alton Baptist Church,	
Rocky River Association Bible So-		per Rev. L. Colby,	46 25
cietv, Ohio, per H. Alger, Tr.	140 00	Lady in Philadelphia, per Rev. I. M.	
Union B. S. of the Beaufort district,		Allen,	40 00
per Abr. I. Lawton,	100 00	March.	
Ezekiel Chever, Cumington, Mass.	30 00	Mrs. Mary Purser, per Thomas Pur-	
Oliver-st. Fem. Bib. So. pr E. Pine, Tr.	113 21	ser,	30 00
Baptist Church East Avon, per Rev.		Edward Dexter, per Rev. S. H. Cone	5 00
J. G. Stearns,	30 00	A Widow's Mite, per	5 00
Alfred Decker, New-York City.	30 00	Tenn. A. of U. B. per W. Billue,	181 50
Bible S. of Athens, G. S. Turner,	40 00	Worcester Ass. B. S., A. C. Butler, Tr.	
Feb.		by F. Snyder.	106 00
Elizabeth G. Moore, Hartford, per		Youth's Burman Bible Society, con-	
Rev. P. L. Platt,	30 00	nected with the Oliver-st. S. S.	30 00
Rev. A. Macley, on account of his col-			
per W. H. Turpin, Augusta,	1100 00		4106 96

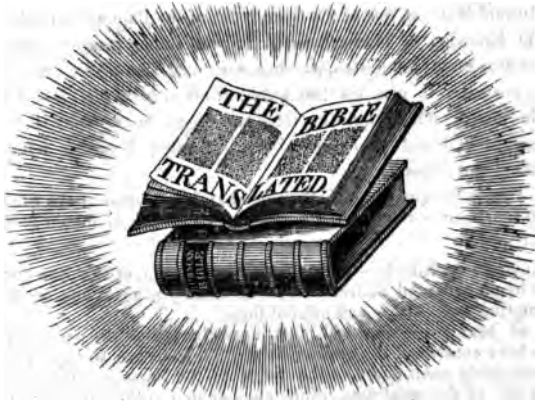
WM. COLGATE, Esq. *Treasurer*, 6 Dutch-street.

Rev. CHARLES G. SOMMERS, *Corresponding Secretary*, 82 Madison-st. N. Y.

☐ This publication is periodical, contains half a sheet, and the postage for any distance under 100 miles, is 1 1-2 cents; for any distance over 100 miles, 2 1-2 cents.

## QUARTERLY PAPERS.

AMERICAN & FOREIGN



BIBLE SOCIETY.

---

No. VII.

New-York.

July, 1838.

---

THE American and Foreign Bible Society celebrated its last anniversary in the meeting house of the Oliver-street Baptist Church, N. Y., on the 28th of April, 1838, at 7, P. M.

Brother Mason, of South Carolina, introduced the services by reading the 35th chapter of Isaiah; and fervent prayer for the blessing of God upon the Society, was offered by brother B. Sears, of Massachusetts.

An abstract of the Treasurer's account was then read, and presented the cheering fact that Auxiliary Societies, Associations, churches, and individuals, have, during the past year, contributed for Bible translation and distribution, \$33,389 52.

After an appropriate address by the President of the Society, the Corresponding Secretary read an abstract of the Report of the Board of Managers. That document contains extracts from the correspondence of the Society, which most conclusively prove that our brethren in every State in the Union, not only approve the institution, but wish it to be A BIBLE SOCIETY FOR THE WHOLE WORLD.

The whole amount appropriated for Bible translation and distribution, from July, 1836, to May, 1838, is \$35,500, of which *twenty-five thousand five hundred dollars* have been contributed in aid of the Baptist General Convention.

Twenty-nine Auxiliary Societies have been added during the past year, making in all ninety-eight Auxiliaries, all of whom are in favour of *Home Distribution*. The Society has at present 420 Life Members, and 92 Life Directors—they have already contributed to the publication of the Bible in seven languages—their Biblical Library has been enlarged by several valuable donations, and consists at present of nearly one hundred volumes. Further contributions of old versions of the Bible, or other books adapted to the wants of the institution, are earnestly solicited.

The anniversary was attended by a large number of delegates and other friends of the Saviour, who manifested the deepest interest in the great object contemplated by

the American and Foreign Bible Society. The spirit of devotion, and an ardent desire to promote the glory of God and the salvation of mankind, characterised the exercises of the meeting, and every lip seemed to utter the prayer : " Thy kingdom come, thy will be done on earth as it is done in Heaven."

Interesting addresses were delivered by Rev. Abner Webb, Missionary from Burmah, Rev. Howard Malcom, one of the Secretaries of the Baptist General Convention, and Rev. J. D. Knowles, of Massachusetts. From among these we select the brief address of our dear brother Knowles, who has, since that memorable evening, ascended to his rest in heaven. It was his last public effort in behalf of the American and Foreign Bible Society, which, from its incipient organization, enjoyed the approbation of his enlightened and benevolent heart. Brother Knowles offered the following resolution and remarks :

*Resolved*, That in the amount of funds placed at the disposal of the Society, during the past year, the Society recognise the continued and special favour of the Head of the Church.

Brother Knowles remarked ;—It would be improper, sir, at this late hour, to detain the audience by an extended address. I shall merely suggest one or two thoughts, without attempting to illustrate and expand them.

We must all have been surprised, that notwithstanding the pecuniary embarrassments which have convulsed the country during the last year, so large a sum has been almost spontaneously contributed to the funds of the Society. For this unexpected liberality, we are, as the resolution intimates, indebted to the goodness of God. But as he works by instruments, we may, without impropriety, inquire for the more immediate causes. Many influences may have contributed to the result ; but I believe, sir, that the chief cause of the success of this Society, is to be found in the great principle on which it rests. In order to the accomplishment of any great moral enterprise, the co-operation of the mass of common men must be secured ; their understandings must be convinced, and their hearts moved. For this end, the enterprise must rest on some simple principle, which may strike the minds of the most uncultivated men like a flash of light, carrying with it its own evidence, needing no argument, and stirring the heart by its direct appeal.

Such a principle is found in the gospel itself. The simple truth, that *God sent his Son to die for sinners*, contains the essence of the gospel. It embodies, with the brevity of a motto—with the spirit stirring energy of a watch-word—the substance of the law and the prophets : It is simple, direct, powerful. The child can understand it. The poor Karen, in his jungle, can comprehend it ; and hence, wherever the gospel has been proclaimed, its chief triumphs have been among those, who, with no knowledge of criticism, or rhetoric, or logic, have been melted into penitence and love, by the simple story of the cross.

Such a principle, too, was the moving spring of the American revolution. The plain truth, that taxation and representation must go together ; that the people's money must not be taken without their own consent, was the basis of the great struggle. The public mind fully and readily comprehended it. The mechanic in his shop, the farmer at his plough, understood and felt it, as strongly as the statesman in his cabinet. It stirred the hearts of the whole nation, and roused them to a bold, resolute, persevering, and triumphant resistance to the mighty power of the British crown.

In like manner, sir, this Society rests on the simple principle—**THAT ALL MEN OUGHT TO HAVE THE WORD OF GOD UNMUTILATED AND UNDISGUISED**. It is because the Society is founded on this principle, and had its origin in circumstances which seemed to put this principle in jeopardy, that the American Baptist churches, with a promptitude, zeal and unanimity, almost unexampled, have rallied round this Society. They will continue to sustain it, for it embodies an indestructible principle, which readily allies itself with other principles, dear to every Baptist ; the independence of the churches ; unfettered liberty of conscience ; the right and the duty of every man to take the pure word of God as the only standard of his faith ; the guide of his conduct ; the lamp to his feet, along the path to heaven.

*From the Canada Baptist Magazine.*

**THE WHOLE BIBLE.**—A Roman Catholic Priest in Ireland, sympathizing with the moral condition of his parish, contrived what could be done, consistent with his own religious creed, to overtake the population with some remedial measures, and it struck him that it would be well to print and circulate the epistles of St. Peter by themselves, in a separate tract. He did so; but, somehow or other, they did not sell. He then thought he had better add to the title, "The Epistles of St. Peter, Head of the Church." Still, however, nobody bought them. At last it suggested itself to his mind, that, if he placed between the title-page and the epistles themselves, a representation of St. Peter's cathedral at Rome, they would sell. He did so; and now the whole edition was soon bought up. One of the copies fell into the hands of a man, who, having read it, went to the priest, and having ascertained that he had put them in circulation, said, "I have not got all. Are there not the epistles of some other fellows?" "What makes you think so?" said the priest. "Because," replied the man, "I find it is written, 'As our beloved brother Paul hath said.' Now, where are the epistles of St. Paul?" "It is even so," said the priest. The man never rested until he had procured a copy of the New Testament. Having read it, he came again to the priest—"Ah, I have not got it all yet," said he. "Why not?" said the priest. "Because I read, 'As it is written in the book of Psalms'—'As it is written in the book of Hosea'—'As saith the prophet Jeremy'—'As saith the prophet Isaiah;'" and then, with all the characteristic ardor of an Irishman, pointed out to the priest the noble array of finger-posts and land-marks in the New Testament, pointing to the existence of the Old. "Well," said the priest, "you are right now also; there is another book much larger than that which you have." "O! let me have it," said the man; and he never rested till he was possessed of a perfect copy of the Scriptures. Having then penetrated, as it were, both strata—both hemispheres—and absorbed the light of both, the man went to his own priest, and applied for absolution, which he refused him, among other reasons, because he was a Bible reader, and that, therefore, there was no absolution for him. However, he so urged his suit, with that irresistible Irish force to which there is no parallel in the universe—that the priest agreed to let him have absolution upon payment of a certain sum of money. The man then pulled out from under his coat the Bible, and said to the priest, "I come to you for absolution; you say I must not have it because I am a Bible reader; at last you agree to give me absolution if I pay half a crown! I do not want your absolution;" and opening the Bible in the middle, as a person in his condition would naturally do, he read, (and it was fit that such a blessed passage should be found in the centre of the Bible,) "*Ho, every one that thirsteth, come ye to the waters: and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money, and without price.*"

### KING JAMES' ENGLISH BIBLE.

At the annual meeting of the Society in April last, the Committee on the subject of Bible distribution reported,

"That having examined a great mass of documents, containing resolutions of Baptist State Conventions, Associations, Auxiliary Bible Societies and Churches, in every state of the union, they are satisfied that it is the almost unanimous desire of the denomination, that the American and Foreign Bible Society be left unrestricted in the range of its operations.

The Committee therefore recommend, that the second article of the constitution be altered, to read as follows, viz.

Article 2. It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures IN ALL LANDS.

In reference to the work of Home distribution—the following resolution was recommended by the Committee, and unanimously passed by the Society.

*Resolved*, That in the distribution of the Scriptures in the English language, they will use the commonly received version, until otherwise directed by the Society."

In pursuance of the object contemplated by this resolution, the Board of Managers at their meeting on the 2d May, 1838, passed the following resolution:

*Resolved*, That an edition of the Sunday School Testament, be published without delay, and that the subject be referred to the Committee on Publication and Finance.

At the meeting of the Board of Managers on the 6th of June, it was further unanimously

*Resolved*, That in publishing the English Scriptures, the commonly received ver-

the American and Foreign Bible Society. The spirit of devotion, and an ardent desire to promote the glory of God and the salvation of mankind, characterised the exercises of the meeting, and every lip seemed to utter the prayer : " Thy kingdom come, thy will be done on earth as it is done in Heaven."

Interesting addresses were delivered by Rev. Abner Webb, Missionary from Burmah, Rev. Howard Malcom, one of the Secretaries of the Baptist General Convention, and Rev. J. D. Knowles, of Massachusetts. From among these we select the brief address of our dear brother Knowles, who has, since that memorable evening, ascended to his rest in heaven. It was his last public effort in behalf of the American and Foreign Bible Society, which, from its incipient organization, enjoyed the approbation of his enlightened and benevolent heart. Brother Knowles offered the following resolution and remarks :

*Resolved*, That in the amount of funds placed at the disposal of the Society, during the past year, the Society recognise the continued and special favour of the Head of the Church.

Brother Knowles remarked ;—It would be improper, sir, at this late hour, to detain the audience by an extended address. I shall merely suggest one or two thoughts, without attempting to illustrate and expand them.

We must all have been surprised, that notwithstanding the pecuniary embarrassments which have convulsed the country during the last year, so large a sum has been almost spontaneously contributed to the funds of the Society. For this unexpected liberality, we are, as the resolution intimates, indebted to the goodness of God. But as he works by instruments, we may, without impropriety, inquire for the more immediate causes. Many influences may have contributed to the result ; but I believe, sir, that the chief cause of the success of this Society, is to be found in the great principle on which it rests. In order to the accomplishment of any great moral enterprise, the co-operation of the mass of common men must be secured ; their understandings must be convinced, and their hearts moved. For this end, the enterprise must rest on some simple principle, which may strike the minds of the most uncultivated men like a flash of light, carrying with it its own evidence, needing no argument, and stirring the heart by its direct appeal.

Such a principle is found in the gospel itself. The simple truth, that *God sent his Son to die for sinners*, contains the essence of the gospel. It embodies, with the brevity of a motto—with the spirit stirring energy of a watch-word—the substance of the law and the prophets : It is simple, direct, powerful. The child can understand it. The poor Karen, in his jungle, can comprehend it ; and hence, wherever the gospel has been proclaimed, its chief triumphs have been among those, who, with no knowledge of criticism, or rhetoric, or logic, have been melted into penitence and love, by the simple story of the cross.

Such a principle, too, was the moving spring of the American revolution. The plain truth, that taxation and representation must go together ; that the people's money must not be taken without their own consent, was the basis of the great struggle. The public mind fully and readily comprehended it. The mechanic in his shop, the farmer at his plough, understood and felt it, as strongly as the statesman in his cabinet. It stirred the hearts of the whole nation, and roused them to a bold, resolute, persevering, and triumphant resistance to the mighty power of the British crown.

In like manner, sir, this Society rests on the simple principle—**THAT ALL MEN OUGHT TO HAVE THE WORD OF GOD UNMUTILATED AND UNDISGUISED**. It is because the Society is founded on this principle, and had its origin in circumstances which seemed to put this principle in jeopardy, that the American Baptist churches, with a promptitude, zeal and unanimity, almost unexampled, have rallied round this Society. They will continue to sustain it, for it embodies an indestructible principle, which readily allies itself with other principles, dear to every Baptist ; the independence of the churches ; unfettered liberty of conscience ; the right and the duty of every man to take the pure word of God as the only standard of his faith ; the guide of his conduct ; the lamp to his feet, along the path to heaven.

*From the Canada Baptist Magazine.*

**THE WHOLE BIBLE.**—A Roman Catholic Priest in Ireland, sympathizing with the moral condition of his parish, contrived what could be done, consistent with his own religious creed, to overtake the population with some remedial measures, and it struck him that it would be well to print and circulate the epistles of St. Peter by themselves, in a separate tract. He did so; but, somehow or other, they did not sell. He then thought he had better add to the title, "The Epistles of St. Peter, Head of the Church." Still, however, nobody bought them. At last it suggested itself to his mind, that, if he placed between the title-page and the epistles themselves, a representation of St. Peter's cathedral at Rome, they would sell. He did so; and now the whole edition was soon bought up. One of the copies fell into the hands of a man, who, having read it, went to the priest, and having ascertained that he had put them in circulation, said, "I have not got all. Are there not the epistles of some other fellows?" "What makes you think so?" said the priest. "Because," replied the man, "I find it is written, 'As our beloved brother Paul hath said.' Now, where are the epistles of St. Paul?" "It is even so," said the priest. The man never rested until he had procured a copy of the New Testament. Having read it, he came again to the priest—"Ah, I have not got it all yet," said he. "Why not?" said the priest. "Because I read, 'As it is written in the book of Psalms'—'As it is written in the book of Hosea'—'As saith the prophet Jeremy'—'As saith the prophet Isaiah;'" and then, with all the characteristic ardor of an Irishman, pointed out to the priest the noble array of finger-posts and land-marks in the New Testament, pointing to the existence of the Old. "Well," said the priest, "you are right now also; there is another book much larger than that which you have." "O! let me have it," said the man; and he never rested till he was possessed of a perfect copy of the Scriptures. Having then penetrated, as it were, both strata—both hemispheres—and absorbed the light of both, the man went to his own priest, and applied for absolution, which he refused him, among other reasons, because he was a Bible reader, and that, therefore, there was no absolution for him. However, he so urged his suit, with that irresistible Irish force to which there is no parallel in the universe—that the priest agreed to let him have absolution upon payment of a certain sum of money. The man then pulled out from under his coat the Bible, and said to the priest, "I come to you for absolution; you say I must not have it because I am a Bible reader; at last you agree to give me absolution if I pay half a crown! I do not want your absolution;" and opening the Bible in the middle, as a person in his condition would naturally do, he read, (and it was fit that such a blessed passage should be found in the centre of the Bible,) "*Ho, every one that thirsteth, come ye to the waters: and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money, and without price.*"

### KING JAMES' ENGLISH BIBLE.

At the annual meeting of the Society in April last, the Committee on the subject of Bible distribution reported,

"That having examined a great mass of documents, containing resolutions of Baptist State Conventions, Associations, Auxiliary Bible Societies and Churches, in every state of the union, they are satisfied that it is the almost unanimous desire of the denomination, that the American and Foreign Bible Society be left unrestricted in the range of its operations.

The Committee therefore recommend, that the second article of the constitution be altered, to read as follows, viz.

Article 2. It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures IN ALL LANDS.

In reference to the work of Home distribution—the following resolution was recommended by the Committee, and unanimously passed by the Society.

*Resolved*, That in the distribution of the Scriptures in the English language, they will use the commonly received version, until otherwise directed by the Society."

In pursuance of the object contemplated by this resolution, the Board of Managers at their meeting on the 2d May, 1838, passed the following resolution:

*Resolved*, That an edition of the Sunday School Testament, be published without delay, and that the subject be referred to the Committee on Publication and Finance.

At the meeting of the Board of Managers on the 6th of June, it was further unanimously

*Resolved*, That in publishing the English Scriptures, the commonly received ver-

sion printed in London, in 1611, under the superintendence of the Translators, be carefully followed except where typographical errors may be discovered.

The greatest possible care will be taken to render the book about to be issued by the American and Foreign Bible Society, a faithful reprint of the first edition of the Bible published by order of King James, in 1611. TWENTY-FIVE THOUSAND COPIES of the New Testament adapted to Sunday Schools, will, it is hoped, be ready for delivery about 1st November next—and every possible effort will be employed to publish an edition of *the whole Bible*, as soon as practicable.

#### APPROPRIATIONS.

At a meeting of the Board on 2d May, 1838, it was

*Resolved*, That the sum of \$5000 be appropriated and paid to the Baptist General Convention in the United States, to aid in publishing the sacred Scriptures in the following languages, viz.

In Siamese, \$1000. In Burmese, \$1000. In Assamese, \$1000. In Karen, \$1000. In Telogoos, \$1000. Total, \$5000.

The following is an extract from a letter acknowledging the above appropriation.

*Baptist Miss. Rooms, }  
Boston, June 13, 1838. }*

REV. C. G. SOMMERS, *Cor. Sec. A. and F. B. S.*

MY DEAR BROTHER—Your very acceptable communication announcing the appropriation of \$5000 by your society, to aid in printing and circulating the sacred scriptures by the missions of this Board, was laid before the Board at their last meeting; whereupon it was unanimously

*Resolved*, That the thanks of the Board be tendered to the American and Foreign Bible Society, for this renewed expression of their confidence and co-operation.

The promptitude with which the American and Foreign Bible Society have thus come forward to relieve the pressing exigencies of the Board, answers worthily to the pledge so cordially given at the late meeting of the General Convention, and, with other late instances of Christian liberality, encourages us to hope that no disastrous delay will be sustained, for the want of pecuniary means, in carrying forward this essential department of our operations. Respectfully and affectionately yours,

S. PECK, *For. Sec.*

#### BIBLICAL LIBRARY.

Since the last annual meeting of the Society, the following donation of books has been presented by Rev. Howard Malcom: viz.

Armenian Bible,	1	vol.	4to.	Gospel of John in Japanese,	1	vol.	4to.
Bengali Bible,	1	"	royal 8vo.	Acts of the Apostles in Siamese,	1	"	4to
Bengali Gospels & Acts	1	"	12mo.	Miracles of Christ in Hindustani,	1	"	12mo.
Arabic Bible,	1	"	4to.	Life of Christ in Bengali,	1	"	12mo.
Hindoo New Testament,	1	"	8vo.	Ten Commandments in Armenian,	1	"	12mo.
Tamul Old Testament,	1	"	8vo.	Bengali Hymn Book,	1	"	12mo.
Tamul New Testament,	1	"	8vo.	Essence of the Bible in Armenian,	1	"	12mo.
Persian Old Testament,	1	"	8vo.	Karen Spelling Book,	1	"	12mo.
Persian New Testament,	1	"	8vo.	Pilgrim's Progress, Bengali and English,	1	"	12mo.
Arabic New Testament,	1	"	8vo.	Baxter's Call, in Bengali and English,	1	"	12mo.
Ps. of David in Malay,	1	"	8vo.	Ten Commandments in Chinese,	1	"	12mo.
Jeremiah in Persian,	1	"	8vo.	Scripture Miscellany in Chinese,	1	"	8vo.
Epistle to the Romans,	1	"	12mo.				
G. of Mark in Hindustani,	1	"	8vo.				
Gos. of Mark in Hindustani, printed in Roman characters.	1	"	8vo.				
Gos. of John in Japanese,	1	"	8vo.				
Gos. of Mark in Bengali,	1	"	12mo.				
Gos. of John in Bengali,	1	"	12mo.				
Life of Christ in Burman,	1	"	4to.				
Two Parables, or Burman native books.				Pali's Sacred Writings on Palm Leaf,			

## The following books are donations.

	vols.		vols.
From Baptist Board Foreign Missions, New Testament, 3d Edition, in Burmese,	1	From Rev. N. N. Whiting, N. Test. Greek and Latin—1572,	1
From Rev. J. L. Shuck, N. Testament, 2d and 3d Editions, in Chinese,	2	From same, do. do. New Testament,	1
From London B. Mission Society, Gospels and Acts, 3d Ed. Bengali,	1	From Rev. S. H. Cone, Ancient and Modern Greek N. Testament,	1
From Rev. J. L. Shuck, Morrison's Bible, in Chinese,	6	From same, Luther's German Bible,	1
From Rev. S. Cornelius, English Bible, Edition of 1610,	1	From Bap. Board Foreign Missions, Matthew, and Acts in Siamese	1
		From London Bap. Mis. Soc. Periodical Missionary Accounts.	8
			8vo.

*Young Men's City Bible Society, Auxiliary to the American and Foreign Bible Society.*

At a meeting of the Board of Managers on the 4th April, a Committee was appointed to adopt measures preliminary to the organization of a Young Men's Bible Society. A meeting of young men of the Baptist denomination was accordingly convened on the 3d of May, and after free and dispassionate discussion, the following resolution was unanimously adopted:

*Resolved*, That it is expedient to organize a Young Men's Bible Society for the city of New-York, Auxiliary to the American and Foreign Bible Society.

A committee of eleven was then appointed to carry the above resolution into effect, and to draft a constitution; to nominate a Board of Managers, and to call a public meeting, with a view to the formation of a Society.

On the evening of the 12th inst. representatives from every Baptist church in the city, convened at half past seven o'clock, in the meeting house of the Baptist church in Oliver-street. Brother Nathan Caswell was elected chairman, and H. W. Scott secretary. The interesting services of the evening were introduced with prayer by Rev. Jacob H. Brouner. After which the minutes of previous meetings and reports of committees were read and approved. The following Constitution was then presented, and after a second reading, unanimously adopted.

## CONSTITUTION.

ARTICLE I. This Society shall be called the "Young Men's City Bible Society of New-York, Auxiliary to the American and Foreign Bible Society."

ART. II. The objects of this Society shall be to assist in the distribution of the sacred Scriptures, and to raise funds for this purpose, and in aid of the funds of the parent society.

ART. III. The Bibles and Testaments distributed by this society, shall be purchased of the American and Foreign Bible Society, and its surplus funds shall be paid over to that institution.

ART. IV. All annual contributors to the funds of this society shall be members—and every person contributing fifteen dollars or more, at one time, shall be a member for life.

ART. V. The business of the Society shall be conducted by a Board of Managers, consisting of a President, three Vice-Presidents, a Treasurer, a Corresponding Secretary, a Recording Secretary, and sixteen other members, each of whom shall be a member in good standing of a Baptist church in the city of New-York, and not less than eighteen, nor more than thirty-five years of age.

ART. VI. The annual meeting shall take place in the month of April, at which time the annual report shall be read, and Managers for the ensuing year elected.



ART. VII. The Board of Managers shall meet once every month ; shall fill their own vacancies ; make their own by-laws ; call their own meetings, and with a majority of two-thirds, call a special general meeting of the Society.

ART. VIII. Twenty members shall constitute a quorum at any meeting of the Society ; and seven managers shall constitute a quorum at any meeting of the Board.

ART. 9. The Board shall have the power of constituting such persons as they deem proper, honorary members of the Society.

ART. X. The President of all societies auxiliary to this, shall be considered ex-officio, members of the Board.

ART. XI. The constitution shall not be altered without the concurrence of two-thirds of the members present, at a regular meeting of the Society.

The following brethren were elected officers and managers of the society for the current year.

#### **President.**

WILLIAM H. WYCKOFF.

#### **Vice-Presidents.**

1. THOMAS P. DEVAN, M. D. First Baptist Church in New-York.

2. N. C. PLATT, Baptist Church in Oliver-street.

3. R. F. WINSLOW, Bethel Baptist Church.

THOMAS S. SOMMERS, South Baptist Church, *Corresponding Secretary.*

SAMUEL RAYNOR, Oliver-street, *Treasurer.*

G. N. BLEECKER. do. *Recording Secretary.*

#### **Managers.**

Benjamin Pike, jr. Oliver-st.

Alfred Baber, do.

George M. Colgate, Ainity-st.

J. B. Helms, McDougal-st.

Richard C. McCormick, Broome-st.

William H. Knapp, Stanton-st.

John Stelle, Gold-st.

George H. Andrews, Bethel Church,

Robert Thompson, Laurens-st.

Robert C. Allen, South Church,

I. H. Townsend, North Church,

Peter Balen, East Church,

John Barker, South Church,

Thomas Goadby, Mulberry-st.

C. W. Houghton, West Church,

H. W. Scott, do.

By order of the Committee,

H. W. SCOTT, *Secretary.*

Appropriate and animating addresses were delivered by Rev. I. L. Hodge, Pastor of the Baptist Church in 16th street ; and by Rev. Spencer H. Cone, President of the American and Foreign Bible Society. Our limits preclude extracts from those forcible appeals to the judgment, and to the hearts of the audience ; but we believe that an impression was made, which in its moral tendencies will survive any record we could make, of the spirit-stirring remarks by which it was produced.

After taking up a collection, and subscriptions in aid of the funds of the new Society—the services were closed with prayer by the Corresponding Secretary of the Parent Institution.

#### **INTERESTING FACT.**

A poor cripple, supported by charity, having saved 50 cents, travelled four miles to the house of a Christian man, and offered them for a copy of the Bible. The holy volume was of course given to him ; and the amount, his earthly all, which he had thus employed, to gain the blessed book containing the knowledge of salvation, was promptly returned ; and silent but earnest prayer was daily offered, that "the peck of great price" might be made his own for eternity. Within four months he read the

sacred book through, not less than five times; and previous to his death, which occurred within a year after receiving the Bible, he became deeply impressed with the following passage in Revelation, "Behold he cometh with clouds, and every eye shall see him." Shortly after this, having obtained "a good hope through grace," he terminated his earthly course in the triumphs of faith. If such be the blessed results of a single copy of the Scriptures, when accompanied with the fervent prayers of a Christian, what may we not hope for, when the four hundred thousand Baptists in the United States shall be furnished with copies of the Bible, to be bestowed on the poor and destitute of our land, and the gift be accompanied with their fervent prayers?

### TREASURER'S ACCOUNT.

*Monies received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," 1838.*

<i>April.</i>					
Bible Society of New Market-street Church, Philadelphia, per J. Jones	\$26 00	Bible Society of Unadilla Forks and vicinity, J. Enos, Treasurer	\$30 00		
Cash, &c. of J. Jones	14 75	Bible Society of the Exeter Baptist Church, Otsego Co. per L. Raymond	17 03		
L. K. McIlwain, Phila. per I. M. Allen	3 00	Baptist Ch. in Norway, N. Y. per M. Post	6 00		
E. Fay, annual subscription	3 00	Collections at Prayer Meetings in the Flemington Baptist church, New-Jersey, per C. Bartolette	12 21		
Fall River Bap. Bible Soc. pr S. Hall	30 00	Juvenile Bible Soc. of Baptist Church in Alleghanytown, Pa. pr A. D. Gillett	10 50		
A New-England family, being the product of 25 cents from each member of the family monthly, per M. S. W. Quincy,	17 00	Bible Society of Pisataway, New-Jersey, per D. D. Lewis	62 32		
Courtlandt County Bible Society, per J. Osborne, Treasurer	290 00	Widow Alice Hascal, Pompey, N. Y. per D. Kendrick	30 00		
Female Bible Society of First Baptist Church, Newark	50 00	Female Burman Bible Society of the Spruce-st. Baptist Church, Phila.	40 00		
Orleans Co. Bible Soc. W. Metcalf, Tr.	115 00	Bible Society of Albany County and vicinity, per W. Soulden, Treasurer	240 00		
Bible Society of the North Baptist Church, per W. H. Townsend, Tr.	30 00	Bible Society of the City and County of Phila. I. Taylor Tr. per G. Swope	115 50		
Interest on a Note	4 50	Bible Society of Hamilton Institution	40 00		
Stamford Bible Soc. per C. G. Sommers	29 00	D. L. Lloyd, Treasurer			
Susannah Ashman, Phila. pr I. M. Allen	3 00	Champlain Baptist Convention, W. I. Cutting, Treasurer	12 97		
Cape Girardeau Baptist Church, per W. Johnson	30 00	Wm. Frothero, Sen. South Carolina, per W. B. Johnson, D. D.	100 00		
A. C. Smith of Savannah, on account of collections, per Rev. A. MacLay	1050 00	Conn. State Bible Soc. J. B. Gilbert, Tr.	1361 00		
Sweetwater Asso. Tenn. per S. Love	3 00	Bible Society of 16th Baptist Church and Cong. N. Y. per J. B. Halstead	30 00		
Sarah Jordan, per do	1 00	Baptist Church Morristown, New-Jersey, per W. Sym	20 00		
Collection at the Six Mile Ch. Mount Co. E. Tenn. per G. Snider, per du	24 00	Female Bible Society of North Beriah Bap. ch. N. Y. Mrs. S. Chappell, Tr.	78 00		
Bridgewater Baptist Association, Pennsylvania, M. S. Wilson, Treasurer	15 00	Utica Broad-st. Bib. So. A. Hubbell, Tr.	84 17		
Females of the Baptist Society, Plymouth, per E. Cushman	30 00	New-Jersey Baptist State Convention, per P. P. Runyon	22 50		
Wm. Williams, N. York, per S. H. Cone	30 00	Baptist Church in Reading, Pennsylvania, per E. M. Baker	20 00		
Franklyn Association Bible Society, per J. Howell, Treasurer	142 79	Female Friend in Dover	5 00		
Friends in the Barre Association, Vermont, per S. Huntington	30 00	Rensselaer County Bible Society, per E. Ostrander, Treasurer	240 00		
Bible Society of the First Baptist Church, New-York, per I. T. Devan	300 00	Deersfield Bap. Ch. N. Y. pr D. Eldridge	3 40		
Amoskeag Bap. Ch. N. H. per T. Rand	5 00	Bible Society of 1st Baptist Church at Hamilton, by Rev. A. Wheelock	52 00		
Widow Sibel Bugby, Plainfield, per do	1 00	Chenango Co. Bible Society, per do	70 00		
D. French, Nelson, do	50	West Troy Bap. Ch. pr Rev. S. F. Park	7 50		
Seneca Bible Soc. per J. M'Lallen, Tr.	57 07	Baptist Church at Fort Ann Village, New-York, per J. Corning	13 75		
S. Chapin, D. D. Washington	3 00	Cumberland-street Church, Norfolk, Virginia, per Rev. T. Hume	40 00		
W. D. Murphy, New-York	5 00	Jason Corning, New-York	15 00		
Stamford Bible Society, Ct. pr H. Little	16 00	Seneca Bib. So. N. Y. pr J. M'Lallen, Tr.	10 75		
Bethel Bible Society, Ky. pr A. Bennett	137 57	Collect's in Baptist Ch's Portsmouth, Va. by Rev. A. MacLay, pr T. Hume	32 00		
Hopkinsville do do do	75 50	Lower Providence Baptist Church, Pennsylvania, per J. S. Jenkins	40 00		
Bowlinggreen do do do	30 00	Female Bible Association, Philadelphia per Mrs. Jones, Treasurer	390 00		
Pleasant Grove do do do	18 00				
Bible Society of the South Baptist Church, New-York, W. Tracy, Tr.	141 00				
Seneca Bible Soc. per J. M'Lallen, Tr.	30 00				
Solomon Peck	5 00				
Female Baptist Bible Society, Lower Dublin, Pennsylvania	30 00				
Burlington Bible Soc. pr Rev. S. Aaron	90 00				
York Bible Society, Livingston Co. N. Y.	27 75				

Onondaga County Bible Society, per M. Gilbert, Treasurer	\$166 00	A Friend in the Great Valley Baptist church, Penn. per I. M. Allen,	5 08
H. E. T. of New-London, Connecticut	30 00	Delaware and Foreign Bible Society, to make W. G. Jones a Life Member	32 00
East Hillsdale Bible Society, per Rev. P. Prink	12 00	per Rev. C. W. Dennison	10 00
West Hillsdale Church, per do	8 50	Mrs. C. S. Stokes, per Rev. S. H. Cone	40 00
Poughkeepsie Bible Society, New-York	50 00	Benj. Gibbs, Lawrence Co. Ill. to make Daniel Gibbs a Life Member, pr Rev. J. M. Peck	10 00
M. Lyon, for a pure translation	5 00	J. D. Farnworth, St. Albans, per Rev. L. Crawford	333 33
First Baptist Church, Rahway, New-Jersey, per Rev. S. J. Drake	20 00	A. P. Lacoste, Cheraw, on account of Rev. A. Maclay's collections,	454 50
Mrs. A. Hunt, per Rev. L. W. Webster	5 00	W. H. Wharton, Tuscumba, on acc't of Rev. A. Maclay's collections, per S. & A. Law, Philadelphia	28 58
George D. James do	10 00	Grauville Bible Soc'y, per J. Averill, to make Truman Mason a L. M.	2000 00
Rebecca Thompson do	3 00	Virginia and Foreign Bible Soc. per J. Sizer, Treasurer,	500 00
Mrs. Mary Thompson do	1 00	New-Hampshire and Foreign Bible Society, per John A. Gault, Treasurer, \$30 of which to make Rev. D. D. Pratt a Life Member	
Mrs. Esther Thompson do	1 00	June 3	
Mrs. Sally Garnsey do	1 00	Alleghany and Cataraugus Co. Bible Society, per N. McCall, Treasurer—	
Charles Babeock, per Daniel Hascall	1 00	Contributed by Rushford ch. to make Rev. A. Minor a L. M. \$30 00	
E. Belden do	50	Almond Church, to make Rev. V. Bemis a Life Member,	30 00
Elder Krank do	1 00	Hinsdale Church	12 12
Elder Tinkham do	50	Female Working Society	5 00
Mrs. Gardner, of Pownal do	50	Friendship Church	10 00
J. Francis, Pittsfield do	2 00	First Otto Fem. Benev. Society	9 48
Mrs. A. Hayden do	1 00	Farmersville do do	5 00
Church in Hartford, pr N. Colver do	12 00	Caroline Peet do do	1 00
Saratoga Asso. pr S. Cole, Tr. do	84 87	Greenwood and Andover churches	3 75
Washington Un. Asso. A. Wait, Tr. do	64 42	New-Hudson Church	2 13
E. Dimmock, Bennington, Vt. do	30 00	Freedom Church	1 63
Stephen Chapin do	1 00	Isaac Rowley, of Freedom church	2 00
For Reports do	37	T. N. Hoskins, Independence ch.	5 00
Worcester As. Ms. O. Converse, Tr. do	103 11	Other brethren in do	2 00
John Smith, Vermont do	3 00	Collection at Anniversary	4 62
Sturbridge Asso. Ms. L. Bant, Tr. do	7 14	I. McCall & Son,	2 75
Westfield Asso. S. Root, Treas. do	37 00		126 48
Wendell Asso. I. L. Smalage, Tr. do	22 00	Georgia Bap. Gen. Convention, Col. A. James, Treasurer, per W. H. Turpin	650 31
A Lady, per D. Hascall do	1 00	Rev. A. Maclay on account of his collections in Virginia	40 00
Mrs. Hall, Massachusetts do	1 50	Baptist Fem. Bible Society of Harvard Mass. to make Rev. Moses Curtis a Life Member	33 00
Collect's by Rev. A. H. Sabin, Vt. do	6 50	Bible Society of Catekill, to make Jacob C. Hoagland a Life Member	33 00
Rev. P. Davison, New-Hampshire do	1 00	Charles Harrington, Griggsville, Ill.	5 00
Elder A. Seaman, Milton do	2 00	Westkill Bap. Ch. Lexington, N. Y.	7 56
B. Cook, Kingsbury do	50	Joseph Reynolds, Phila. a Life Member	30 00
Collections in Bridport, Verm't do	18 50	per I. M. Allen,	30 00
I. Smith do	1 00	Rev. John Smith, Delaware, O. a L. M.	30 00
Middleton Bible Soc. Vt. Wait, Tr. do	10 47	Amite County Bible Soc'y, Miss. per J. Jenkins, Treasurer,	300 00
Vermont Bible Society of the Rutland County Auxiliary do	35 00	Oneida County Welch Baptist Bible Society, per Rev. T. Roberts,	57 25
Fem. in Brandon, by C. A. Thomas, do	30 00	Six months interest on bond and mortgage for \$8000 at 7 per cent per ann.	280 00
Addison County Bible Society, by W. G. Johnson do	41 00	John McKimier, subscription	3 00
Vt. Bib. Soc. by Hutchinson do	37 00	Female Sewing Soc'y of Milesburg, Pa. per I. M. Allen,	30 00
Bap. Ch. in Bennington, Vermont do	30 00	Bible Society of Milesburg, Pa. J. Miles Treasurer, per I. M. Allen,	7 74
Olive St. John, per L. W. Webster, do	3 00	Rev. R. F. Young, Chesnut Hill, Pa. per I. M. Allen,	2 40
Baptist church, Reading, Pa. per Rev. E. M. Barker,	10 00		13331 44
Baptist Church, Richmond city, Ohio, per W. H. Byron,	21 00		
Bap. ch. Kirtland, Geauga Co. per do.	4 00		
St. Lawrence Co. Bible Society, per W. E. Locke, Treasurer,	80 00		
May			
Rev. A. Maclay, being balance of his collections at the South	609 90		
Bible Society of Meigs' Creek Association, per N. W. Graham, Treasurer,	50 00		
John M. Taylor, Cincinnati, a Life Member, per W. H. Brisbane,	30 00		
B. T. D. Lawton, per do,	5 00		
Rev. D. Williams, annual subscription Accomack Bible Society, Va. per G. Warner	3 00		
Shaftsbury Centre Bible Soc. Va. per N. H. Bottom,	31 00		
Bible Soc. of 1st church, Shaftsbury, per Isaac Dyer, Treasurer,	25 00		
Madison County Bible Society per I. McKerson, Treasurer,	24 00		
	293 00		

WM. GOLGATE Esq. Treasurer, 6 Dutch-street.

Rev. CHARLES G. SOMMERS, Corresponding Secretary, 82 Madison-street, N. Y.

⚡ This publication is periodical, contains a half sheet, and the postage for any distance under 100 miles, is 1 1-2 cents; for any distance over 100 miles, 2 1-2 cents.

## QUARTERLY PAPERS.

AMERICAN AND FOREIGN



BIBLE SOCIETY.

No. VIII.

New-York.

October, 1838.

*To the Corresponding Secretary.*

LONDON, 6th September, 1838.

My very dear brother:

I HAVE great pleasure in conveying to you a copy of the Resolutions unanimously passed by our Committee at their meeting this day. It afforded us all a high gratification to see you in the midst of us, and I trust your kind visit will do much to strengthen and cement the bonds of brotherly union which connect us with our fellow Christians in the United States, as well as to extend and invigorate the various efforts in which we are respectively engaged for the enlargement of our Heavenly Master's Kingdom.

I am happy that our beloved brother Pearce has arrived in town just at this juncture, because he is far more competent than myself to furnish you with those details of information respecting the progress of translations which you are anxious to obtain. I trust he will have no difficulty in replying to your communication in time for the packet to-morrow.

Allow me to subscribe myself,

My dear brother,

Yours, very sincerely and respectfully,

JNO. DYER.

*Extract from the Minutes of the Committee of the Baptist Missionary Society,  
London, 6th September, 1838.*

Read a letter from Wm. Colgate, Esq. dated New-York, 24th July, introducing the Rev. Charles G. Sommers, and enclosing bills, value £1041, 14, 2, being the amount of a third donation of \$5000 from the American and Foreign Bible Society towards our Translations, on which it was Resolved,

That this Committee have much pleasure in receiving their esteemed brother, the Rev. Charles G. Sommers, accredited to them as Corresponding Secretary of the American and Foreign Bible Society, and a member of the American board of Baptist Missions, and are happy in the opportunity, through his medium, to express their desire of increased friendly intercourse with those bodies. They beg each to accept a copy of each of the publications of this Society, to be placed in their library, and respectfully request a similar grant from them. That this Committee acknowledge, with much gratitude, the renewed kindness of their brethren, the Committee of the American and Foreign Bible Society, in forwarding a third liberal donation towards the Translations carrying forward by our Missionaries in India.

CAMBERWELL, near London; September 6th, 1838.

My dear Brother:

It will doubtless gratify you to learn that a very extensive range of Translation is now occupied by our brethren, and that in addition to the Bengali, Hindustani, Sanskrit, and Armenian versions, which were before in course of execution, they are now proceeding with the Hindi (or Hindui) Gospels, translated by the late devoted Missionary, Mr. Chamberlain, and will soon commence with the Epistles in the same language, now in course of preparation by our worthy brother, Mr. Leslie, of Monghyr. While the Bengali is spoken by the great body of Hindus throughout the *Lower* Provinces of the Bengali Presidency, the Hindoi is used by the same class throughout the *North West* or Upper Provinces; and while the Hindustani is understood by the great body of the *Mahomedans* throughout Hindustani, the Sanskrit is the language in which are written the books used by the *learned Hindus* throughout the same vast extent of territory. Altogether the translations in progress comprehend the languages used by at least *fifty millions* of heathens or Mahomedans; so that, as completed, they will supply facilities for usefulness of the most extensive as well as interesting kind.

The Armenian version, you are all aware, is for the use of the members of that very ancient, but now very corrupt, branch of the Christian Church. The Armenian nation has for many centuries possessed a version of the Scriptures, made in the days of its purer faith, and generally acknowledged to be faithful and expressive. In this version the Greek terms for *baptism*, &c. are translated by Armenian words, signifying immersion. About twenty-five years ago this version was reprinted in India under the patronage of the British and Foreign Bible Society, and has been extensively distributed in different parts of the East, in which communities of Armenians are found scattered. A short time since a new edition of the Armenian Testament was published at Moscow by the Pædobaptist Missionaries stationed in Persia, in which they have omitted the Armenian words referring to baptism, and in their stead inserted the Greek words in Armenian letters. By such as required us to conform to the English authorized version, this innovation in an *established* version, and especially in one *so ancient*, must surely be regarded as very unwarrantable.

Among the Missionaries of our Society in Calcutta is a very worthy brother, named Carapiet E. Aratoon, (but commonly called Carapiet only,) who was born of Armenian parents, and was a member of that Church until converted to a purer faith, through the preaching of one of the Serampore Missionaries, thirty years ago. Almost ever since that time he has been employed in proclaiming the Gospel to Hindus and Mahomedans in different parts of India; and in addition to these duties has now the oversight of the little Church of Native Christians, of which, while in Calcutta, I acted as pastor. Our beloved friend, Mr. Malcom, who knows his character, may probably have informed you, that for the last few years Mr. C. has felt an intense desire for the salvation of his countrymen, and that in consequence he has compiled from the Scriptures, and from the ancient evangelical writers of the Armenian Church, many excellent Tracts, some of them of considerable size. Part of these he has printed at his own expense, while others have been executed at the cost of the mission. They have been distributed in various parts of the East, with saving benefit to some individuals, and with no inconsiderable advantage to many others, by awakening their attention to evangelical truth. Encouraged by this success, Mr. C. is anxious still further to benefit his countrymen, by giving them, for the first time, a Testament *with marginal references*, that they may better compare Scripture with Scripture, and understand the dangerous errors into which their national church has fallen. So desirous is our dear friend to secure this object, that he has cheerfully offered towards it far more than his circumstances will afford, and has now determined to insert in the volumes, at his own expense, a map of Canaan, to illustrate the Gospels, and of St. Paul's voyages and travels, to illustrate the Acts and Epistles. In this edition he will (of course) *restore* the words on baptism originally used and continued for so many centuries, and will also substitute for words now obscure to most, through being obsolete, others, understood by all. He doubts not that the edition will be much more correct, as well as *more portable*, than the one before printed at Moscow. Although Mr. Carapiet is about sixty years of age, he is exceedingly desirous to visit his countrymen, personally to convey to them the word of life, in different parts of Asia,

Africa, and Europe, and fully hopes to do so. (if, as I trust, permitted by our Committee,) so soon as the Testament shall be printed. Many fervent prayers on behalf of the A. & F. B. S. will, I am sure, be offered by our aged brother, when the intelligence of your liberal donation in aid of the Armenian Scriptures shall reach him.

But I must now hastily conclude. For every expression of their generous desire to assist us in giving to the eastern nations the volume of eternal truth, pray offer to the Board, and to each subscriber, the warmest thanks of my brethren and myself. Aid us by your fervent prayers, that in each version we may be enabled to express, in every verse, the *exact sentiment* intended by the great Author of Revelation, and that in the distribution of the volume, as printed, we may be guided and blessed by the same Almighty Agent.

Accept my affectionate wishes for the perfect restoration of your health, and the speedy resumption of your useful labors; and with best regards to the Managers of your Board, believe me,

My dear brother,

Yours, very affectionately, in the bonds of the Gospel,  
W. H. PEARCE.

#### APPROPRIATIONS.

At a meeting of the Board on Wednesday 4th of July, 1838, it was

Resolved, That the sum of *five thousand dollars* be appropriated to the London Baptist Missionary Society, to aid in printing the Sacred Scriptures in the Sanskrit, Bengali, Hindustani, Armenian, and Orissa languages, by the Calcutta Baptist Missionaries.

This money was remitted to London in August, by the hands of our Corresponding Secretary

And at a meeting of the Board on Wednesday, 1st August, 1838, an appropriation was made to the Baptist General Convention of the United States for Foreign Missions, of 5000 dollars; 2000 dollars of which to be paid to the Rev. J. G. Oncken, Hamburg, for the printing and circulating of Luther's version of the German Bible; and 3000 dollars to be expended in publishing translations of the Scriptures made by the Missionaries under their patronage, in Asia.

The last appropriation of the Board is thus kindly acknowledged by the Senior Secretary of the General Convention.

BAPTIST MISSIONARY ROOMS, BOSTON, Aug. 13, 1838.

Rev. S. H. Cone, Pres. of the A. & F. Bible Society.

Dear Brother:

It affords me great pleasure to communicate to the Managers of the *American and Foreign Bible Society* the thanks of the Board of the Baptist General Convention, for their generous appropriation, on the first instant, of two thousand dollars, for Luther's German Bible, per J. G. Oncken, and 3000 for the Scriptures in the East, as translated by our Missionaries. More timely aid could scarcely have occurred in our operations. Intelligence had just reached us, that an edition of ten thousand copies of the entire Scriptures, and another edition of forty thousand copies of a Digest of Scripture, in Burman, had been put to press at Maulmein; which, with the Karen Scripture and Tracts printing at Tavoy, would render an additional shipment of paper immediately necessary. The order was promptly executed to the amount of 3000 reams, which will leave our port for Burmah direct, the first proximo. A further supply for the Chinese and Siamese presses at Bangkok, will, by divine leave, be despatched in the autumn.

May the Great Head of the Church still smile on your efforts to give his word to all the nations.

Most affectionately yours,

L. BOLLES, H. Sec'y.

*Letters and Extracts to the President.*

From the Secretary of the London Missionary Society.

Dear Brother:

LONDON, June 21, 1838.

I am happy to say that our recent arrangements with regard to the Serampore stations, which you kindly allude to, have proved very acceptable in

India, as well as at home. I trust that, in taking this step, we were guided by infinite wisdom; and it will turn out for the furtherance of the Gospel. Still it involves, as you remark, a considerable increase of expense and responsibility. In procuring the requisite funds, we have eminently to walk by faith, and not by sight. My own spirit, I acknowledge, is occasionally much depressed on this subject. Hitherto, however, we have been helped; and we ought not to doubt, that while we are doing God's work, in his way, He will sustain us.

The generous help your Society has afforded towards our Translation fund is of the highest value; here, from a variety of circumstances, we can do but little in that direction.

I wish we could indulge the expectation of seeing you among us. Is this quite a vain hope? Well, whether we meet on earth or not, I trust, through infinite mercy, we shall meet ere long in a better world; and oh! what a joyful meeting will that be! Everlasting praises to Him who has rendered it possible!

I am, my dear brother, very cordially yours, in the best bonds,

JNO. DYER.

*Calcutta, February 24, 1838.*

MY DEAR BROTHER—Your letter of the 11th of August. I received last week, together with reports of the American and Foreign Bible Society. I need scarcely say that both gave us very great satisfaction, for you well know, 'as cold waters to a thirsty soul, so is good news from a far country.' Considering the commercial distress that has prevailed, your success appears to us unparalleled. We are truly happy to see that you are determined to use all the pacific means in your power to bring the Baptists to co-operate in this noble enterprise. You have made a worthy protest against error and imposition, and a decided stand for truth and independence, and the Lord has blessed you, and may he still bless you more and more, till many and great nations shall hear you speak to them through the medium of translations, the wonderful works of God in their own language!

It devolves on me to relate progress in the translations; and I shall leave it to Brother Thomas to state the amount of distribution and monies received. I am happy to say that yesterday I completed our version of the New Testament in Hindustani, and we have proceeded with the printing of it to the gospel of John. We are rather slow in our progress in this work, as we are printing three editions; one octavo, a second duodecimo, and a third with marginal references. Brother Thomas takes as great pains to secure accuracy in these proofs while passing through the press as Brother Pearce did with those in Bengali. I am also happy to state that the Sanskrit version of the New Testament is advanced as far as the Hebrews, and will certainly be ready for the press at or before the time of Brother Pearce's return. When this is completed, I have determined on the revision and completion of Chamberlain's version of the New Testament in Hindi. In the Bengali we are just about to commence printing our third edition of the Testament: and this will be printed entirely at the expense of your society. We were able in the second edition to supply you with only five hundred, but in this we hope to supply you with five thousand copies. It appears to us necessary to have a large edition this time, that we may not be diverted from our labours in the Old Testament, which we are to begin printing when Brother Pearce arrives.

We have submitted our Hindustani as we did our Bengali version, to the most competent judges for examination, and are still continuing to do so. As far as we have gone I am rejoiced to say, the result has been the same. As our appeal is made to men who are not of our denomination, their testimony will be regarded without suspicion. I have now before me the testimonials of three British officers—all of them excellent Hindustani scholars, and one of them at the head of the Mahommedan College; one of them says, "It appears to me extremely well done." A second: "The translation is in my opinion, idiomatic, simple, and at the same time classical, and does much credit to the quarter whence it proceeds." A third, "I felt quite a feeling of gratitude and pleasure at reading many parts which seemed to come home to me as much as in our English version, and had missions done no more, they would have done good service to the Lord and this land, by calling its people to read in their own tongue the wonderful works of God." By these testimonials, and by the libera-

lity of your Society, we are encouraged to go on with our work, and to bless the Lord that after many years of labour in the dark, he has at length made our way plain before our face.

I am yours in Christ Jesus,

W. YATES.

*Calcutta, April 14th, 1838.*

MY DEAR SIR—I have just written to the worthy Treasurer of your Society, in acknowledgment of the receipt of your last liberal appropriation; many, many thanks to you and our other dear brethren, for this renewed proof of your ability and determination to render us effectual aid, in our efforts to communicate the Divine word in the languages of India.

The *second* appropriation has not yet reached us, but this is owing to the non-arrival of expected letters from England. On referring to the date when this third appropriation was made, June 7th, 1837, I have been struck with a singular, and to me, pleasing coincidence. On the 7th June you voted 5000 dollars to aid us, and on the 14th of the same month I put the first form of our new Hindustani translation to press, having in concert with my brethren, determined to print 1000 copies of the entire Testament with marginal references, 2000 each of the four Gospels and Acts, and 500 entire Testaments of a smaller size, or in royal 12mo. the others being in common 8vo. This was more than we should have felt justified in printing, had we considered merely the funds we had in hand, or what we had reason to expect from England; but I thought you and your esteemed associates would not blame us for our presumption in calculating on your readiness to render us all the assistance that might be requisite to enable us to accomplish the important work we had undertaken. We little thought then that the Master we serve had already answered our prayers, and inclined you to place funds at our disposal sufficient not only to enable us to complete this work, but to carry on with vigour others of a kindred nature.

We have finished Luke, and are about half through John; of the three Gospels already completed, we have printed 1500 copies for separate distribution, and 500 to be bound up with the Acts, besides 100 copies extra of the royal 12mo. edition. As you have given authority to employ the amount recently received in printing the sacred scriptures in any of the languages of the country, we have determined to place one half of the impression to the account of your society; excepting John, however, the single Gospels will not bear the name of your society on the title page, it having been printed, and numerous copies circulated, before your last communication was received; but as your object is to circulate the word of God, I apprehend you will not on this account and under the circumstances just mentioned, object to our employing the funds placed at our disposal; rather you will rejoice that even before the money reached India, or you could have any idea of their existence, portions of the Divine word were actually in circulation, the cost of which in whole, or in part, will now be defrayed from funds furnished by your society. It is very probable that we shall have to put a second edition of the Gospels to press before we get to the end of the Epistles, and we feel no little satisfaction in the assurance, that through your liberality we shall possess the means of doing this without embarrassing our other operations.

We shall now almost immediately commence two new editions in Bengali, and probably one in Sanskrit. These we think to print entirely at your expense. At present our intentions are to execute them in the following proportions.

<i>In Bengali 8vo. size.</i>	
Entire Testaments,	1500
Four Gospels, each 4,500,	18000
Gospels and Acts together,	500
<i>Royal 12mo. size.</i>	
Entire Testaments,	2000
Gospels and Acts,	1000
<i>In Sanskrit, 8vo. size.</i>	
Entire Testaments,	1600
Four Gospels, each 1500,	6000
Gospels and Acts,	250

*Making together 30,250 volumes,*



I cannot conclude my letter without expressing how exceedingly delighted we were with the report, and with the accounts we received of the proceedings which took place at the formation of the society. How delightful to think that so large a number of devoted men should be called together on such an occasion, and evince, to so great a degree, a oneness of spirit, and agreement of views. It may, I trust, be regarded as an omen for good, that in this great cause the denomination will appear and act as one. We read the report with unspeakable satisfaction and thankfulness to our heavenly Father, who had put it into the hearts of his people to unite for such a purpose, had enabled them to do so much in so short a time, and afforded such encouraging prospects of future prosperity and usefulness. What course our friends in England will take, we know not; we have heard of their appeals to the Bible Society, but so satisfied are we here that separate effort will be most for our comfort and usefulness, that we shall not regret, nay, we shall rejoice rather, to learn that the prayer of the appeal has been negatived, and the denomination thrown on its own resources.

May the Lord direct to the adopting of those measures, whatever they may be, which will contribute most to his own glory, and the spread of truth and holiness throughout the earth. With earnest prayer for the prosperity of the American and Foreign Bible Society.

I remain yours in Christian bonds,

J. THOMAS.

TAVOR, Nov. 6, 1837.

My Dear Brother:

Before getting this, you will learn that there has been a civil war in Burmah, and the whole empire thrown into a state of extreme distraction, on which account it was deemed prudent to leave Ava for the present. A war between the new king and the Bengal government is supposed to be inevitable. The Burman monarch is apparently smitten with blindness, and so far has pursued a course which, if persisted in, must overthrow the Burman government, and convert the whole empire into a British Presidency.

Should this be the final result, which is not improbable, from the present political state of the empire—you can hardly imagine what an immense field will be thrown open to us. Not only Burmah proper, but all the Shyan States from the great Cambodia river east, to the Hymela mountains on the north, stretching along the borders of China for 1000 miles,—there the *Ka Chwens*, or northern Karens, are found in all the hill country, north of Ava, into Thibet, and through every part of the Shyan states.—Add to this, we should have access to China at a hundred different points. Last cold season, I travelled through three Shyan provinces, and about 150 miles along the borders of China; preached in more than a hundred Shyan cities and villages, gave away a few books and tracts, and had considerable intercourse with the northern Karens; and also with the Chinese—a full narrative of this tour I have sent to Dr. Bolles. I wish you to see it, because it will give you some idea of *one* vast field which the *American and Foreign Bible Society* has to cultivate.

May God continue to bless you in the great work of giving the Bible to the world! is my earnest prayer.

Yours ever affectionately in the Gospel,

E. KINCAID.

To William Colgate, Esq. Treasurer of the A. and F. B. S.

Marlmeim, Dec. 30th. 1837.

MY DEAR BROTHER—Yours and Dr Kendrick's were duly received, and would have been answered immediately, had I not seen in the very next number of the Baptist Magazine an article on the subject of the Shyan language, which doubtless corrected your mistake, in supposing that it was a dialect of the Burmese; and I have lately deferred writing, until I should hear the result of the Bible Convention in Philadelphia; but our letters are strangely delayed, so we have heard nothing from home since the middle of last April! and the approaching close of the year reminds me to examine my file of "unanswered letters," and endeavour to bring up some arrearages.

As to the Bible question, I am entirely of opinion, that there ought to be a

distinct Bible organization; but though I rejoice in what your society has done for the past year, I question whether it ought not to be so modified as fairly to represent and fully to meet the wishes of the whole denomination. I trust, however, that the united wisdom of the Convention, and the guidance of the Holy Spirit, in answer to prayer, have prompted the adoption of the best possible course.

The next question, therefore, is—to what object you ought primarily to direct your efforts—what translations in the East claim your aid? 1st. The Burmese, which is the result of the labour of many successive years. It has been published in four vols. octavo, and we are now preparing to publish a new edition, in which the whole will be comprised in one volume quarto. This translation is read throughout Burmah and Arracan. 2d. The Peguan, which will be read by a population of about 100,000 Peguans in the British provinces, the neighbourhood of old Pegu and Siam. 3d. The Karen, by Brother Mason of Tavoy,—a translation, which will be read by all the Karens throughout Burmah and Siam, as fast as they become a reading people. The New Testament is, I believe, nearly done. May the translator's life be spared to finish the whole Bible! 4th. The Siamese, by Brother Jones of Bankok, which will be read throughout the kingdom of Siam. 5th. The Shyan, by Brother Brown of Sadiya, which will be read throughout all the northern Shyan states. All the above translations are original, that is, made into languages, into which neither the Bible, nor any considerable portion of Scripture had ever been translated before. I may add 6thly. The Bengali by Brother Yates, which, though not original, having been preceded by Dr Carey's and others, is really a new translation, and undoubtedly the best one ever made into that language. All the translators above mentioned (the present company always excepted,) I know from personal acquaintance, to be able, competent men—philologists, scholars—candid, upright, conscientious searchers after truth—men, who would rather have their right hands cut off, than knowingly pervert a single particle of the word of God—men, who are worthy the entire confidence of the Christian public. Now to support them and their assistants, while perfecting themselves in their respective languages, completing their translations and improving them in successive editions; to support printers, furnish presses, paper, workmen, &c sufficient to meet the increasing demand for the scriptures; and to provide means for the distribution of the books when made, throughout these eastern lands, require large supplies from the charity of the Churches. And as we are all sworn to give, in our translations, to the best of our ability, the word of God, *the whole word*, and nothing but the word, in defiance of the lady of Babylon and all her progeny; there is no point in the whole visible creation to which we can look for support, but "The American and Foreign Bible Society." Here we stand; we cannot change our position; we must not desert our post: God help us and you!

In the preceding I have mentioned six translations only; but every year will doubtless bring a new one. We have the Paho, the Toung-thoo and the Kyen just at our door. And how many are at the doors of Penkok and Sadiya, and on the way to China, and in Great China, and in all Asia, and unexplored Africa, and the islands of the sea, what pen is competent to set forth? The Angel with the everlasting gospel has already poised his wing and commenced his flight. May the prayers and the alms of the church speed him on his glorious career through the wide world!

Yours faithfully,  
A JUDSON.

#### BIBLICAL LIBRARY.

*The following additions have been made since July.*

King James' Bible, Black letter, 1st edition, 1 vol. folio; printed by Robert Barker, London, 1611; under the superintendence of a Committee of the Translators. (Exceedingly scarce and valuable.) Presented by Robert F. Winslow, Esq. of New-York.

La Sainte Bible, printed at Geneva, 1705. 1 vol. quarto. Presented by S. H. Cone.

The Calcutta Baptist Missionaries have sent seven copies of the Bengali N. Testament, 8vo.; besides numerous specimens of the Gospels and Acts, put up together, and separately, for gratuitous distribution, in the Bengali, Hindustani, and Armenian languages.

## LOSS BY FIRE.

On the night of the 30th August, 1838, the printing establishment of Brother John Gray, No. 229 Water-street, New-York, was destroyed by fire. By this providential dispensation, the American and Foreign Bible Society has sustained no little detriment. The first edition of 25,000 copies of the Sunday School New Testament, 18mo. printed as far as 2d Cor. was entirely consumed, and one set of stereotype plates materially injured. It will require nearly fifteen hundred dollars to repair the damage, and will probably postpone the publication of the Testament to the latter part of December. But He who is too wise to err hath done it, and we believe He also will overrule it for good. Upon His gracious providence, and the kind co-operation of our friends in the Bible cause, we confidently rely for the means to do our full share, as Baptists and as Americans, in the work of HOME DISTRIBUTION.

## NEW AUXILIARY SOCIETIES.

Young Men's New-York City Bible Society, Recognised, August 1, 1838.  
 New-Hampshire and Foreign Bible Society, do. do.  
 Talladega County Bible Society, Alabama, do. do.  
 Amite County Bible Society, Mississippi, do. October 1st. do.

## TREASURER'S ACCOUNT.

*Moneys received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," 1838.*

<i>July, 1838.</i>			
Onego Bible Society, per P. Eaton, Tr.	\$102 00	Bible Soc. Broadalbin, U. C. per W. Frazier	\$32 00
Mrs. Levering, Baltimore, pr A. Macclay	2 00	J. D. Rawlings, Ill.	10 00
Br. Toy, Norfolk, per A. Macley	10 75	Wayne Co. Bible Soc. pr R. C. Jackson	46 13
Br. Hume, Portsmouth, do	17 00	Monongahela Association Bible Society, per A. Shallenbeyer	100 00
Three brethren at do	11 00	Geauga Bap. Associat'n pr W. H. Byron	9 60
Dr. J. T. Temple, Chicago, do	50 00	Jefferson Bible Soc. A. Shelden, Tr. per Rev. J. Smitzer	50 82
Females at Ballston	2 00	Black River Bible Soc. N. Van Nest, Treasurer, per do	15 00
Bible department at Saratoga do	111 31	Walter Road, Oswego, per do	5 00
Individuals at Saratoga do	2 75	Newbury Bap. Bible Soc. S. C. per I. S. Carwile, Treasurer	50 50
Subscript's at Schenectada do	8 25	Baptist ch. at Stillwater, Saratoga Co. per A. Macley	2 50
Proceeds of Jewelry	12 00		
	\$227 06	Munroe Association, N. Y. per O. Sage, Treasurer	497 00
Deduct previously paid in	40 00	Stephentown Association, pr G. W. Glass, Treasurer	22 00
		<i>September.</i>	
Talladega Co. Bible Society, Alabama, per C. G. Sommers	80 00	Virginia and Foreign Baptist Bible Society, per J. Sizat, Treasurer	3000 00
Grand River Bible So. pr G. Brown, Tr.	70 83	Rufus C. Eaton, Springfield, N. Y.	30 00
Baptist church at Cashoe, N. C. per S. I. Wheeler	15 00	Chautauque County Bible Soc. per J. Moore, Treasurer	170 57
Baptist church, Massillon, Ohio, per C. W. Sage	16 00	Courtland Association Bible Soc. per J. Osborn, Treasurer	25 00
Bennettsville Bible Society, per H. B. Thomas, Treasurer	150 00	Union Association of churches in New-York and Conn. per J. G. Collom, Tr.	7 75
Robert King, annual subscription	3 00	Mrs. Ann Fuller, per Spencer H. Coss	30 00
Onego Bible Society, per P. Eaton	150 00	Mrs. Sarah Sadgebury, do	30 00
<i>August.</i>		Elizabeth Atkins, do	2 00
F. Wayland, sen. per A. Macley	20 00	Lawrence Hahn, do	1 00
Joshua Fletcher, Saratoga do	21 00		
Mrs. Stewart, do	1 00		
Baptist church, Milton, do	15 75		
Chapauquo Association Bible Society			
per K. Main, Treasurer	120 00		
Sampdown Bap. ch. per F. Brokaw, Tr.	45 50		
			\$5133 97

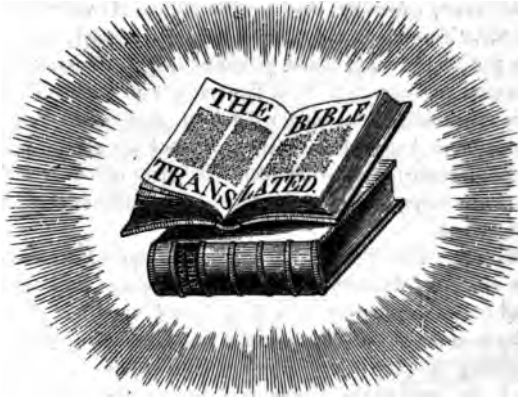
WM. COLGATE Esq. Treasurer, 6 Dutch-street.

Rev. CHARLES G. SOMMERS, Corresponding Secretary, 51 Madison-street, N. Y.

☞ This publication is periodical, contains a half sheet, and the postage for any distance under 100 miles, is 1-2 cents; for any distance over 100 miles, 2 1-2 cents.

## QUARTERLY PAPERS.

AMERICAN & FOREIGN



BIBLE SOCIETY.

---

No. IX.

New-York.

Jan. 1839.

---

### RETURN OF THE CORRESPONDING SECRETARY.

Through the interposition of a kind Providence, the Corresponding Secretary of the American and Foreign Bible Society, has again been restored to his accustomed duties. Correspondents are therefore requested, as heretofore, to direct their communications to him at 82 Madison-street, New-York. With regard to the object which carried him to Great Britain, in July last, he may state, that his labours in behalf of the Canada Baptist Mission and the cause of ministerial education were blessed of God, and that having performed his engagements in that quarter, he devoted the remaining time of his visit in London, principally to the interests of the Bible Society. He was enabled to collect for the Biblical library, some rare and valuable works bearing on the subject of Bible translations, a list of which is given in the present quarterly paper.

In addition, he may say generally, that the British Baptists highly approve, under existing circumstances, of the organization of our society, and regard the date of its formation, as a happy epoch in our denominational history. Although, as yet, no tangible manifestation of their sentiments has been made, still their language to us is, The smiles of Israel's God be upon your labours, and make you abundantly instrumental in building up the waste places of Zion, and in giving to a dying world, the book of God, pure as it came from the fount of heaven's inspiration.

VOL. I.

10

## SOCIETY'S PUBLICATIONS.

After unforeseen and unavoidable delays, we are happy to announce to our auxiliaries and friends generally, that the first edition of twenty-five thousand copies of the New Testament, for Sunday Schools, is ready for delivery at 12 1-2 cents per single copy, bound in cloth, and at 16 cents in sheep, lettered; the neatest and cheapest New Testament ever published in this city. It would have appeared sooner, but for the destruction of the Printing Office by fire, on the 30th of August last; this, with other circumstances not under our control, has prevented the earlier accomplishment of our wishes. God's ways are not as our ways, neither are his thoughts as our thoughts. He blesses even when he smites.

The Brevier 12mo New Testament, comprising two hundred and fifty-two pages, will be ready for delivery in about three weeks. Both these editions of the inspired book, are reprints from King James' version of 1611. No alterations have been made, except where the orthography required to be modernized, including the proper use of the indefinite article.

Orders for books, until further notice, may be sent to the Treasurer, No. 6 Dutch-street, New-York.

The following are specimens of the type:—

## SPECIMENS OF THE PRINTING TYPES OF THE SOCIETY'S BOOKS.

*Nonpareil Sunday School Testament.*

## MATTHEW viii. 11.

11 And I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

## EPHESIANS iv. 5, 6.

5 One Lord, one Faith, one Baptism,  
6 One God and Father of all, who is above all, and through all, and in you all.

*Brevier New Testament.*

## ACTS v. 41, 42.

41 ¶ And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his Name.

42 And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ.

## REVELATIONS xxii. 19.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

*Brevier Bible, 12mo. now Printing.*

## EXODUS xiii. 21, 22.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

## 1 SAMUEL xvii. 37.

37 David said moreover, The LORD that delivered me out of the paw of the Lion, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

## EXTRACTS FROM CORRESPONDENCE.

A communication of unusual interest has been received by the Corresponding Secretary, from Mr. Shuck, our missionary at Macao, China, which but for its length, is worthy of being given entire: we are compelled only to extract. His feelings towards the American and Foreign Bible Society, he thus expresses:

"I assure you, my dear brother, that my heart greatly rejoices in the success which attends the American and Foreign Bible Society, and I shall still more rejoice to learn that our whole denomination has become united in the idea of both Foreign and *Home* distribution. I cannot see why your society may not regard the *entire world*, as the grand field of its operations, and direct its energies accordingly. I perceive, however, from my latest papers, that a few of our good brethren, in America, think differently. From the first agitation of the question I have had but one opinion on the subject, and have delighted to contemplate your new society, as in the majesty of its onward labours, bearing the dual motto, "the Bible translated," and "the Field is the world."

Again, relative to the comparative merits of the three Chinese versions of the Bible, Mr. S. remarks:

"You are aware, that there have been *three* distinct versions of the Bible into the Chinese language; the first, by Dr. Marshman of Serampore; the second, by Dr. Morrison of Macao; and the third, by Messrs. Medhurst, Gutzlaff and others; the old testament of the latter not yet quite out of press. Marshman's old testament, is better than Morrison's, but the new, I think not so good. The testament by Medhurst and Gutzlaff, is without question, superior to either of the other versions, being more idiomatic, and infinitely better understood by those for whom it was intended. By some of the missionaries in the Archipelago, however, it has been objected to as being too free and paraphrastic; but I, after having read every page of it, like it with some exceptions, particularly the false garb which *Baptizo* and its progeny are made to wear. Relative to the unintelligibility of Morrison's translation, I will just mention an illustrative circumstance. Mr. Lay, agent for the British and Foreign Bible Society, who is now here, is restricted by his patrons in his Bible distribution in China, to Morrison's translation, and when he was leaving Singapore for China some months ago, Leang Afa, the Chinese evangelist, who resides at Singapore, came to him to bid him farewell, and with solemn countenance addressed him thus, "I am sorry that the christians in England are expending their money exclusively in printing and in employing you to circulate a book (referring to Morrison's translation) among my countrymen, which my countrymen do not and cannot understand."

## Facilities for increased usefulness.—

"Since I have been in China, now about nineteen months, I have distributed a very great number of christian books in the streets and shops of Macao and Canton, and on board of the numerous Junks in the adjacent harbours. At one period, and within the space of two weeks, I distributed nearly thirty thousand pages of christian books, no man molesting me. And at this very time, there are abundant facilities for distributing the scriptures and religious books in Macao, Canton, &c."

"With proper encouragement from home, it would not take a very great while, by the blessing of the Master, to have an edition of a gospel or two, or some of the epistles ready for the press."

"I am quite inclined to conclude, that it is decidedly better in the present state of the heathen world, to distribute the gospels and epistles *separately*, as in primitive times. After christian opinions become more prevalent, and to some extent understood, it may be proper and practicable to circulate the Bible in a collected volume, but at present the intellectual and physical faculties of the heathen are too blunt and indolent, not to be discouraged at the *size* of our smallest editions of the entire testament. They may, and indeed sometimes do, prefer receiving a *large* book to a *small* one, but the *perusal* of it is quite another thing."

"By faith and prayer, and holy perseverance, much could now be accomplished under the divine blessing, for *China Proper*, and I cherish the hope, that American Baptists will very soon afford no small share of holy and vigorous effort towards the

instrumental redemption of this vast portion of the promised inheritance of the Son of God. And to your society, I affectionately commend these interesting millions, who are still destitute of the Word of Life."

"Cochin China too, affords a fine field for christian effort, but has hitherto been singularly neglected by protestants."

On the subject of the Chinese Bible, published and distributed by Ming Ming, the King of Cochin China, Mr. S. says,

"As you are directly engaged in endeavouring to promote the circulation of the book of the Lord, it may not be uninteresting for you to know, that his majesty, Ming Ming, the present king of Cochin China, has been for some time engaged in circulating throughout his dominions a *Bible*, compiled by his special orders, consisting principally of a decalogue, with an extended commentary by himself. In theory, some of the commandments do pretty well, but alas! morality in these heathen realms, exists only upon paper."

The following is the decalogue referred to;

- 1st. Com. "Preserve exactly all the social relations.
- 2d Com. "In all things have a good intention.
- 3d Com. "Fulfil, with diligence, the duties of your state and condition.
- 4th Com. "Be sober in eating and drinking.
- 5th Com. "Preserve rites and usages.
- 6th Com. "Let Fathers and Mothers bring up their children with care, and let older brothers do the same by their younger brothers.
- 7th Com. "Avoid evil doctrines, and study only those which are good.
- 8th Com. "Preserve chastity and modesty.
- 9th Com. "Observe exactly the laws of the kingdom.
- 10th Com. "Practise good works."

As, however, the king himself is known habitually to violate more than one of his ten commandments, his work meets with but little applause from his subjects. Mr. S. affectionately concludes thus,

"Be assured, my dear brother, that, as far as lies in my power, you shall have my most hearty co-operation in the great and good work, which your noble society contemplates. God Almighty bless the "American and Foreign Bible Society."

Believe me, yours most affectionately in the Lord Jesus,

J. LEWIS SHUCK.

The Corresponding Secretary has also been favoured by our dear Brother Kincaid, with another of his fervent and encouraging epistles. Under date of May 28, 1838, he writes from Mergui.

"Last evening, I had the pleasure of reading your kind and very welcome letter of June 25, 1837. It has been long in coming, and as the monsoons have set in, so that I may not have an opportunity to send again for many weeks, I write by the return vessel. By previous letters, you will learn the sad changes that have taken place. A somewhat full account has been sent to the Board, which must have been received long before this. When we shall be able to return to Ava, is yet uncertain, as the English are mustering forces on the frontiers, and the king of Ava still persists in rejecting the *Yon-da-bo* treaty. The whole empire is in a state of feverish excitement. What will be the end we know not, but I confidently expect there will be war with the English, and in the end all Burmah, and all the Shan states, will be thrown open to our efforts. We shall then stand upon the frontiers of China, with no hostile country behind us. These are some of the bright pictures I see in prospect. The gospel will then ring its unearthly peals over a country of vast extent; from Assam to Bangkok, and from the Martaban gulph to the Himella mountains, embracing four nations, besides a few unimportant tribes. The Word of God is either translated, or in a course of translation, in the languages of these four nations, the Burmans, Karens, Shans, and Siamese, but I have not time to say all my feelings dictate on this subject.

The Report of the American and Foreign Bible Society, is a paper of no ordinary

interest. It appears to me, that the Baptists were driven out from the old society, unless they would pledge themselves to betray Christ ; unless they would barter for money, the great initiatory ordinance of the gospel. Why keep back from the nations any part of the Word of God ? Certainly there is no more doubt about the meaning of *Βαπτίζω*, than there is about *Αποκ*, and to leave either untranslated, would be evidence of ignorance or dishonesty. The origin of the American and Foreign Bible Society is a new, and in some respects, the most important era in the history of the Baptists. They have lived through ages of persecution, tenacious of divine authority, the firm and consistent supporters of religious liberty ; and now when the christian world had leagued together to conceal a part of the gospel, the Baptists come forward with the Hebrew and Greek text, and say, " here are the original statutes of heaven ;" standing on Mount Olivet, they hear the last and solemn charge to the church, " teaching them to observe *all things* whatsoever I have commanded you." There is no room for compromising, and no room for prudential maxims ; the object of the Baptists is to give the entire Bible to the world, and by the grace of God they will do it.

When I have read of the almost universal distress in America, I have been afraid that the onward course of the church might be checked, particularly in her labours in foreign lands. We have undertaken a great work and must not go back ; the church has resources that the world knows nothing of ; the walls of Jerusalem were built in troublous times—neither the peace and quiet of nations, nor worldly prosperity, are necessarily connected with the rising interests of Messiah's reign. Our God will not forsake us in the hour of need. " Lo, I am with you alway, even to the end of the world." In the extreme of danger, when the world grows dark around us, God will increase our faith, and come forward in new and unthought of ways to our help. He will put his shield around us, " so that our poverty will be our riches, and our weakness will be our strength."

Yours, ever affectionately in the Gospel,  
EUGENIO KINCAID.

REV. C. G. SOMMERS.

---

EXTRACT OF A LETTER TO THE PRESIDENT.

{ *Baptist Missionary Rooms,*  
    *Boston, Dec. 18, 1838.*

Rev. S. H. Cone—My very Dear Brother,

" There is not the slightest room to doubt that drafts will come upon us within six months with almost crushing weight, as in that time sixty thousand dollars must be provided for, and we see not where more than half of it is to come from ; while beyond that period, debts are regularly contracting at the rate of more than eight thousand dollars per month.

" I earnestly hope that all may be done for us by the American and Foreign Bible Society which their funds will allow, as the actual expenditures of the Board of Missions in that department require it. A few moments of deliberate reflection and calculation will corroborate this remark.

" The families of Messrs. Judson, Mason, Jones of Siam, and Brown of Asam, with Osgood, Bennett, Davenport, and Cutter, and the numerous persons employed by them as pundits, or as operatives in the printing establishments, all belong on those funds. Besides, the book binders and distributors of scriptures must not be overlooked in the estimate. Now it is possible that some of our excellent brethren who do not call up all these various modes of expenditure, may be ready to suppose us surcharged by the appropriations already made. But to show still further how inadequate the receipts are to the expenditures let me say, we have received from your society since the first of June last, \$10,000, two of which were for Germany, and have been transmitted thither ; leaving for all the East, \$8000. Now since the 9th of August, we have paid for paper, types, ink, one printing press, and other articles belonging to the same service, as press boards, press cloths, &c. &c. \$10,019 11—and shipped the same to Burmah, Siam, and Asam ; without naming a farthing for freights and other incidental expenses. You can see therefore at a glance how the balance must be. Thousands of dollars of expense have been incurred by us in this line for which we have no funds. Would time allow I could proceed with remarks justifying the as-



ignment of all the brethren named above to Bible funds, but I forbear, simply saying that a letter from brother Judson received this day, states that all his time for a year from the first of June last, will be spent in revising the scriptures.

The intelligence from the stations to day is of a delightful character, if we can but keep them up and send them the men they need. Ever most sincerely yours,

L. BOLLES.

#### APPROPRIATIONS.

At the meeting of the Board January 2, 1839, the preceding letter was read, Whereupon, it was unanimously *Resolved*, That *Five Thousand Dollars* be appropriated and paid to the Baptist Board of Foreign Missions, to aid them in printing and circulating the Sacred Scriptures in Asia. It afforded us unspeakable pleasure to be able thus promptly to respond to brother Bolles' communication; and when the facts he has so forcibly stated are laid before our friends and Auxiliaries, we trust they will furnish us with the means of making another appropriation to the same object, before the next anniversary of the American and Foreign Bible Society.

#### LIST OF BOOKS

*Procured in England for the American and Foreign Bible Society, by C. G. Sommers*

	Vols.		Vols.
King James' translation of the Bible, folio, 1611	1	Englishman's Greek Concordance, Nos. 1 to 9, inclusive	2
Baxter's reprint of Miles Coverdale's Bible, quarto	1	Report of the Irish Bap. Soc. 1838	
Oxford reprint of King James' Bible, 4to	1	Robert Haldane's Review of the conduct of the Rev. Daniel Wilson	1
Reports of the British Baptist Union, 1832 to 1837, inclusive	1	Carson's "Refutation of Henderson on Divine Inspiration"	1
do do do 1838	1	Carson's Refutation of Wilson, Smith and Dick, on Divine Inspiration	1
Memoirs respecting the translation of the Scriptures into Oriental languages	1	Extracts from the Correspondence of the Continental Society	1
Account of the formation of the Trinitarian Bible Society	1	Six Nos. of the Eclectic Review	1
The Turkish New Testament incapable of Defence	1	Bellamy on Genesis	1
Todd's Vindication of our authorized translation and translators of the Bible	1	Curtis on the Oxford Bible	1
Defence of the Serampore Mahratta version of the New Testament	1	Reports of the Trinitarian Bib. Soc.	1
"The Bible Society Question," by Rev. Samuel Chas. Wilke	1	Report of the Edinburgh Bible Society 1838	1
Lewis' Complete History of the several translations of the Holy Bible	1	Haldane's Strictures on the conduct of the Bible Society	1
Historical Sketch of the translation and circulation of the Sacred Scriptures	1	Complete set of the Reports of the Continental Society	2
Lee's Remarks on Henderson's Appeal to the Bible Society	1	Review of Scott's Apology for the Committee of the Bible Society.	
Rev. Henry Cotton, on the various editions of the Bible	1	Statement of the Committee of the Edinburgh Bible Society. Vindications of the proceedings of do. Report of an extraordinary meeting of do. Reports of do do do.	
Bishop Newcomb's Historical View of the English Biblical translations	1	Statement of the Committee of do. relative to the Apocrypha. Review of the conduct of the Directors of the Bible Society. Gurney on the Terms of Union with the Bible Society. Report of the Trinitarian Bible Society	3

*Presented by the London Baptist Missionary Society, to the American and Foreign Bible Society through C. G. Sommers.*

	Vols.		Vols.
Periodical Accounts, bound	9	"News from Afar," being the Quarterly papers of London Baptist Missionary Society, from 1832 to 1838, inclusive	1
Missionary Herald, from 1819 to 1837, bound	3		
Missionary Herald for 1838, unbound	1		

*Presented by the Rev. William H. Pearce, to the American and Foreign Bible Society, through C. G. Sommers.*

	Vols.		Vols.
Gospel of Mark, in Hindostani	1	Carapet C. Aratoon's Armenian tract on the Divine authority of the Bible	1
do Matthew, do	1	Topography and Statistics of Eastern India	1
do do Armenian	1	Biblical Apparatus, in four parts, designed to assist in the correction of present and the preparation of the future versions of the Sacred Scriptures, by Rev. W. Yates, quarto.	1
do do Bengali and English	1	Chinese New Testament, presented by J. J. Roberts, Miss. to China	4
Gospel of John, in Bengali	1		
New Testament do do	1		
Four Gospels do do	1		
Oxford reprint of King James' Bible, presented by Benj. Pike, jr. of New-York	1		

Extract of a letter to the Corresponding Secretary, from Rev. J. J. Roberts, dated Macao, May 12, 1838.

Dear Brother,—

Allow me the pleasure of presenting a Chinese New Testament through you, to the American and Foreign Bible Society. It is in four volumes, translated by Dr. Morrison—my health and spirits are quite good, and my progress in the mission is onward.

*The Youth's Burman Bible Society of New York, Auxiliary to the American and Foreign Bible Society, Instituted Oct. 1836.*

GARRAT N. BLEECKER, *President.*  
ALFRED BABER, *Vice-President.*

JOHN N. RUSK, *Secretary.*  
GEORGE L. NEWTON, *Treasurer.*

## REPORT.

A few of the youth connected with the Sabbath school of Oliver street church, under a realizing sense of the blessings they themselves owe to the circulation of the Holy Scriptures, and with an earnest desire that the same revealed truths might be enjoyed by their destitute fellow beings in Burmah, united their counsels and prayers in the formation of the "Youths' Burman Bible Society."

Although two years have since elapsed, the managers now present for the first time to their friends and patrons, a report of what has been accomplished by this youthful association. In reviewing their past efforts, they would acknowledge with gratitude the goodness of God in smiling upon their feeble endeavours, and succeeding them beyond their most sanguine expectations.

At the first anniversary meeting in October, 1837, the Treasurer reported having received \$57 42 to that period, since which time there have been collected \$83 40 making the whole receipts of the society since its formation, \$140 82. Although the amount collected has not been large, yet they trust it has been "an odour of sweet smell, a sacrifice acceptable, well pleasing to God," and that it has brought a blessing to the heart of those who have aided the sacred cause with their benefactions.

The members have availed themselves of the privilege granted them by the constitution (of specifying the manner in which the funds shall be appropriated) by constituting three individuals in whom they felt interested, and whose names will be found in the report of the treasurer, life members of the parent society.

They would also report that a zealous watchfulness for the welfare of the society, has ever been manifested by the members from its formation: and to a continuance of this feeling would they look for their future success. Believing that much more might be accomplished by increased exertions, they confidently hope that the members will redouble their efforts in this cause during the coming year, relying on the blessing of Him "who giveth power to the faint, and to them that have no might increaseth strength."

The following is extracted from a letter to the Corresponding Secretary, by  
W. H. Murch, President of Stepney College, G. B.

My Dear Sir,—

STEPNEY COLLEGE, OCT. 6, 1838.

I beg your acceptance of the enclosed £10, (\$48 75) for the American and Foreign Bible Society. I shall feel it an honour to have my name enrolled among its Life Members:—praying for its continued prosperity, and for you, that you may be preserved across the mighty waters, and that your life may be long spared for great and increasing usefulness in the church.

I am Dear Sir, Yours truly,

W. H. MURCH.

### TREASURER'S ACCOUNT.

*Money received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," 1838.*

October.	November.	
Rutland County Bible Society, pr S. Griggs, Treasurer	Oueda Co. Bible Soc. pr Uriah Hobby, Secretary	\$419 85
Nathaniel Post, Herkimer county	2d Baptist church, Newport, at the	
Hamden Co. Bible Society pr S. Root, Treasurer	Warren Assn. per A. Maclay	49 16
French Creek Asso. Bible Soc. per I. S. Casfield, Sec. and Treasurer	J. W. Allen, N. Kingston, do.	3 00
Portage Association Akron, Ohio, per Rev. S. Austin	2d Bapt. ch. Providence, do.	11 73
St. Lawrence Co. Bible Society per E. Villas, Treasurer	Ladies of 1st Bap. ch. Boston, do.	108 00
Stanton-street Bible Society, N. York, per David Ludlum, Treasurer	1st Bap. ch. Hartford, Ct. do.	43 39
Bridgewater Associa., pr M. S. Wilson, Treasurer	Bapt. ch. Suffield, do. do.	24 54
Bradford do do	Daniel Bestor, do. do. do.	10 00
Abington Bapt. Asso. Bible Soc. per Rufus Grinnell, Treasurer	T. I. Bestor, do. do. do.	2 00
Franklin Bapt. Association, per M. Jackson, Treasurer	H. Kendall, do. do. do.	2 00
Protracted Meeting in Utica, per Bonnet & Bright:	J. S. Shailer, do. do. do.	3 00
I. Vauers, Veruon Centre, \$ 50	Mrs. E. Kendall, do. do. do.	1 00
Mrs. Hannah Kenyon, Boonville 10 00	Elder Moech. ann. sub. do.	5 00
Titus Post, Marshall, 4 00	F. King, Suffield, Conn. do.	3 00
Individuals in Bapt. Ch. Floyd 6 25	New-Haven Asso. Middleton, do.	20 28
First Bapt. Ch. Brookfield 35 00		286 10
Jewelry	Bapt. Convention, Geo. per Col. Ab-salom Jones, Tr.	944 07
Savannah River Baptist Association, per A. G. Lawton, Treasurer, through H. Lincoln 5 50	Ezekiel Archer, Newark, .	90 00
R. Island Bapt. State Convention, per V. I. Bates, Treasurer. 14 00	Berkshire Co. Bible Soc. per Austin Hayden, Treasurer	89 94
H. W. Cogswell, Taunton, per Rev. H. Clark 4 87	Bapt. ch. Shoulders' Hill, Nansemond Co. Virginia, per Rev. A. Maclay	86 00
Julia Ann Clark, of do. per W. A. Ticknor 1 00	Illinois Bap. Conven pr J. M. Pock, Tr.	14 00
Collected in two donations, per Rev. A. Webb 27 12	Jwon Corning, per Mr. Carter	15 00
Dea. Isaac Woodbury . . . 1 00	Rev. A. Maclay, from Cincinnati	500 00
Miss M. Hemenway . . . 1 00	Le Grange Bapt. Ch. Lorain Co. Ohio, per Spencer H. Cons	30 00
Rev. E. Andrews, Sunderland 50	Le Grange Female Benevolent Soc. per Jo. . . . .	23 32
Jesse Whitner do . . . 1 00		53 32
Vincent Bible Society, Pa. . . 19 00	Francis R. Potts, Phila. per I. M. Allen	30 00
Windsor do do . . . 5 78	December.	
Baptist church and society in Federal-street, Boston . . . 125 91	Walsh Neck Asso. Cheraw, S. C. per Jno. F. Wilson	345 51
	Oliver-street Bapt. Female Bible Soc. per Miss Emma Garnis, Tr.	400 00
Rocky River Association Bible Society per H. Halger, Treasurer . . . 61 00	North Carolina State Bible Soc. Aux. per Alfred Dorkery, Treasurer	115 10
Vermont Bible Soc. P. Skinner, Treas. per E. Hutchinson	Carmel Female Miss. Soc. Putnam Co. New-York, per Wm. Clawson	35 00
Baptist church and society, Bristol, Conn. per W. Smith, Jun. . . . .	Salem Asso. at Nashville, Tenn. per John Wiseman	65 00
By Rev. A. Maclay, Rochester, per Bro. Sage	Centre Asso. Penn. per Joseph Miles	36 62
Steuben Baptist Association, per Abner Webb . . . . .	Mrs. Deborah Ward, Phenixville, Pa. per D. A. Nichols	5 00
	Two Individuals in Philadelphia, per Rev. R. Babcock, Jun.	160 60
	George Bryant, New-York City . . .	5 00
	Holland Purchase Miss. Soc. E. H. Golgrove, Treasurer . . . . .	300 00
	Stamford Bible Society, for Books	12 00
	Cash Sales of New Testament at the Depository, No. 6 Dutch-street	13 30
		\$6238 61

WM. COLGATE Esq. Treasurer, 6 Dutch-street.

Rev. CHARLES G. SOMMERS, Corresponding Secretary, 82 Madison-street, N. Y.

⚡ This publication is periodical, contains a half sheet, and the postage for any distance under 100 miles, is 1-2 cents; for any distance over 100 miles, 2 1-2 cents.

## QUARTERLY PAPERS.

AMERICAN & FOREIGN



BIBLE SOCIETY.

---

No. X.

New-York.

April, 1839.

---

### ANNUAL MEETING.

THE Third Annual Meeting of the American and Foreign Bible Society will be celebrated on the 23d inst. at 10 o'clock, A. M. in the meeting-house of the First Baptist Church in Second-street, Philadelphia.

The increasing responsibilities and duties of this Institution, call for the sympathy and prayers of all the friends of the Saviour, whose cause it is intended to promote, and they are affectionately requested, earnestly to implore the gracious influence of the Holy Spirit, to direct the deliberations of the Society at its ensuing anniversary.

Life Directors, Life Members, Delegates, Officers of Auxiliary Societies, and the friends of faithful translations, generally, are respectfully invited to attend a special meeting in the Lecture-Room of the Church, one hour (at nine, A. M.) preceding the public exercises of the Society, that the representatives of our denomination from different parts of the land, may unite in prayer for the universal distribution of faithful versions of the Bible IN ALL LANDS. Our hopes of success in this vast enterprise, are founded upon the promises of God, and the believing prayers of his people,

CHARLES G. SOMMERS,

*Cor. Sec'y. of A. and F. B. S.*

*New-York, 1st April, 1839.*

VOL. I.

## BRIEF EXTRACTS, FROM LETTERS TO THE CORRESPONDING SECRETARY.

Brother John Taylor Jones, of Bangkok, Siam, writes on the 20th August, 1838: "Your letter of August, 1837, has come to hand, and in answer to some of your many questions, I would remark, that the number of Chinamen who come to this place, is about in the proportion of one-third, and they are in the situation of the Eunuch, when Philip came up to him. Acts viii. 30, 31. The matter and manner of our sacred books is so different from all their previous modes of thought, that unless the distributor is also expositor, comparatively little can be expected. The whole number of missionaries devoted to China is so despondingly small, that they cannot do much in preaching. The great desideratum, therefore, at present, appears to me to be an immediate increase of missionaries, who may explain and enforce the truth as it is in Christ. My attention is devoted to the Siamese—presenting a field of nearly the same extent as Burmah. So soon as our types are completed, we shall be prepared to print the New Testament as fast as the press can work them off—interrupted as it must be by tracts—several of which will be scripture extracts, or scripture stories, as the history of Joseph, Moses, Daniel, &c. We have daily applications, which we cannot supply, as we have only about a hundred of the "parables" left. This is our whole stock in Siamese—I do feel that we shall need large sums for both Siamese and Chinese scriptures; but I *cannot* forget our need of men—it is a *distressing* need—God I know is Almighty and Sovereign in his deeds. He can convert Siam without our instrumentality. But unless he does work wonders without human intervention, or more labourers arrive soon, I see not how Siam can be saved. My sadness in view of it is irrepressible, except when I look away to an almighty and compassionate Saviour.

Pray, oh! pray for the poor Siamese, and believe me, with sincere affection to yourself, and hearty interest in the operations of the American and Foreign Bible Society,

Yours in Christ,

JOHN TAYLOR JONES.

In July last, brother Dean, in an interesting communication, remarks:—In relation to the Chinese around us, I would say, that we have occasion to rejoice in God's goodness and mercy to our little church in these ends of the earth, by bringing a few more from the ranks of heathenism, to join us in the celebration of the Saviour's sufferings and death. Last Sabbath we had the pleasure of baptizing three more Chinese, and extending to them in the name of the Great Head of the Church, and in behalf of our brethren in America, the hand of Christian fellowship. Will you ask the churches in the United States to join us in prayer to the Shepherd of souls, that these lambs of the flock may be kept in the way, and grow strong in the Lord; and that millions of their countrymen may soon be made to feel their sins, and a Saviour's love. Do pray for us—may your labours for the heathen not be in vain in the Lord. Yours truly,

WILLIAM DEAN.

## APPROPRIATIONS.

At the meeting of the Board of Managers on the 6th of March, 1839, it was unanimously

*Resolved*, That five thousand dollars be appropriated for printing the scriptures in Asia, as translated by missionaries of the Board of the Baptist General Convention in the United States, and that the same be forwarded to their Treasurer—making in all \$20,000 contributed since May last, in aid of the objects of the General Convention.

The Rev. L. Bolles, D. D. Corresponding Secretary of the Convention, in a letter dated Boston, 12th March, 1839, acknowledges the receipt of the last grant, and goes on to say: "From my letter of the 28th ult. it will be seen that we are under heavy liabilities for scriptures now being printed in the Burman language, which the funds at our disposal are wholly insufficient to meet. You will readily conceive, therefore, both the relief and encouragement which your appropriation was calculated to give, and especially when associated with the assurance of your continued co-operation.

"May the blessing of Heaven attend our united efforts to give the unadulterated word of God to all the dwellers upon earth. Very affectionately yours,

L. BOLLES, Cor. Sec'y."

At the same meeting, it was unanimously

*Resolved*, "That one thousand copies of our Brevier New Testament be presented to the New England Sabbath School Union." The following is an extract from the letter acknowledging the grant, and the safe arrival of the books.

Dear Sir—Your letter containing a resolution of the American and Foreign Bible Society, presenting one thousand copies of your Brevier New Testament to the New England Sabbath School Union, was duly received. The Testaments came safe to hand a few days since.

In the absence of the Corresponding Secretary, allow me, in behalf of the Board of our Union, to express to you, and through you to the Board of the American and Foreign Bible Society, our acknowledgments for your very generous donation. Be assured, that this instance of your kind regard to our Institution, will long be remembered with pleasure.

I ought to state before closing, that the mechanical execution of the Testament you have sent us, is, in our opinion highly creditable to your Institution. Many have spoken of it with much pleasure. I have seldom seen a Testament presenting so fair and beautiful a page.

Hoping that your praiseworthy Institution may be crowned with the blessing of heaven, and be instrumental of accomplishing great good, I am with Christian esteem, your obedient servant,

H. S. WASHBOURNE, *Agent of N. E. S. S. U.*

#### AUXILIARY SOCIETIES.

##### *Auxiliary Society of the South Baptist Church, New-York.*

This Society, Auxiliary to the American and Foreign Bible Society, held its third anniversary, in their meeting-house in Nassau-street, on the evening of the 12th ult. The attendance was good, and we were happy to perceive that a growing interest appears to be felt in the success of this, as yet feeble but interesting auxiliary.

In the absence of the President, the chair was taken at half past 7 P. M. by the Pastor of the church.

The Annual Report was read by the Rev. Edwin H. Hawley, from which our limits permit us only to extract a few sentences in relation to the efficiency of auxiliaries, in which we most heartily concur.

"The existence and aid of auxiliaries are by no means to be overlooked. We sometimes when gazing upon the bosom of a majestic river, forget the thousand brooks and rivulets which murmur down the mountain's side, or pass silently through the vale, and constantly feed the noble stream which otherwise would soon pass away. So in relation to the Bible Society of this church, and its numerous sisters, who bring their dollars by tens, fifties, and hundreds, and throw them into their parent's lap. Though we make but little noise, we are not thence to infer that we are doing no good. We trust, brethren, that we have felt the grandeur of the enterprise in which we have embarked—that we have counted the cost, and are willing to continue faithful unto the end.

"It would be entirely unnecessary to enlarge upon the excellence of our cause—that of sending the word of life to perishing millions—of sending the light of life to those who are already stumbling upon the dark mountains of sin, soon to fall, and rise no more—of pointing thirsty, perishing souls to the Rock 'whence the healing streams do flow.'

"Here we are then, brethren—a little band, pledged to lend our influence—support, and prayers—feeble though they may be—to that noble Institution, the American and Foreign Bible Society, whose object is to supply the world with the unadulterated gospel of Jesus Christ.

"This Society was formed on the 17th November, 1836, since which time its success has been various, and we vain hope that at no time has it been, or will be, any other-wise than encouraging.

"During the past year, \$100 have been contributed towards the funds of the Parent Society.

"But millions of dollars could immediately be profitably employed in multiplying copies of the word of life. Let us then commence the work anew—let us cast our bread upon the waters, and we shall find it after many days."

After the acceptance of the report, the following resolution was offered by the Rev. Z. Grenell, and supported by pertinent and interesting remarks.

*Resolved*, That whereas Jehovah has revealed in the Bible, the guilty and condemned state of all mankind; and also, the only remedy provided for man's salvation, by faith in the atonement of Christ: this meeting would render devout thanksgiving to God, that life and immortality are brought to light through the gospel; and we do now pledge ourselves, by prayer, and in every other practicable way, to promote the distribution of the sacred Scriptures.

The Rev. D. Dunbar presented the 2d resolution, which he also accompanied with comments, in his usually pleasing manner.

*Resolved 2d*, That this meeting is deeply impressed with gratitude to Almighty God for the prosperity with which he has crowned the efforts of the American and Foreign Bible Society, and willingly acknowledge the proposition, that duty to God and concern for the spiritual interests of mankind, demand that all who love the truth as it is in Christ, should assist that Institution in prosecuting its noble design of giving to all nations the whole Bible faithfully translated.

A collection was taken, and the following board of officers for the ensuing year, duly elected.

*President*—N. Caswell.

*Vice-Presidents*—Rev. John Ellis, John Speir, F. Derby, J. H. Brundage, W. Sharp, S. W. Benedict.

*Secretary*—F. Thomas.

*Treasurer*—William Tracy.

*Managers*—J. Johnson, R. Lewis, W. Hammond, R. C. Bell, H. Prowitt, R. Sears, B. H. Clift, G. Allen, L. C. Heath.

The services were closed by a benediction from the Rev. John Ellis, and singing by the choir, who interspersed the exercises with several appropriate pieces, which reflected equal credit upon their judgment in selection, and their skill in execution.

In short, the meeting was one of interest, and all present probably left the church more deeply impressed with the moral grandeur of the enterprise which the Parent Society have undertaken, and to the faithful execution of which they have most solemnly pledged themselves before the church, the world, and Almighty God.

On the 5th January last, the Baptist Church and Congregation at Little Rock, Arkansas Territory, Resolved to form themselves into a Bible Society, auxiliary to the American and Foreign Bible Society. And they have promptly forwarded to the Parent Society, the amount collected at the meeting, which they modestly call "a little rill issuing from the hills of Arkansas," but which we hope will yet swell into the fullness and power of an overflowing stream.

Among the resolutions unanimously passed at the meeting of this society, the following express the views entertained by this new auxiliary, in common with the denomination in the United States.

*Resolved*, That we most heartily approve of the American and Foreign Bible Society, and that it is entitled to the patronage of every believer in divine revelation.

*Resolved*, That the Corresponding Secretary be directed to forward to the Parent Society, such funds as are now in the treasury, to aid them in printing THE WHOLE WORD OF GOD.

They have adopted the constitution printed in the Annual Report of the American and Foreign Bible Society, and elected the following persons as officers of the society.

REV. W. W. STEVENSON, *President*.

JOSEPH CASLING, *Cor. Secretary*.

ZADOCK FORD, *Treasurer*.

#### *Annual Meeting of the Bethel Bible Society, Trenton, Kentucky.*

The anniversary of this efficient auxiliary was celebrated in the Bethel meeting-house, Christian County, Ky., on the Saturday preceding the 4th Lord's day, in November last.

In their Report, they acknowledge the able services, and lament the recent death of their late President, Rev. William Tandy. Rev. Elisha Vaughan, one of the Vice-Presidents, was called to the chair. The services were highly interesting, and a feeling, unanimous and animated, was evinced in favour of the universal distribution of faithful translations of the scriptures in all lands.

The following officers for the ensuing year were then elected.

REV. REUBEN ROSS, *President*.  
 " THOMAS WATTS, *Vice-President*.  
 " ELISHA VAUGHAN, *do. do.*  
 Brother EDMUND WARE, *Treasurer*.  
 " ZACHARY BILLINGSLEY, *Cor. Secretary*.

The amount collected by this society and forwarded to the treasurer of the American and Foreign Bible Society, amounted, notwithstanding the still lingering pecuniary embarrassments of the community, to one hundred and thirty dollars and twenty cents. Of this sum a part was contributed to constitute the following brethren Life Members of the American and Foreign Bible Society.

By the Little West York Church,	Rev. R. Ross, a Life member.
By the Bethel Bible Society,	Rev. R. Rutherford, a Life member.
do. do.	Rev. Thomas Watts, a Life member.
do. do.	Rev. Elisha Vaughan, a Life member.

#### *Alabama Baptist Bible Society.*

This society held its second anniversary at Grant's Creek, on the 12th November last. A large delegation from the churches, and numerous other friends of the Bible cause, gave interest and efficiency to the meeting. In the absence of the President, J. C. Keeney, one of the Vice-Presidents, was called to the chair at half past 6 P. M.—The following among other appropriate resolutions, was adopted.

*Resolved*, That the object of this society is highly important, and that the claims of the world, demand increased effort to distribute the Word of Truth, to all those who are destitute of the sacred treasure.

The society also passed a resolution to forward their funds on hand, to the treasurer of the American and Foreign Bible Society.

The following officers of the society for the ensuing year were then elected.

REV. JOHN L. DAGG, *President*.  
 " H. HOLCOMBE, *Vice-President*.  
 " P. CRAWFORD, *do. do.*  
 " J. C. KEENEY, *do. do.*  
 R. S. FOSTER, *Treasurer*.  
 A. I. HOLCOMBE, *Cor. Secretary*.

From the annual report of this society, in which they speak favourably of the labours of the Parent Institution, our limits will only allow us to make a brief extract. After saying that from July, 1836, to May, 1838, the American and Foreign Bible Society have expended \$35 500 for the publication of the Bible in seven languages, of which amount \$25 500 have been contributed to aid the Baptist General Convention, they go on to remark :—  
 " This would seem a sufficient answer to the objection, that the American and Foreign Bible Society would operate against the General Convention. It seems, indeed, that the society is doing much to forward the objects of the Convention, and that the two institutions are most cordially and efficiently co-operating to accomplish the great and glorious work of giving the Bread of Life to a perishing world."

At the close of this interesting meeting, it is gratifying to perceive the wisdom and enterprise of this society, in providing for the efficient prosecution of its object, by the appointment of *twenty-one ministering brethren*, as Agents, to collect funds and to form auxiliary societies in every county in the state. From such enlightened zeal in the Bible cause, we may confidently anticipate a very favourable result.



*Auxiliary Society of the First Baptist Church, New-York.*

The Anniversary of the Bible Society of the First Baptist Church in New-York, was celebrated in their meeting-house in Gold-street, January 10th, 1839.

The President took the chair at 7 o'clock, and after an appropriate hymn, prayer was offered by Elder Parkinson. The report of the Board of Managers for the past year, was then read by Dr. Devan.

From that interesting document our limits will only allow us to make the following brief extracts:—

"While we are mournful in view of the many opportunities to advance the cause, which we as individuals allow to glide by unimproved, we rejoice that as a Board of Managers of the Bible Society of this church, we have been permitted through grace to embrace the opportunity afforded us by your contributions to do something for the kingdom of Jesus. We have the pleasure to announce, that your contributions for the past year have enabled us to transfer to the Treasury of the American and Foreign Bible Society the sum of \$500; by means of a portion of which Elders Dodge, of Newark, and Grenell, of Paterson, have been enrolled as Life Directors of the Parent Institution. There remains yet as a balance in the hands of your Treasurer, the sum of \$83 25."

The last named amount was obtained by the zealous co-operation of a committee of pious ladies attached to the church, and to whom the Board pay the following just and delicate tribute:—

"The call of duty has been promptly and nobly responded to by the too much neglected but powerful support of female exertion. We are rejoiced in being able to inform you that the Bible committee of the ladies of this church and congregation have done the cause much service, for after your Board had reaped all they could into the granary of the Lord, the female committee gleaned the field, and added to our treasury the sum of \$82 88, exclusive of which they added to our list several new subscribers. With pleasure, therefore, do we render honour to whom honour is due. Your Board in taking leave of them, most cordially thank them for their efforts, for we have found them help meets indeed."

After the acceptance of the report, the Corresponding Secretary of the Parent Society delivered an address, and offered the following resolution, which was unanimously adopted:

"*Resolved*, That it is the duty of all who believe the Bible to be a divine revelation, and therefore that it is *our* duty; to employ all lawful means to promote the circulation of the sacred Scriptures among all nations, *faithfully* translated into their respective languages."

A collection was then taken to aid the funds of the Society, and the following persons were chosen as officers of the Society for the ensuing year.

Rev. WILLIAM PARKINSON, President.  
WILLIAM W. TODD, 1st Vice-President.  
WILLIAM HILLMAN, 2d do.  
THOMAS T. DEVAN, M. D. Corresponding Secretary.  
SYLVESTER PIER, Recording Secretary.  
WILLIAM DURBROW, Treasurer.

---

TRUTH PREVAILING IN GERMANY.

Brother Oncken writes from Hamburg, December 8th, 1838.—

"Your very acceptable letter, dated October 8th, has greatly relieved me from my anxiety, as to the 5000 Bibles I had purchased, as friends in England and Scotland have declined to render me any assistance. Many thanks, therefore, to you and the brethren composing the Board of the American and Foreign Bible Society, for the generous support given; but for this aid, I should have been altogether without a Bible larger than a small pocket size. One thousand copies and upwards, are already in circulation, and who knows what amount of light, life, comfort and joy they may already have been instrumental in imparting to dying men.

"From the enclosed bill of lading, you will see, that a case with Bibles has been shipped for your society;—it contains 144 copies 8vo. Bibles, a small parcel for the American Tract Society, and two large folio Bibles, which I wish to present to your Society. The Testaments and the remainder of the Bibles will be forwarded in the spring: *Freight, insurance, &c.* is so very high this time of the year.

"I made a tour to the south this autumn, which has been attended by most glorious results, and has for some time occupied the newspapers all over Germany. The blessed Lord has done great things! and my soul magnifies his holy name. A Christian church has been formed at Stuttgart, composed of twenty-two members, who were all immersed in the Neckar, by my hands; the particulars of the circumstance that led to this happy result, you will learn from the brethren at Boston. Since my return, three candidates for immersion at the University of Marburg, have offered themselves, and to-day I had an interesting letter from a man in Westphalia, in which he tells me, that he has been compelled by convictions to espouse our cause. The work in this city is, thanks to God, prospering: Eight converts were immersed in the Elbe on the 5th inst. and several individuals have applied for admission to our communion."

After alluding to the persecution which in various forms he is compelled to suffer, brother Oncken goes on to remark:

"But oh! a faithful God!—He has been my shield, and has richly compensated me for these little trials, in the success with which my feeble efforts here have been crowned.

"I have so many things to say, and yet I must break off, time bids me do so. A thousand thanks to you and all in America, who love us and pray for us.—I feel we are one spirit with you—when a few more fleeting hours shall have passed over us, we shall press each other to the heart in the immediate presence of Him who loved us, and gave himself for us.—May He keep us near his side whilst here, and present us blameless before our Father, with exceeding joy. In much Christian affection, yours in the gospel of Christ,

J. G. ONCKEN."

*To the Auxiliary Societies, and other Friends of the American and Foreign Bible Society,*

The Bible is the authentic testimony of God, to facts not otherwise discoverable—a knowledge of the truth which it reveals is necessary to the salvation of the soul. The prayerful perusal of the Scriptures is therefore incumbent upon all who can procure the inspired volume; and to afford to all mankind, facilities for obtaining the invaluable treasure, is a paramount duty of the friends of Christ. The Committee of Publication indulge the hope, that the auxiliary societies will adopt immediate and active measures to circulate within their respective bounds, the Bibles and Testaments which have been printed since the last annual meeting of the society.—Superficial and false religion is industriously propagated throughout the world by means of the press. Tares are everywhere scattered by the agents of sin; let the servants of Christ hasten to sow the good seed of that Gospel by which "life and immortality are brought to light"—let them widely circulate the pages of that book which, like the leaves of the tree of life, are "for the healing of the nations."

Twenty-five thousand copies of a nonpareil New-Testament, and five thousand of the brevier New Testament are ready for delivery. The whole Bible, in brevier, is in a course of preparation, and will be completed in a few days.

T E R M S .

Nonpareil Testament, 18mo. bound in cloth, per 100 copies	. . .	\$12 50
Do do do in sheep "	. . .	16 00
Do do do fullbound, gilt "	. . .	37 50
Brevier New Testament, 12mo. in cloth "	. . .	18 75
Do do do in sheep "	. . .	25 00
Brevier Bible, in sheep, with raised bands, not more than	. . .	65 00

The above are the Society's lowest terms, being the actual first cost of the books. It is believed that cheaper volumes, considering the superior style of execution, have not been presented to the public, and the Committee hope that they will be extensively circulated.

The Committee earnestly recommend auxiliary societies to adopt the earliest and most effectual measures to locate a depository in some central and convenient place, and that information of the fact be immediately communicated to the churches in their vicinity.—They further recommend, that orders for books be forwarded as soon as possible to the Corresponding Secretary, No. 82 Madison-street, or to Wm. Colgate, No. 6 Dutch-street.

The Committee earnestly entreat that this subject may receive immediate attention, and that the whole of the present edition of the Bible may ere long be distributed as "bread cast upon the waters, which shall be found after many days." Let every minister of Christ—let every brother and sister in Christ, composing the seven thousand Baptist churches in the United States, examine into the moral wants of those around them—let no one capable of reading, continue without a Bible—let no Sunday school scholar be without one of our New Testaments. Is it not probable that tens of thousands might be induced to subscribe for a copy of the Bible or New Testament, if solicited to do so? Let all the churches circulate subscription papers for that purpose in their respective congregations and neighbourhoods, and if not before, let orders for books be sent by delegates to the annual meeting in Philadelphia.

The Committee respectfully solicit that this article may be read from the pulpit of each church to which it is sent.

On behalf of the Committee, most affectionately

**Yours in the bonds of the Gospel,**

**CHARLES G. SOMMERS,**

**Cor. Sec. A. & F. B. S.**

*New-York, April 1, 1839.*

We are reluctantly compelled to omit the list of new Auxiliary Societies, Life directors, and Life members, of the society; and also the statement of additions made to the Biblical library—they will appear in the next annual report.

**TREASURER'S ACCOUNT.**

*Monies received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," 1839.*

<i>Jas.</i>		Bethel-Bap. Bible Soc. per J. E. Tyler	139 00
A Gentleman of Mount Holly, per Rev. Samuel Cornelius	\$100 00	Edgefeld Bap. Bible Society, Charleston S. C. for Books, per Wm. B. Johnson, senior President	47 15
Illinois Baptist Convention, per J. M. Peck, Treasurer	11 00	Bath Bapt. Female Bible Society, Bath Me per Mrs. Mary Stearns, Tr.	90 00
Bowling Green Bible Society, per J. E. Tyler, Louisville	100 00	Cash sales of New Testament this month, at the Depository, No. 6 Dutch-street	4 95
Rev. A. Macley, Louisville, per do	465 00	<i>March</i>	
Youth's Burman Bible Society, New-York, per Geo. L. Newton, Treas.	60 00	Little Rock, Arkansas, Bible Society,	10 00
Bible Society of the 1st Baptist church, New-York, per Wm. Durbrow, Tr.	200 00	Mary C. Griffin, Perry Co. Alabama	150 00
Laurens-st. Bible Soc. per Luke Barker	30 00	Julia A. Barron of do	150 00
Oliver-street Female Bapt. Bible Soc. per Emma Garniss, Treasurer,	60 00	Bible Society of Society Hill, Cheraw, S.C., T. P. Lide, Sec.	
Washington Union Assn. from South Hartford Bapt. ch. per H. F. Baldwin	30 00	through J. T. Wilson, by J. R. Melver,	100 00
Virginia and Foreign Bapt. Bible Soc. per James Sizer, Treas.	1200 00	Balance per Society	26 23
Oxford Bapt. Asso. Hebron, Me. per Rev. John Trippe	24 00	Bible Society for Albany county and vicinity, per Wm. Soulden, Tr. viz.	126 23
Oneida County Bibl <sup>y</sup> Society, per Uriah Hobby, Treasurer	186 92	1st Baptist Church, Albany, per Wm. Soulden	10 00
Youth's Burman Bible Society, N. Y. per S. H. Cone, for Books	90 25	Martha K. Pohlman	20 00
W. M. Henry, New-Brunswick, pr do	5 00	Elizabeth Brooks	1 00
A friend in Oliver-street Church, pr do.	2 00	Isaac Courtney	50
Cash sales of New Testament, at the Depository, No 6 Dutch-st. for Jan. Feb.	26 98	Bern and Knox church, viz.	
Rev. Wm. H. Murch, President of Stepney College, London, per Rev. C. G. Sommers, 10 Sovereigns	48 50	By the Church collections	16 31
Rev. A. Macley, New Orleans	520 00	Harriet Clark, of Burnville	1 00
N. Y. Young Men's City Bible Soc. for books, S. Raynor, Tr.	37 50	Dr. Adam Clark	10 00
A Friend in Oliver-street church,	10 00	Rensselaerville and Bern Church, viz. by Church Collections	17 44
Aimwell Sewing Soc. of 1st Baptist Church, Washington, per S. H. Cone	30 00	Westerlo First Baptist Church	11 25
		Schenectady Church, viz.	
		Julius Bowles	1 00
		Collections	2 60
			\$1 19
			\$3395 97

**WM. COLGATE Esq. Treasurer, 6 Dutch-street.**

Rev. CHARLES G. SOMMERS, *Corresponding Secretary*, 82 Madison-street, N. Y.

☒ This publication is periodical, contains a half sheet, and the postage for any distance under 100 miles, is 1 1-2 cents ; for any distance over 100 miles, 2 1-2 cents.

## QUARTERLY PAPERS.

AMERICAN & FOREIGN



BIBLE SOCIETY.

---

No. XI.

New-York.

July, 1839.

---

### SECOND ANNUAL MEETING OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.

Subsequent to the Meeting of the Bible Convention, April 28, 1837.

THE Society held its last Anniversary on Tuesday, the 22d of April, 1839, in the meeting-house of the First Baptist Church in Philadelphia.

After spending an hour in supplication for the blessing of God, the Chair was taken at 10 o'clock, A. M. by S. H. Cone, the President of the Society.

Brother Daniel Sharp, of Boston, opened the Meeting, by reading the 19th Psalm. After which Brother R. Babcock, jr. of Philadelphia, addressed the Mercy Seat.

A Committee, consisting of brethren Chapin, Bennett, Sears, Baker, and Adams, were appointed to nominate a Board of Managers for the ensuing year.

An abstract of the Treasurer's Report was then presented and accepted, on motion of Brother Daniel Dodge, of Philadelphia, seconded by Brother William Crane, of Baltimore.

This Report showed an amount of receipts during the year, of \$24,745 75 and a balance on hand of \$6375 44. The President then delivered an address, which has been published in connexion with the Annual Report of the Board of Managers, an abstract of which was read by Charles G. Sommers of New-York, the Corresponding Secretary of the Society.

Vol. I.

## ABSTRACT OF THE SECOND ANNUAL REPORT.

The Report opens with an acknowledgment of the Divine goodness, and a statement of the flattering prospects before the Society.

*Home Distribution.*—The Board regard as one great source of their prosperity, the regularity with which the quarterly and Annual Meetings of Auxiliary Societies have been attended. During the year there have been published for home distribution 25,000 copies of the New Testament for Sabbath schools, in nonpareil.

5000 copies of the New Testament, in brevier.

5000 copies of the Bible, in brevier, making in all 35,000 volumes.

The Report then proceeds as follows:—

In the regions of human policy, too much light may be as fatally overwhelming as too little; but in the moral world, God has ordained the unveiled revelation of his will, to be at once the solace and the safeguard of mankind. In a country like this, where every man may adopt any creed and every creed, or no creed at all, it must be evident, that the extensive diffusion of the Bible is the only means of preventing that most fearful of all evils, universal corruption; the offspring of universal ignorance. The Board therefore contemplate the work of *domestic distribution* as a sacred and indispensable department of their labours.

In our own land we behold an expanding field of usefulness—here the enginery of the press may exert its mightiest powers over the minds of unborn millions, in a country exceeding the extent of the whole of Europe—here future generations will contemplate a teeming population, possessing one common language, united by the bonds of a common brotherhood—moving and acting in a kindred mass, and amalgamated into one vast empire, bounded only by the geographical limits of the continent. Facts prove that the population of America, has, during the last two centuries, doubled itself in periods of less than 25 years, and in another century the freemen upon this continent, will probably outnumber the present millions of China. If the energy of the human mind is here as elsewhere, to bear a proportion to the masses which prompt it to good or to evil; what will be the future condition of our country, unless the dissemination of the Scriptures can be made commensurate with the increase of a nation who even now claim dominion over an empire beyond the limits of Alexander's; and still, pressing onward towards an ever receding horizon? Hundreds of thousands are even now floating on the westward tide of emigration towards the setting sun, and the most powerful of all motives call on us to send with them not only our laws and civil institutions, but the Bible, as the only imperishable foundation upon which the hopes of the present and future generations of the American republic can be consolidated—the only repository of those deathless truths which elevate and sanctify the human mind.

*Donations.*—1000 copies of the nonpareil New Testament have been presented to “the New-England Sabbath School Union.”

*Foreign Distribution.*—Since the incipient organization of the Society in 1836, \$50,500 have been appropriated to the translation of the Bible, and its foreign distribution.

*Translations made by Baptist Missionaries.*—The late excellent Dr. Carey, assisted by the late Messrs. Thomas, Ward, and Felix Carey, has published the Bible in whole or in part, in 39 languages,—the New Testament in *twenty-three* languages or dialects, and smaller portions of the Scriptures in *nine* other languages.

To this may be added, the entire Bible, translated into the Chinese by Dr. Marshman; two editions of which have been printed and circulated. These translations, made by *Baptist* Missionaries, are entitled to respect, not only because as good probably, as under their circumstances could be produced by any body of translators; but because THEY WERE THE FIRST IN EACH LANGUAGE RESPECTIVELY, that had ever been prepared for the hundreds of millions who inhabit those regions of darkness.

The labours of this eminent brother, have been ably seconded by the late Mr. Chamberlain, who translated and printed the New Testament in the BrajBhasha and Hindi languages, the latter having been printed as far as the epistle to the Corinthians, at the time of his decease.

Mr. Amos Sutton, of Cuttack, is preparing an improved version of the Scriptures in the Uriya language.

Mr. Thompson, of Delhi, Mr. Lish, of Cherrapunji, Mr. Chater, of Colombo, in Ceylon, and Mr. Broucker, of Samarang in Java, have prepared, or are now translating

ing the whole or parts of the Bible, into the Hindi, the Khasiya, the Cingalese, and the Javanese languages.

Mr. Nathaniel M. Ward, residing at Padang, in Sumatra, completed a new version of the Testament in Malay, several years since. But having at the date of the last accounts, discovered about 50,000 words of this widely spoken language, hitherto quite unknown to Europeans, he has deemed it proper to defer its publication for the present. He is in the mean time engaged in preparing a translation of the Old Testament in the same language.

*Bengali New Testament.*—500 copies of this translation have been printed at the expense of the Society, and contains their imprint on the title page; 8000 copies of the Gospels, 4000 of the Acts, and 1500 of the Epistles, have also been put to press, on account of the American and Foreign Bible Society. An edition of the whole Bible will shortly be commenced.

*Hindustani.*—An improved version of the New Testament in this language is now being printed with marginal references.

*Other Translations.*—In the Sanskrit, improved versions of the New Testament, and Psalms, are nearly ready for the press.

In Hindi, Chamberlain's New Testament is being revised by Mr. Yates, and will soon be printed.

In Armenian, an improved version of the New Testament is being printed under the direction of Brother Carapiet C. Aratoon, a converted Armenian.

121,810 copies of parts of the Divine revelation, have either been or soon will be published by the Calcutta Baptist Missionaries. They say, "Our dependence is chiefly placed, under God; on the American and Foreign Bible Society."

In speaking of Biblical translations, the Board feel great pleasure in recording the labours of American Baptist Missionaries now in the field. After scenes of suffering and toil, unparalleled in the history of modern missions, they either have translated, or are now preparing faithful versions of the whole or portions of the Bible, in the Burmese, Karen, Siamese, Taling, Chinese, Shyan, Telooogo, Assamese, Cherokee, Shawanoe, Delaware, Otoo, Creek, Choctaw and Ojibwa languages. To print and circulate these versions among the millions, who are without God, and without hope in the world; the American and Foreign Bible Society is left without the hope of assistance, save from God. "The die is cast," and since the *Bible Societies of Europe, Asia, and America, have refused us their aid*, what have Baptists to do, but to "*come up to the help of the Lord against the mighty*," until the whole earth shall be filled with the knowledge of his glory.

Brother Judson completed his version of the Bible in the Burman language, in 1834. Such is the acknowledged idiomatic purity of this version, that learned Burmans have expressed their astonishment at the accomplishment of a work, which, by a foreigner, they had supposed to be impossible.

*The Press in Burmah.*—41,902,000 pages of the sacred Scriptures and religious books have been printed in Burmah during the years 1836 and 1837.

*Increasing demand for Bibles in foreign lands.*—The following affecting statement shows, that eager multitudes crowd upon the steps of the missionary to implore that boon, which in thousands of instances he is unable to bestow: "Whilst itinerating," says one, "I have been surrounded by hundreds of applicants—I could not unmoved hear exclamations like the following: 'Is it then my fate not to receive a book! The Sahib has no kindness towards me; I came all this distance, and am going home without one.' While I proclaimed the love of Christ and the blessings of salvation, I was interrupted by the cry, 'O what mercy! what words of mercy! we never before heard of such mercy! tarry with us, Sahib, and teach us more of these things!' A man nearly 80 years of age, said, 'Sahib, I have visited nearly all the holy places in India, and consulted all the sages and pundits that I met; but have not found a religion on which I can rest my hopes for eternity. Do give me some books which will tell me more of those things which you have related, I will read them earnestly.' Ah! who can tell how many thousands in India, may like this man, be seeking the salvation of their souls; and what Christian will withhold his aid in giving the Bible to men so miserable and destitute?"

Brother Amos Sutton writes: "The last cold season, we had opportunities of sending portions of the undying word through the whole extent of the Uriya hill country, from Cuttack to Rajmahal, and in all the region of Goomsur and Samblepoor, but we had not a single gospel to distribute." Friends of the Bible! Disciples of the benevolent Saviour! Shall such an announcement ever again be made? Forbid it every principle of compassion, love, and gratitude.

*China.* Mr. Shuck, the Baptist Missionary at Macao, writes: "Within the space

of two weeks I have, without molestation, distributed nearly 30,000 pages of Christian books. \* \* \* The facilities for distribution here are at present great. To your Society I affectionately commend these interesting millions, who are still destitute of the word of life.

Relative to the unintelligibility of Morrison's (Pædobaptist) translation, I will just mention an illustrative circumstance. Mr. Lay, agent for the British and Foreign Bible Society, who is now here, is restricted by his patrons in his Bible distribution in China to Morrison's translation, and when he was leaving Singapore for China some months ago, Leang Afa, the Chinese evangelist, who resides at Singapore, came to him to bid him farewell, and with solemn countenance addressed him thus, 'I am sorry that the Christians in England are expending their money exclusively in printing and in employing you to circulate a book (referring to Morrison's translation) among my countrymen, which my countrymen do not and cannot understand.' "

*Germany.* Brother Oncken writes thus from Hamburg, December 8th, 1838.—

"Your very acceptable letter, dated October 8th, has greatly relieved me from anxiety, as to the 5000 Bibles I had purchased, as friends in England and Scotland have declined to render me any assistance. Many thanks, therefore, to you and the brethren composing the Board of the American and Foreign Bible Society, for the generous support given; but for this aid, I should have been altogether without a Bible, larger than a small pocket size. One thousand copies and upwards, are already in circulation, and who knows what amount of light, life, comfort and joy, they may already have been instrumental in imparting to dying men."

*Greece.*—More than 14,000 copies of the Scriptures have been distributed during the past year, through various parts of this interesting kingdom.

*Other Countries.*—The prospects for distribution are also unusually encouraging in Russia, Sweden, Norway, Denmark, Switzerland, Poland, Bohemia, Lithuania, France, and particularly among the Jews of Bavaria.

*Amount required for Bible distribution during the current year.*—Not less than \$50,000 are required during the present year for printing and binding the several editions of the Scriptures now in course of preparation by Baptist Missionaries in this, and in Foreign lands.

*Life Directors and Members.*—The present number of Life Directors is 115; Life Members, 567; 682 in all.

*Appropriations.*—\$30,125 have been appropriated to the Bible cause in various ways during the year past.

*Auxiliaries.*—Eight new auxiliaries have been added during the past year. Among these the Managers have recognised with pleasure the Young Men's New-York Bible Society. The whole number is now 102.

*Biblical Library.*—167 volumes have been added to the library during the year; among which are many rare and valuable works.

*Conclusion.*—The Board having thus briefly stated the prominent occurrences of the past year, in connexion with the American and Foreign Bible Society, close their report with a few reflections.

The preservation of the sacred Books, notwithstanding the gloomy superstition, which, during many centuries spread the veil of moral night over the face of the earth, claims our devout gratitude, and can be ascribed only to the gracious interposition of heaven. Assailed on every side, and in almost every age, by the philosophy, the wit, and the enmity of the world, the Bible has everywhere achieved a victory over the loftiest genius and the fiercest energies that have combined to obscure the glory of its radiance. Yes, the oracles of God survive; not only the dispersion of the Jews, to whom they were first committed, but the wisdom of Jehovah is exhibited in making *them* witnesses of the authenticity and inspiration of those very pages which announced the birth, the death and the resurrection of the Messiah, whom in their blindness they persecuted and crucified. This blessed book, which the experience of ages has identified with the best interest of mankind, Baptists stand pledged to distribute *among all nations*. But the Board wish not to conceal the fact, that, independent of that unbroken moral wilderness which lies before us in Mohammedan and heathen lands; much remains to be done in countries professedly Christian—many thousands even in the United States are uttering the imploring cry, "Give us the Bible—give us the Bread of Life, lest we perish!"

From the just expectations awakened by the organization of this institution, and the actual wants of millions whose piercing moan has reached us, the American and Foreign Bible Society, and the denomination by which they are sustained, are under imperious obligations to go forward. To retrograde, or even to pause, would be disastrous and degrading. Let no one say, the work is too great. If our reliance were upon what

human power can effect, we might indeed shrink from the prospect before us; but the work of Bible Societies is the work of faith; and their success will always bear a proportion to their fidelity. **THE KINGDOMS OF THIS WORLD SHALL BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST. Faithful is he who hath promised, who also will do it.**

Whatever be the policy, the power, or the numbers of those who endeavour to impede the march of this institution the Board see nothing that can invalidate the soundness of its principles, or that should diminish their confidence in its ultimate triumph. The friends of this society have embarked in the enterprise, not from a love of schism, but from a deep conviction of the divine origin of the Bible, and that its pages might be preserved from interpolation. The Bible is the source of their dearest hopes, the foundation of their work, and the centre of their union; and they believe that its faithful translation and universal dissemination are imperatively demanded alike by the command of God, and the spiritual wants of mankind.

Under a grateful sense of the divine favour, and in humble reliance upon His continued blessing, let the American and Foreign Bible Society "go forward;" remembering that the finger of God upon the dial of time admonishes all his servants to "work while it is day; the night cometh, when no man can work."

On motion of Rev. J. B. Taylor, of Richmond, seconded by Rev. Baron Stow, of Boston, it was unanimously

*Resolved*, That the Report, an abstract of which has now been read, be printed and circulated under the direction of the Board of Managers.

On motion of Rev. R. W. Cushman, of Philadelphia, seconded by Rev. John Peck, of Cazenovia, New-York, it was

*Resolved*, As the sense of this meeting, that the formation of the American and Foreign Bible Society, and its efforts to give to the nations of the earth *the Bible translated*; deserve the approval, and may justly ask the co-operation of the Christian world.

On motion of Rev. S. W. Lynd, of Cincinnati, seconded by Rev. Eli Ball, of Virginia, it was

*Resolved*, That we devoutly recognise the necessity of Divine influence, and earnestly implore the direction and aid of Almighty God, in the prosecution of our benevolent enterprise.

Dr. Chapin, from the Committee of Nomination, presented a list of Officers and Managers for the ensuing year; which, on motion, duly made and seconded, was unanimously adopted.

---

#### SPEECH OF R. W. CUSHMAN,

*Before the American and Foreign Bible Society, on the question of a separate Bible organization in the Baptist denomination; delivered in Philadelphia, April 22d, 1839.*

---

**RESOLVED**, As the sense of this meeting, that the formation of the American and Foreign Bible Society, and its efforts to give to the nations of the earth the Bible translated, deserve the approval, and may justly ask the co-operation, of the Christian world.

I am aware, Mr. President, of the engrossing scope of this resolution. I am aware, that it looks not only to the vindication of this Society, from the imputation of being indebted for its birth and character to a parentage of sectarianism, which, from many christians of other denominations who have not had the means of correct information, it has had to bear; but that it contemplates their support. With this design it was drawn up: and I ask leave to sustain it, with the hope that my christian brethren present, of every name, will be prepared, before I sit down, not only to justify its formation, but to give it, henceforth, their sympathies, their prayers, and their help.

As the resolution looks rather towards the public than the Society, I ask permission so far to depart from the usage of anniversaries, as to look that way too; and, to direct my observations rather to the assembly, for whose ear, indeed, every address is *really intended*, than to the chair which presides over the interests for which I plead.



In this world, full of fallen men and fallen angels too, it ought not to be surprising that good is evil spoken of; that facts should be misstated, and motives misunderstood. The American and Foreign Bible Society had not its origin in a schismatic spirit, as has been widely misrepresented and believed; not in a wish for innovation; not in a disinclination of the denomination among whom it originated to co-operate with their brethren of other denominations; but in circumstances which they could neither avert nor control. The Baptists have ever deprecated the necessity of their ecclesiastical severance from the rest of the christian brotherhood; and have ever earnestly prayed, and laboured, that that necessity might be done away. And when, in the institution of the Bible enterprise, one spot was found upon which all could meet and work together, they hailed it as the "Isle of the Blest."

Indeed, the Bible enterprise, whose grand aim has been to combine the energies of christendom, owes its origin, as does the modern missionary enterprise, and the monthly concert of prayer, to the Baptist denomination; and from the formation of the American Bible Society, to the fatal hour when it extinguished the last ray of our hope, by sanctioning the doings of a majority of its Board, of the memorable seventeenth of February, 1836, it had the warm heart and the open hand of every Baptist of influence, I believe, in the land.

None, certainly, laboured more assiduously or with greater pleasure for the promotion of its interests, than did those who have been principally instrumental in the formation of this Society: and the churches of the denomination at large had shown their interest in its operations, by the contribution of more than forty-five thousand dollars to its funds, in legacies alone; probably, a much larger sum in the way of auxiliaries, collections, and memberships.

So unwilling were they to be separated from the Society, that they left no means unemployed, which ingenuity and love could suggest, or forbearance and perseverance could execute, to avert the obnoxious decision, which threw us upon the alternative, either to violate our convictions of duty to God, and to the millions of perishing heathen, whose welfare was implicated in the decision: or, to withdraw, and provide as we could, to meet their wants in some other way.

As the resolution bespeaks a justification of the formation of the Society, it is incumbent on me to state the circumstances which led to it. The Rev. Messrs. Yates and Pearce, English Baptist missionaries in India, having revised and improved the Bengali translation of the New Testament, which had been made by Dr. Carey, applied to the American Bible Society, for aid to publish an edition of it for distribution among the natives of Bengal.\* This aid the American Bible Society, refused to grant.—Why?—for, by the reason of the refusal, the refusal itself must be justified or condemned, and the course which the Baptist denomination has taken, consequent on that refusal:—why did they deny the request? Was it because they had not the funds to spare? their treasury was overflowing; and they were looking abroad on the whole earth as the field of their labour.

Was it because they had already bestowed, in aid of translations made by Baptist missionaries, as far as the contributions of the Baptist denomination would justify?—while the contributions of the Baptists had fallen but little, if any, short of one hundred thousand dollars, the Society had appropriated to aid the translations made by our missionaries less than twenty-nine thousand dollars.

Did they refuse the aid because the translation was unfaithful?—its fidelity was not disputed. Because of the unskilfulness of it?—its philological excellence had the testimony of missionaries of every denomination; and of ten of the most learned Pundits in India. Why then, you will demand again, was the request denied? I will give you the reason as it came honestly out in the report of the committees to whom the request was referred. The first Committee reported that it would be *inexpedient* to recommend appropriations until the Board should settle a principle in relation to the Greek word *βαπτίζω*. In that report the Board concurred; and referred the subject

\* They had previously failed in an application to the British and Foreign Bible Society, in consequence of the interference of three Pædobaptist missionaries: who, though apparently on the most friendly terms with the Baptist missionaries, had, unknown to them, written to that Society, requesting it not to give assistance to any Indian versions, in which the word *βαπτίζω* was translated, to immerse.

What injuries are to result to the interests of Christianity, from the compliance of the British and Foreign Bible Society with their request; and the imitation of its example by the American Bible Society, He alone, who can see the end of all things, can tell: but it is an awful reflection, that not one of those three men was permitted to have the gratification of receiving the tidings of his success. When the news of the refusal of that Society to grant the aid which our brethren had solicited reached Calcutta, they had all been called to render an account of their stewardship to God.

to a special committee to settle the principle. That committee reported, that it is inexpedient to appropriate funds belonging to the American Bible Society, in aid of translating or distributing the Bengali New Testament, or any other version containing translations of the Greek words βαπτίζω, βαπτισμα, and their cognates.

The reason, then, of the refusal of the request was, that the version for the printing of which their aid was solicited, contained a translation of the Greek word baptizo, and its cognates!—they refused the aid solicited, because its translators had not given a part of their “glad-tidings” in Greek!! and that part too, by which the poor pagan was to learn the first duty he was to perform after believing in Christ, and by the performance of which he was to make a public profession of his faith, a part which enjoins the only act of worship which was to be performed expressly in the name of the trinity of the true God; and which he finds associated with the sanctions of eternal life and death in the very commission by authority of which the ministers of Christ are giving him the Bible as a *light* to his path!!!

But why is this prohibition laid on the Greek word βαπτίζω any more than the Greek word μετανοέω, or the Greek word πιστεύω, or any other Greek word? Why do they require that a foreign, unmeaning term—a barbarism—be obtruded upon every inquiring pagan, perishing though he be, in his ignorance of God and duty and salvation? Is it because its meaning is uncertain? No: Pædobaptists of every denomination being witnesses, the meaning of the word is to immerse. Professor Porson, of the University of Cambridge, an Episcopalian, acknowledged by all competent judges to have been the first Greek scholar in England, pronounced it *absurd* to imagine that it had any other proper meaning than to dip entirely, or plunge, or immerse. Dr. Campbell, late professor of Divinity in Aberdeen, a Presbyterian, the author of the translation and notes so well known and so often consulted by every Biblical student, a man, who, from his boyhood had united those habits of close investigation which the study of the law is so well adapted to give, with a diligence and a perseverance in study which found him among his books from five in the morning till twelve at night, until he had passed the age of seventy-years; whose learning attracted the attention and won the respect of the literary men of every state in Europe; whose understanding was too capacious and too acute to be fettered by human systems, and too judicious to be led astray by fanciful theories; whose honesty made him declare the truth, how much soever it might conflict with his own practices, or those of the church with which he stood connected; and of whose lectures on church history Mr. Orme, the late Secretary of the British and Foreign Bible Society, speaks in terms of commendation, which he said he could apply to no other work in the language;—this sound scholar and honest man pronounces the proper import of the term to be, *to dip or immerse*. Luther, the pillar of the reformation, has translated it in his German Bible by a word signifying to *immerse*; and Calvin, the doctrinal oracle of the churches reformed, though he has not translated it in his Genevan Bible, has declared, that “it signifies to *immerse*.”

Why then, you will demand again with amazement, do they forbid its being translated? It must be, you will say, because it would have been introducing an innovation on the practice of the church in giving the Bible to mankind? No: besides the fact that the first version of the Scriptures ever made from the Greek, and probably made under the direction of the Apostles themselves, or their immediate successors, and into the language of the people of Galilee, to whom the Saviour preached, and whom his disciples baptized, contains a translation of the word by a term expressive of immersion; besides the fact that it was translated in the Ethiopic version,—a version early made for the use of the countrymen, if not for the converts, of the Ethiopian officer whom Philip baptized; besides the fact that it is translated in every other ancient version of the East; and in them all translated by a word equivalent to immerse;—it is also translated in nearly all, if not in every modern Protestant version of the west; the English and Genevan English and French versions, and those since made on their model, excepted.

Well then, if it was not because the translation of the word was an innovation upon the practice of the general church, you will say it certainly must have been because it was contrary to the practice of the American Bible Society to aid such translation.—No: strange as it may sound to many of you, we must reply, neither could that have been the reason; for they have appropriated funds not only in aid of the German Bible, and the Dutch Bible in which the term was translated, and translated by words signifying immersion; but also in aid of the versions in which, in defiance of all precedent, and in defiance of all classical usage, and in defiance of every lexicon of the Greek language, it was rendered by a term equivalent to *sprinkle*! And worse yet, they have appropriated their funds, in large amounts, in the face of all our remonstrances, to the publication of *Morrison's Chinese translation*, which Leang Afa, the well known Chinese convert, pro-

nounced "an unintelligible jargon:" of the truth of which, you can yourselves judge, when told that the word *baptizo* is there rendered by a circumlocution, the meaning of which is, according to Mr. Abeel, the American Pædobaptist Missionary to China, "to make a wash."

"Well; if it was not an act of insanity," methinks some of you are by this time ready to exclaim, "for which no reason can be given, they must have forbidden its translation as the condition of their aid, because they had just discovered, after twenty years' labour in aiding versions containing translations of the word, that they had been sinning against their constitution, and thought it "inexpedient" to do so any more.—But I have to tell you, neither could that have been the reason of their prohibition; for although they have been sinning against it almost ever since they have had existence, if, according to the "remarks" upon it "published by the direction of the Board of Managers, and under the direction of a Committee appointed by the same," in 1830, the sole object of the Society is, "the dissemination of the *unadulterated* word of God;" yet, the constitution opposed no obstacle whatever to their aiding versions containing correct translations of the word. On the contrary, it required that they should extend their influence, according to their ability, to other countries, by giving their aid to "the most faithful translations," where translations were required; so that this very act, instead of being in cautious compliance with the requirements of the constitution, was, itself, according to their own published commentary on that constitution, an added sin.

But I must give you their reason in their own words; or rather, perhaps I ought to say, in the words of a much valued Baptist brother, who on that occasion was so pacific as to think it duty not merely to feed a hungry enemy, but to furnish him with weapons and ammunition:—whether they were made for defence or suicide, however, the favoured may yet have reason to question.

After the reports of the Committees to which I have referred, and much discussion on the question of *expediency*, the following resolution was finally passed, and was afterwards approved by the Society at its annual meeting: "*Resolved*, That in appropriating money for the translating, printing or distributing of the sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform, in the principle of their translation, to the common English version; at least so far as that all the religious denominations represented in the Society can consistently use and circulate said versions in their several schools and communities."

The reason, then, for prohibiting the translation of the words relating to baptism was, that although their constitution throws no obstacles in their way; and although they have aided and will continue to aid those versions of Christendom which contain translations of the words, and which they came into existence too late to control; yet they do not feel at liberty to encourage any versions which make a disclosure of their proper meaning, in pagan lands, where it is in their power to prevent it: and they cannot encourage ours, because our missionaries who made them, unlike Luther, and Cal-

"I do not know whether the Am. B. Society "feels itself at liberty" to continue its patronage to the Spanish version of the New Testament or not; or whether its managers are disposed to maintain that, in printing and circulating it, they are engaged in "the dissemination of the unadulterated word of God." But I cannot envy the perspicacity that discovers greater evil to be dreaded to the cause of pure Christianity, and the salvation of souls, from the versions of Baptists, than from those of Roman Catholics; from a translation of that which enjoins the ordinance of baptism, than from a corruption of that which commands the duty to repent: a translation, conformity to which, at worst, every Protestant acknowledges to be a scriptural obedience, than from a corruption whose least evil is that it leaves the perishing sinner ignorant of what he must do to be saved. Many who have contributed to give the lamp of life to the benighted, through the agency of the American Bible Society, will be startled to learn, that the Spanish version of the New Testament which they have for years been printing and circulating, is a version that was made by Roman Catholics from the *Latin* version called the *Vulgate*, instead of the original Greek; and which, by transplanting a *Latin* idiom into the Spanish tongue, is made to enjoin the Popish imposition of penance, instead of repentance—a version which follows an *omission* in the *Vulgate* to justify the adoration of relics and crosses, though all authority is against the omission. The Greek of the New Testament, in every manuscript known; the Septuagint, from which St. Paul quoted the words verbatim; and the Hebrew, from which the Septuagint itself was translated; the Syriac, the Arabic, the Coptic, the Ethiopic; all have the reading which is in conformity with our common Bibles.—Jacob worshipped upon the top of his staff. Yet the Spanish version follows the *Vulgate* in the omission of the preposition: Jacob adoravit fastigium virgæ ejus—"Jacob adoro la altura de su vara;" Jacob adored the top of his rod! *Vara* in Spanish, is the word used for the rod or staff, to the top of which they affix the cross; which the Spaniard is taught never to pass without adoring; and which, so long as he has the authority of the American Bible Society for his worship we may venture to predict he *never will*. How much more likely he is to be led into the truth by their aid, in respect to *repentance*, we may judge by the following incident related by the Rev. Mr. Mackay: "I once requested an intelligent Spaniard who visited me in my study, to give me the true meaning of the word substituted for repentance, in the Spanish Bible. He replied, 'It means to eat no breakfast—very little dinner—no tea; not to lie in bed but on the floor, and whip yourself!' (quitting the action to the word,) whip yourself!! whip yourself!!!"

vin, and Campbell, and others whose example contradicted their interpretation, commend the authority of the ordinance by its performance; and the performance of it, among the plain and simple hearted converts from idolatry, in accordance with a correct and *intelligible* version of the command, makes it very difficult for the missionary who persists in sprinkling, to use his Bible and preserve his reputation for consistency!\*

Thus is a principle adopted for their future operations in Bible translation which requires the missionaries of the Baptist denomination, in giving light to those who are sitting in darkness and the shadow of death, *to hold back and cover up a part of the truth*, as the price of the aid of that Society in disclosing the rest. And for what?—that their Protestant brethren of other denominations may succeed in transplanting, into Asia, a Papal substitution for an ordinance of Christ, which, in Europe and America, has been the prolific root of unutterable evil. This was a sacrifice of honesty and conscience, and of the interests of their master's kingdom, which they could not, *durst* not make.

In translating the Bible, they are laying the foundations upon which the churches of unborn millions and distant centuries are to be reared; and they feel it incumbent on them, according to the grace of God which is given to them, to lay that foundation wisely. It is a fundamental principle of the Baptist faith, that Christianity must achieve her conquests by the might of the naked truth. Our missionaries believe that every plant which the Father hath not planted, though it may linger out a sickly existence must eventually be rooted up. They know that the day is coming in which every man's work shall be subjected to a severer ordeal than a by-gone superstition ever employed; and, that they alone "whose work shall abide, shall receive the reward" of fidelity, or success. They remember that the modern is not the first missionary enterprise since the days of the Apostles, for the conversion of the nations of the east; and they are under the most immovable conviction that the only hope of success to the present missionary enterprise, lies in carrying forth the gospel of Jesus Christ, the order of his church, and the personal exemplification of Christianity, pure as they came from the hand of their author; and, that until the nations of the east shall see "a *holy* city coming down from God," Jerusalem, in their esteem, will be no better than Rome.

The modern missionary enterprise was begun by the Baptist denomination on the very soil where this sacrifice was required to be made.

The sainted Thomas, and Carey, and Marshman, and Ward, sat down alone on the bank of the Ganges, encircled by the whitening bones of those who had perished in the delusive hope of peace and salvation from ablution in its waters: the funeral fires of a superstition, whose tenderest sympathies gave the widow to the flames, were burning around them. And amid the groans of the bleeding pilgrim, and the wail of the dying widow; amid the scoff of the proud Brahmin, and the frowns of those in power, they undertook to burst the fetters of a caste of immemorial centuries. "An enterprise of madness! a hope of delusion!" was the outcry of the world. And so it was, if earthly motive were the impulse that moved, or human policy the star that was to guide them. But they went "to proclaim liberty to the captive; to bind up the broken hearted;" they went because the Lord had sent them. They went in simple faith in the power, and trust in the promise, of Jehovah; and the very fact that all former attempts had failed, made them hold with a firmer grasp, the instrument that God had placed in their hands.

Who, then, can wonder, who will dare to blame, if the successors of those apostles of a new Christian era, beholding the effects which the simple truth, commended by their piety to every man's conscience, had wrought; beholding churches gathered, and converts multiplying; beholding India's millions waking from their long sleep of death,

\* The motive of the Board in passing this resolution, is sufficiently clear from the language itself; but the facts which gave that motive its power may need to be stated. "The Pedobaptists," says Mr. Macleay, "who came into the field in the East Indies, long after our Baptist brethren, experienced great difficulties in making converts to sprinkling, and in retaining them after they were made, in consequence of the word βαπτίζω being rendered by a word signifying to immerse, in all our versions of the sacred Scriptures. Some of their converts were unwilling to be sprinkled; and others, when sprinkled, by mingling with the Baptist converts, became dissatisfied with this *substitute* for baptism. The Baptist converts would ask them, have you renounced idolatry and embraced the Gospel? Upon being answered in the affirmative, they would further inquire, have you been baptized? Yes. In what manner? By sprinkling. But sprinkling is not baptism. Our teacher says it is. No, replies the Baptist convert, your teacher is wrong; examine your Bible and you will see that sprinkling is not baptism. They would do so; and, sure enough, they would find that the commission of Christ to all the teachers of his religion, was; 'Go teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Ghost' and accordingly they would be immersed." It was this difficulty which induced the request of the three Pedobaptist missionaries before referred to.

and asking for light to their path ; beholding the power of Brahminism broken ; infanticide abolished, and the funeral fires extinguished ;—who, we say, can wonder if the successors of those men, standing amid such scenes as these, when they were required *to mask their light*, refused to do it ! Who will dare to condemn them, if they held their honesty too dear to be sacrificed, even on charity's altar ? Who can censure, if, holding up the Bible, *faithfully translated*, they replied, “By *this* our fathers prevailed ; *by THIS we conquer* ;” and ceasing from man, whose breath is in his nostrils, as not to be accounted of, or relied on, they resolved to look to God alone.

But, it is to be borne in mind, in judging of the course which the Baptists of this country have taken in this matter, that the versions made by the English Baptist missionaries in India, although they are so numerous as to embrace the languages of more than four hundred millions of idolaters, are not the only ones which are proscribed by the resolution of the American Bible Society. *All the versions made by Baptist missionaries, embracing the languages and dialects of more than half the heathen world, suffer the same proscription.* Nor is this all which you must consider ;—these versions are the only ones, with scarcely an exception, which have been made into those languages : so that either they must be thrown away—as their translators *will not, dare not, disguise them*—and the hundreds of millions for whom they were prepared must go into eternity unblest, while other men of more supple consciences, are preparing other versions on the principle of accommodation and concealment required by that society ; or the friends of truth and honesty in this country must provide for their circulation, just as they are, that aid which the American Bible Society refused.

In this dilemma, their brethren in America have said to them, “Hold fast your integrity ; ‘endeavour, by earnest prayer and diligent study, to ascertain the exact meaning of the original text ; to express that meaning as exactly as the nature of the languages into which you translate the Bible, will permit ; and transfer no words which are capable of being literally translated ;’ and if the Bible Societies desert you for renouncing the hidden things of dishonesty, for not walking in craftiness, and refusing to handle the word of God deceitfully, yet will not we ; nor will He, whose commission you bear. Translate that commission ; proclaim and fulfil it, and if they will not help you, *we will.*”

Now in holding to them such language, have we done wrong ? *Have we done wrong ?* In adopting measures to make our promise good, have we done wrong ? After waiting for the action of the American Bible Society, in the hope of its reversing the decision of its Board, and after witnessing the confirmation of that decision by the Society, at its annual meeting, a convention of the denomination,—the largest ever assembled in this country—on a review of all the circumstances of our condition as a denomination, and the pressing wants of the nations for whom we had prepared, or were preparing, versions of the Scriptures ; proceeded, with great unanimity, to the formation of a Society to arouse and direct the energies of our half a million of members in giving the Bible, so far as God might help us to do it, to the nations of the earth.

But although it was formed by Baptists, to meet the demand of the circumstances into which we had been thrown, we repel the idea of subservience to party or sectarian purposes. The Society was formed on the broad principle of giving the Bible fully and faithfully translated, and leaving sect and party to God and to the force of his truth. Not a little has been said, and written, about sectarianism and bigotry ; about embarrassing missionary operations, &c. but I thank God I have heard none of it from my brethren. None of them, so far as I am aware, have been guilty of advancing charges so heavy against those from whom we have suffered ; though they have often been pained with having to bear them.

The charge is indeed heavy, but against whom does it lie ? Against *us*, who united with the other denomination,—for let it be remembered, that with respect to this matter, there are but two, the Baptist and the Pædobaptist—to print and circulate the Scriptures in the dress and mask which an arbitrary monarch, of Popish extraction, of Presbyterian education, but defender of the faith of Episcopacy, chose to give them ; and who carried his zeal against the translation of ecclesiastical words so far as to retain for the Jewish Passover, sacred as it was with the blood of the lamb of God, the substituted name of a Saxon goddess ? Does it belong to *us*, who united with a denomination to suit whose practice that version was made, and poured our mites till they swelled to scores of thousands into their hands, to circulate that version all over our land, although it was perpetuating ignorance by concealment, and error by misinterpretation, on the point on which we are at issue ? Or, does it belong to those who *refuse to help us print or circulate a most faithful, unimpeached and unimpeachable version, in a far distant heathen land*, because we had translated the terms relating to

baptism; refused, though their treasury was full, to give us part of that money which our confiding churches and our dying brethren had trusted to their stewardship, for giving light to the perishing and sent us out penniless, with the only existing translations in our hands, for hundreds of millions of pagans, *because* we had *translated* a word as their own best scholars tell us it should be translated, and as every version of the primitive ages gives it;\* as almost every modern version of the reformed churches of Europe gives it; as the practice of the churches of Western Europe, papal and anti-papal, for thirteen hundred years, confirms it; as the churches of Greece, of Servia, Bulgaria, Wallachia, Moldavia, and even frozen Russia, explain and enforce it to the present day? Against whom, I repeat, does the charge of sectarianism, of bigotry, and of embarrassing missionary operations, lie? I appeal to the world—let the honest judge, and answer.

Although, as may well be supposed, I feel indignant at charges so misapplied; and at the injustice of the course which has been pursued towards the Baptist denomination, and the cruelty of it to the perishing millions of Asia, to whom, by the act of the American Bible Society, the Bible is denied; I wish to say that the feeling is directed against those exclusively who are responsible for the evil. Far be it from me to suppose for a moment, that my brethren of other denominations, generally, approve the principle of accommodation, concealment, and conformity to a fallible human standard, adopted by the American Bible Society. A portion even of their own members in the Board voted against the resolution; and it is my firm conviction, that the day is near when the honesty, and piety, and conscience, and honour, of those denominations, will be aroused to a sense of this injustice and cruelty: and when that society will be compelled to abandon its principle of *expediency*, and adopt that of giving to the world, "*the Bible faithfully and fully translated*," or it will find the confidence and support of those on whom it has relied, withdrawn.

\* Although I do not approve of animadversion on the "King James' Bible," as our common version is called, since it is the only one which is generally accessible, and for that reason in general use; yet, as it is now held forth by the American Bible Society as a standard for the whole pagan world, so sacred as to justify the extinction of existing translations in languages spoken by more than half the heathen on the globe, I feel it due to the cause of truth, that the world should know its claims to infallibility.

It is generally believed to be a translation which was made by men, selected for the work on account of their skill in the languages in which the Scriptures were originally written; and to have been translated by them, out of the original tongues, according to the best of their knowledge and skill.

The fact is, that instead of performing the work according to the best of their knowledge and skill, they were obliged to submit themselves, as passive instruments, to the dictation of a monarch noted for passion, pedantry, and self-will; and, of a cringing and worldly Archbishop, who had reluctantly yielded to the demands of the puritan interest in the established church, for a better version than the one then in authorized use. And when some of the principal scholars of their body suggested, as it appears from the testimony of Dr. Gell. chaplain to the Archbishop Abbot, they repeatedly did suggest, new and varying translations; they were reminded that it "*was not the object of those who had brought them together.*"

Instead of their making a new translation, it appears from the investigations of the late Dr. Homer, a Pædobaptist clergyman of Massachusetts, who had spent sixty years in the critical study of the history and character of the different versions of the Scriptures, that only about one twenty-seventh part of the Old Testament, and one eighty-fourth part of the New Testament, is entitled to the name of a new translation. And instead of their having made even this small portion from the original tongues, Dr. Homer believes, that although they did not wholly neglect the Hebrew and Greek originals, they consulted the Greek of the New Testament with the aid of the Latin version of Erasmus interlined; and the Hebrew of the Old Testament, with the help of the interlined translation of Arius Montanus; a translation which is so barbarously literal as completely to sacrifice the idiom of the Latin language. This Latin translation of Montanus is made upon "a principle which seizes a single meaning of a word and holds to it, whatever absurdities it may involve, entirely disregarding the context; a principle which, instead of giving the sense of the original, sometimes gives downright nonsense; frequently, a different meaning from the original; and, not seldom, makes the author say in another language, the reverse of what he said in his own."<sup>a</sup> The use of a version like that is certainly not very favourable to the position maintained by Todd, in his Vindication of the Translators, that they were men eminently skilled in the Oriental and Greek languages, and fitted in every respect for the high and honourable task assigned to them by their sovereign.

Although these facts strongly condemn the course pursued by the American Bible Society, and even point to the necessity of an improved version in the English language, they need not awaken apprehension in the mind of the unlettered Christian: for although our common version is not sufficiently immaculate to admit the seal of infallibility, or to justify its being made a standard for all new versions to be given to the pagan world; yet it is not sufficiently defective, except in relation to baptism and church order, to be distrusted as a guide to truth or duty.

<sup>a</sup> Dr. Campbell's strictures on the version of Arius Montanus.

## EXTRACTS FROM ANNUAL REPORTS OF AUXILIARY SOCIETIES.

The Bible Society of the Hamilton Literary and Theological Seminary, remark: "In conclusion, we would express our fellowship with the Parent Society in all their plans and action hitherto for the translation and circulation of the Scriptures. We feel assured that the great work of giving 'the Bible translated' to all the families of the earth, will continue to enlist the fervent prayers and devoted lives of the members of this institution." They have contributed \$220 to the funds of the American and Foreign Bible Society.

The Alabama Baptist Bible Society at their meeting in November last, manifested a laudable zeal in the Bible cause; the following is among the resolutions passed by that body:—

*Resolved*, That the object of this Society is highly important, and that the claims of the world demand increased effort to spread the Word of Truth to all who are destitute of the sacred treasure.

Their receipts amount to \$652 00. Rev. J. L. Dagg is President, and the Rev. A. J. Holcombe, Corresponding Secretary of the Society.

The Virginia and Foreign Baptist Bible Society held their second annual meeting in June, 1838. Brother John Goodall, Agent of this Society, in his report, says: "I have received as the fruit of my labours during eleven months, \$1,414 76 in cash—in pledges, \$3000, making \$4,414 76, with a few golden ornaments, all of which your agent has deposited with the treasurer. I formed no society, but addressed the Baptist churches as Bible Societies, so constituted by the great Head of the church 1800 years ago; and if the Baptist churches, as such, were brought to act upon this principle, their action would be both permanent and efficient."

The Stanton-street Baptist Bible Society transmitted their report in May last. They have paid into the treasury of the Parent Society \$180. The Life Members constituted by this Society, are Mrs. Elgreen, Miss Mary Cox, Mrs. Nancy Benedict, Benjamin M. Thompson, David Bailie, and Wm. S. S. Mikels. Rev. George Benedict is President, and Alexander Wiley, Secretary of the Society.

The Oneida County Bible Society continues in a healthy state; they have contributed upwards of \$1100 to the funds of the American and Foreign Bible Society; and at their last annual meeting, they say:—

*Resolved*, That the great unanimity of the Baptist denomination throughout the union, in the formation of the American and Foreign Bible Society, furnishes irresistible evidence of the Divine interposition and approval, and inasmuch as the principle for which it contends, viz. the *faithful translation* of the sacred Scriptures, *can never be relinquished*, while fidelity to God's word, and the consideration of the condition and claims of the heathen are regarded, our obligations are solemn and imperative to prosecute the enterprise with untiring energy, constantly relying on the great Head of the church for his aid and guidance."

A. M. Beebe is President, and D. Bennett, Secretary of the Society.

---

#### YOUNG MEN'S CITY BIBLE SOCIETY.

This interesting Auxiliary is a branch of great promise. In a circular prepared by Brother Thomas T. Devan, M. D. Chairman of the Finance Committee, they say: "We have been greatly instrumental in supplying Bibles and Testaments to the Sunday Schools of our denomination in this city and vicinity, and have been invited to extend a giving hand to destitute schools and individuals at a distance; and as far as God has given us ability, we have promptly granted the Word to these petitioners: but it not unfrequently happens that we are obliged to defer supplying such requests, for want of funds. Among others, an urgent appeal for aid has been received from the remnant of the Massachusetts Indians, who are several hundreds in number, and are principally Baptists. As no auxiliary of any Bible Society finds those ancient owners of the soil within the circle of its beneficence, our offer to supply destitute schools, which was originally intended to apply to our immediate vicinity, they hailed as a door of supply that Providence had laid open to them. In the distribution of the Word of Life we ask not 'Whence come you?' or 'Of what creed are you?'—but, Have you a copy of the *Testament of the Grace of God*? If not, take this—read, learn, and inwardly digest it, and with God's blessing it may bring forth fruits to eternal life."

*The annual report of this Society, will appear in our next paper.*

*Extracts from the Annual Report of the Rensselaer County Bible Society.*

"The grand object of our Society is, to distribute throughout 'all lands' the sacred writings, faithfully translated; so that no sentence or word in any language shall appear obscure, mutilated or disguised. Such an object is worthy of support from all who value 'the independence of the churches—unfettered liberty of conscience—the right and the duty of every man to take the pure word of God as the only standard of his faith—the guide of his conduct—the lamp to his feet, along the path to heaven.'

"The rule by which every Baptist missionary labours in the translation of the sacred Scriptures, is, 'that they endeavour, by earnest prayer and diligent study, to ascertain the exact meaning of the original text; to express that meaning as exactly as the nature of the language into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated.'

"This rule is sanctioned by high authority. 'The first and principal business of a translator,' says Bishop Lowth, 'is to give the plain literal and grammatical sense of his author; the obvious meaning of his words, phrases, and sentences; and to express them in the language into which he translates, as far as may be, in equivalent words, phrases, and sentences'—'want of fidelity admits of no excuse, and is entitled to no indulgence.' Archbishop Newcome, whose opinions are generally received with deference by the pious and learned, when treating of the English version, says:—'The translator should express every word in the original by a literal rendering, where the English idiom admits of it, and where not only purity, but perspicuity and dignity of expression can be preserved.' Again, he says, 'The critical sense of passages should be considered, and not the opinions of any denomination of Christians whatever.'—'The translators should be philologists, and not controversialists.'

"By such and other means of a kindred nature, the Baptists are endeavouring to dissipate the gross moral darkness that has covered the people. And your committee feel that such means are essential to the perfect accomplishment of the work. For just in proportion as translations into any language are obscured, mutilated, or disguised, the mists and darkness of ignorance will rest upon the minds of the people who speak it.

"The retention of the Scriptures, first entirely, and subsequently in part, in the dead languages, had its origin in Papal authority. It is Papal policy, therefore, to perpetuate the practice to any extent whatever. The version of Scripture used at this day by Roman Catholics, consisting of the Rhemish New Testament, and the Douay Old Testament, together known as the Douay Bible, were translated, not from the original languages, but from the Latin Vulgate, and is so full of foreign words and obscure renderings, that a great portion of it is incomprehensible to common readers.

"That Roman Catholics should sustain their own policy is not to be wondered at, but that any Protestant sect, professing to resist the authority of the Pope in general, and to discountenance that policy in particular, should act upon the same principle in Scripture translation, is perfectly inexplicable, unless it is for a sectarian purpose. But such is the fact. It is the policy of the British and Foreign Bible Society; of the American Bible Society, and their auxiliaries. The rule of translation adopted by the last named Society, in 1836, is well known. It restricts the 'appropriating of money for the translating, printing or distributing of the sacred Scriptures in foreign languages,' to such versions only as are confirmed 'in the principle of their translation to the common English version; at least so far as that all the religious denominations represented in this society, can consistently use and circulate said versions in their several schools and communities.' That of the British and Foreign Bible Society is substantially the same. The natural effect of this rule, when acted upon, is to retain in all their translations 'the old ecclesiastical words' which King James ordered to 'be kept' in the translation published by his authority in 1611. What that translation is, according to that rule, all others are to be. In other words, King James' version is to become the standard of translation. Here then, is, virtually, a decree that the English translation is *THE BIBLE*—a decree that is perfectly analogous to that of the council of Trent, in the sixteenth century, which declared the Latin Vulgate the *authentic* version; and commanded that that alone should be read publicly, and in all sermons, expositions and disputations; one effect of which was, that soon, multitudes considered it as dictated by the Holy Spirit; at least was providentially guarded against all error; was consequently of divine authority, and more to be regarded than even the original Hebrew and Greek text.

"It ought not to be overlooked that the advocates of this new rule are arming the *A. B. S.* with a power that may easily prove fatal to the best interests of man. One



of their ostensible objects is to hinder the circulation of corrupt and mutilated copies of the Scriptures, but, it has been argued by some of them, already, that it will render an important service to the cause of truth by the restraints which it will impose on the operations of one denomination, (the Baptists) which they consider, in a peculiar sense, 'enemies of the cross of Christ.'

"Let it be remembered that this conservative power is assumed without Divine warrant; and that, according to the rule in question, it is to be exercised for the benefit of, not the original Scriptures, nor faithful, literal translations of them, but the common English version. It is, consequently, a 'tremendous power that is to be wielded over the very sources of the religious faith of mankind; not by arguments addressed to the understanding and conscience, but by the *decrees* which shall issue from the council chambers' of the A. B. S."

---

PRAISEWORTHY LIBERALITY.

The following communication, covering two fifty dollar bills, was a short time since sent to the Editor of the Biblical Recorder and Southern Watchman. It discovers so much of genuine Christian principle exemplified in acts of true beneficence, that we consider it due to the pious, but unknown donor, to copy his note; and invite the attention of our wealthy brethren throughout the land to an imitation of his generous example.

*Buford's Bridge, Barnwell District,  
April 11th, 1839.*

Brother Meredith,

Having seen in several of your last papers strong appeals made by the American and Foreign Bible Society, and by the Board of the Baptist Foreign Missionary Society, to the Churches, for more aid—and feeling a deep interest in every thing tending to prosper the dear Redeemer's kingdom in this world, I have taken the liberty to trouble you with my mite, asking the favour of you to forward the same to the proper persons. One of the enclosed \$50 bills is for the use of the American and Foreign Bible Society, the other for the Burman Mission. By attending to the above you will greatly oblige a friend to yourself, and to all who love the Lord Jesus."

It deserves also to be mentioned, that the Cashier of the Bank of South Carolina generously presented checks for the amount without charge.—Again, the young ladies connected with the Athenaeum Seminary, under care of Rev. John L. Dagg, (Alabama,) have since last May, paid over to Rev. A. Maclay, Agent of the Society, the sum of \$140 for the Burman Mission; and the contents of their Mission Box for the Burman Bible, amounting to \$6, and two gold rings for the American and Foreign Bible Society.

---

The following letter from New-Orleans will be read with pleasure by every friend of *faithful* translations of the Bible.

DEAR SIR—At a late sermon delivered by the Rev. Theodore Clap, Pastor of the First Congregational Church in this city, a collection was taken up to aid the Bible Society of which you are Secretary, when the sum of two hundred and six dollars was raised, which sum I have the pleasure to transmit to you, by Mr. Mark Walton, to be applied as follows, viz. :

One hundred and fifty dollars to constitute our worthy pastor a member and Director for Life; and the balance to be invested in Bibles, and sent out to him, to be distributed in this State.

Very respectfully, I am, Sir,

Your most ob't serv't,

JAMES W. BREEDLOVE,

One of the Trustees.

---

*The names of Auxiliary Societies, Life Directors and Life Members, constituted since the annual meeting, will be published in our next quarterly paper.*

## APPROPRIATIONS.

May 1, 1839. To aid in printing and distributing the Scriptures translated by the Missionaries of the Baptist General Convention, U. S.	\$5000
June 5. To the London Baptist Missionary Society for printing a faithful version of the New Testament in Orissa,	\$1000
For printing and circulating the sacred Scriptures, by the British Baptist Missionaries in Calcutta,	4000
	5000
	\$10,000

## GENERAL AGENT AND ASSISTANT TREASURER.

At the last annual meeting of the Society, Rev. Ira M. Allen, was unanimously elected General Agent and Assistant Treasurer of the American and Foreign Bible Society. He has accepted the appointment, and entered upon the responsible duties of his office. As a "beloved brother and a faithful minister and fellow servant in the Lord," favourably known to the denomination throughout the United States, he is affectionately commended to the regards of all who love our Lord Jesus Christ. *Orders for books and all remittances of money* for the Society, should be directed to Rev. Ira M. Allen, General Agent and Assistant Treasurer of the American and Foreign Bible Society, New-York. All other communications should be directed to the Corresponding Secretary.

## TREASURER'S ACCOUNT.

*Moneys received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," 1839.*

<i>April.</i>			
G. W. Russellville, Kentucky	\$5 00	Cayuga Bible Soc'y per Alfred Bennett	\$121 28
A. F. Long do do	5 00	A sister in Oliver-st. ch. N. Y.	\$20 00
Rensselaer county Bible Society, per E. Ostrander, Treasurer	348 00	Mrs. Hetty Atwell, do	10 00
Mr. Stillson Pratt, Carver, Massachusetts, per Heman Lincoln	50	Wm. Williams, per S. H. Cone	30 00
Bap. ch. and soc. of Charlestown, do	75 00	Interest on Mortgage, per S. B. Munn, December 3, 1838	50 64
Rev. George W. Keely, Haverhill, do	2 50	Bible Society of the North Bap. church in N. Y. pr I. H. Townsend, Treas.	40 00
Baptist State Convention, So. Car. do	34 79	Franklin Association Bible Society, per Medad Jackson, Treasurer	131 77
Moriah Association, So. Carolina, do	41 12	Bible Society of the South Baptist Church, per William Tracy, Treas.	143 00
Worcester Bap. Association, Massachusetts, per do	38 27	Stephen R. Thorn, per S. H. Cone	30 00
Miss Mary H. Quinsey, Washington, District of Columbia, per do	3 00	Young Men's City Bible Society, S. Raynor, Treasurer, for books	195 00
Sunday School Box, do	3 50	Chas. Higby, of West Turin, county of Louis, per Daniel Hascall	30 00
Ontario county Association Bible Society, per Thomas Outley, Treasurer	161 00	Sussex Association, New-Jersey, per J. C. Murphy	18 00
William R. Seagrave, Salem, New-Jersey, per Ira M. Allen	1 00	Connecticut Baptist Bible Society, Joseph B. Gilbert, Treasurer, through Mr. Canfield	753 00
Baptist church Phenixville, per Rev. I. M. Allen	10 00	Talladega County Bible Society, per Samuel G. Darden, Cor. Secretary	95 00
Young Men's City Bible Society, per Samuel Raynor, Treasurer	300 00	Rev. Archibald MacLay, New-Orleans	1400 00
Bowling Green Bible Society, per Richard Curd, Treasurer	40 00	Onsida Bible Society, Jas. Francis, Tr.	109 18
Otsego Bible Society, per T. Eaton, Treasurer	411 00	Bible Society of Newport and vicinity, per Jeremiah Kelly, Cor. Secretary	60 00
Alvin Bennett, South Wilbraham	30 00	Madison Bible Society, James Nickerson, Treasurer	105 00
Trumansburgh Baptist church	31 00	Granville Bible Society, per G. M. Barker, Treasurer	54 00
Catlin church	5 00	Courtland County Association Bible Society, per Simon Kirkpatrick	156 25
Painted Post church	2 86	Abraham Everett, Massachusetts, per C. O. Kimball	3 00
Mary P. Folwell, of Romulus church	1 00	Church at Salem, N. J. per S. Smith	24 75
Peach Orchard church	7 00	Bethesda Church, Chester co., Pennsylvania, per Rev. J. S. Jenkins	6 50
Aaron Hauley, Hector church	1 00	Lower Providence Church, do per do	20 76
Deacon L. Porter, Covert church	1 00	Sixteenth-street Baptist Church, N. Y. per Samuel Smith, Secretary	30 00
Worcester Baptist Association Bible Society, per Asa Butler, Treasurer	113 00	Bible Soc'y of 1st Baptist ch., Piscataway, N. J. per Rev. G. S. Webb	78 42
New-Hampshire Foreign Bible Society per John A. Gault, Treasurer	300 00	Samuel Brooks, West Boylston, Mass.	5 00
Mrs. G. Smith	30 00	Cedarville Female Bible Society, N. J. per Mrs. E. P. Fendall, Cor. Sec'y	7 08
Reed Peck	30 00		
Nathan Peck	30 00		
Campbell R. Peck	30 00		
Abijah Peck	10 00		
Courtland county Asso. Bible Society, per C. P. Jacobs, Treasurer, Part of which for Bibles and Testaments	250 00		

Rev. C. Bartolett, Flemington, N. J.	\$3 25	Elkton Bible Society, per Robert Courtland, Treasurer	\$15 00
Baltimore Baptist Bible Society, per Wm. R. Mayberry, Treasurer	100 00	Grand River Foreign Bible Society, per George Brown, Treasurer	30 50
Church and Congregation of Lower Dublin, Penn. per Enoch Wright	25 00	Mrs. Fanny L. D. Townsend, N. York	4 00
Milesburg Church Bible Society, Pennsylvania, per Joseph Miles, Treas.	12 00	Alleghany and Cattaraugus Bible Society, per Nelson McCall, Treasurer	100 00
Burlington Bible Society, New-Jersey, per David Oliver, Treasurer	69 55	Louisville Bible Society, Kentucky, per Rev. R. Morey	100 00
Female Baptist Bible Society, Lower Dublin, per Rev. John P. Walter	30 00	Rev. Andrew Collins, Chester co. Pa.	5 00
Female Bible Society of the Baptist Church at Pamberton, per J. Gaskill	31 50	Bethel Moore, Montgomery co. Penn.	5 00
Baptist Church at Morristown, New-Jersey, per Rev. William Sym	10 00	Holland Purchase Yearly Meeting of Free Will Baptists, per B. McKoose,	10 00
Mrs. F. E. Aikman, Burlington, N. J.	30 00	Georgia Baptist Convention, Col. Absalom Jones, Treasurer	430 81
Accomac Bible Society, Mr. Savage, Treasurer, per Rev. J. Walker, Va.	30 75	A Young Convert of N. Stonington, per Rev. Wm. Brockett, through Rev. C. G. Sommers	5 00
Delaware and Foreign Bible Society, per Wm. G. Jones, Treasurer	20 00	Anguila Bap. Ch. Stonington, per I. S. Anderson, through Rev. C. G. Sommers	6 87
Blockley Bible Society, Pennsylvania, per A. I. Van Tuyl, Treasurer	30 00	Baptist Church, Stonington Borough, per do through C. G. Sommers	18 22
Baptist Church, Chesnut Hill, per Rev. William Shadrack	7 69	Cash Sales of Testaments and Bibles from the Depository	73 78
Female Bible Society of 1st Church, Newark, Mrs. Charlotte Vanderpool		Jane.	
Treasurer, per Rev. William Sym	60 00	A Friend in Philadelphia, per Wm. Cox, through B. R. Loxley, agent of the Tract Society	100 00
Bap. ch. Staten Island, pr Rev. S. White	6 00	Welsh Baptist Church, New-York, per Rev. Samuel White	20 00
Woodstown Female Bible Society, N. J.	30 00	Orleans County Bible Society, per Lemuel C. Paine, Sec. and Treasurer	59 77
Pittsburgh Bible Society, Wm. Lip-pincott, Treasurer, per S. Williams	90 00	Green River Bible Soc. per J. E. Tyler	50 00
Miss G. Tappan, Poughkeepsie, per Rev. Thomas Wilks	5 00	Rev. A. Macley, pr I. Lacy, Tuscaloosa	341 70
Philadelphia City and County Bible Society, Joseph Taylor, Treasurer, per George Swope	85 15	Stanton-street Bible Society, per David Ludlan, Jun. Treasurer	60 00
Joseph Barnhurst, Philadelphia	5 00	W. I. Coom, Mobile, per T. P. Miller	30 00
Mrs. Priscilla Barnhurst, do	5 00	Black River Bap. For. Bible Soc. N. Verness, Treasurer, through the hands of Mr. Hawks	49 00
Washington Bible Society, Samuel Grubb, Treas. per S. Chapin, D. C.	80 00	Greenport Bap. Ch. per Rev. Mr. Miller	5 16
John L. Smith, Philadelphia	1 00	Augusta American and Foreign Bible Society, per Bennett Harris, Treas.	52 00
Mrs. Hiles do	1 00	2d Baptist church, Carravau, Columbia county, New-York, per H. P. Skinner	9 00
Miss Francis Smith, do	50	Mrs. Chas. Brockway, Brodablin, New York, per Rev. Isaac Wescott	30 00
Mrs. Hannah B. Rawlings do	5 00	Baptist Church at Kingsbury, Indiana	30 35
Thomas Rawlings do	3 00	Baptist Church at Laporte Village do	31 87
Alleghanytown Bible Society connected with 1st Baptist church	90 00	Two Ladies of 11th Baptist Church, Phila. per Rev. A. D. Gillett, ex. \$5	10 00
A Friend	50	1st Baptist Church and Society, Pawtucket, R. I. per Rev. Silas Spalding	50 00
Black River Home Missionary Society per D. W. Rickerson	30 00	Fall River Bap. Bible Society, Mass.	30 00
Brown and Tioga Bible Society, per Asa Woolverton	218 00	Baptist Church Weston, Mass. pr Rev. Joseph Hodges	8 00
Rev. James Patterson, Germantown, per J. C. Murphy	30 00	Henry Marchant, Pawtucket, R. I.	30 00
A. Cobb, per Dr. Barker	2 50	Independent Bap. Ch. do	6 05
Female Burman Bible Soc. of Spruce-street, Phila. per Rev. S. H. Cone	80 00	Baptist Church, Swansea, Mass.	5 00
Mrs. Abigail Hunt, Sharon, Ct. per do	5 00	Miss N. Cleaves, Upper Beverly, Mass.	1 00
Baptist Church at Washington, Penn. per Daniel Moore, Esq.	52 50	Prof. H. J. Ripley, Newton Ins. Mass.	3 00
Michigan Baptist Convention, per W. A. Crocker	200 00	Dea. Samuel Hill, Boston, Mass.	5 00
May.		Rev. John Allen, Seekonk, Mass.	3 00
A Friend at Bufford's Bridge, South Carolina, per F. Meredith	50 00	1st Baptist Church, Philadelphia, per T. Rhodes, through brother H. Scott	184 12
Chautauque County Bible Society, per Josiah Moore	125 49	Robert King, New-York, donation	3 00
Miss Rebecca Thompson, Amenia, per Rev. L. W. Webster	3 00	1st Congregational Church, New-Orleans, per Mark Walton, Esq.	206 00
Baptist Female Bible Association of Philadelphia, per Mary Jones, Tr.	292 52	Martha Shields, Phila. per S. H. Cone	50 00
Alabama Bap. Bible Society, per Robert S. Foster	682 00	Susannah Bouldin, Wilmington, Del. do	10 00
Onondaga County Bible Society, per John Blain	90 00	A Lady in Troy, N. Y. per S. H. Cone	2 00
		Mrs. Elizabeth Taylor, N. Y. per do	10 00
			11191 87

WM. COLGATE, Esq. Treasurer, 6 Dutch-street.

Rev. CHARLES G. SOMMERS, Corresponding Secretary, 82 Madison-street, N. Y.

☞ This publication is periodical, and contains one sheet; the postage for any distance under 100 miles, is 1-2 cents; for any distance over 100 miles, 2 1-2 cents.

## QUARTERLY PAPERS.

AMERICAN & FOREIGN



BIBLE SOCIETY.

No. XII.

New-York.

October, 1839.

### TO OUR CORRESPONDENTS.

THE friends of the American and Foreign Bible Society are earnestly requested to observe the following indispensable rules in communicating by letter with the Board. Letters containing remittances of money should be addressed to Rev. Ira M. Allen, No. 6 Dutch-street; but as the Board have only one official organ of general correspondence, *all other communications* must be addressed to C. G. Sommers, Corresponding Secretary of the American and Foreign Bible Society, No. 82 Madison-street, New-York. Agents of the Society are requested invariably to pursue the same course.

### INFORMATION WANTED.

Great care has been taken to forward the annual Reports, and Quarterly Papers of the Society to the Churches and to the Life Directors and Members of the Society, but in some cases we have unavoidably failed for want of the Post-Office address of our patrons. Those who do not receive our publications, are requested to furnish the Corresponding Secretary with such information as may enable him to supply the deficiency.

### EXTRACTS FROM THE FIRST REPORT OF "THE YOUNG MEN'S CITY BIBLE SOCIETY."

In accordance with a wise custom, and as responsive to your reasonable anticipations, your Executive Board present their first Annual Report.

In doing so, it may perhaps not seem inappropriate to premise, that our association was called into being at a peculiar era in our denominational history.

We refer to that time when American Baptists, guided as they still believe, by omniscient wisdom, formed a distinct Bible organization, under the name of the American and Foreign Bible Society.

At the period of which we speak, the young men of our denomination plainly saw the propriety of throwing their influence into the scale together with their senior brethren, and going hand in hand with them in their effort to give to a world the word of God,—pure as it came from the fount of Heaven's inspiration.

*Vol. I.*

Accordingly, at a meeting of Young Men, held on the 3d of May last, it was unanimously resolved, that the "claims of the church, and the voice of duty, alike called upon them to form a Young Men's Bible Society, auxiliary to the American and Foreign Bible Society."

We pass now to the more appropriate subjects of the Report,—to review the year which has closed—to recount the little good which we have accomplished—to point out as far as possible the path to more effective effort—and by exhibiting before you the field of our labour, its capabilities, and its difficulties, to stimulate to more ardent zeal, more earnest prayer, and more untiring exertion.

As soon as possible, after having been intrusted with the interests of the Society, your Board commenced its operations. Naturally subject at first to the embarrassments of inexperience, we were still assured, that under the guiding eye of God, even our efforts could not be altogether fruitless. They have not been, and here would we acknowledge our gratitude to Him who has watched over us from the beginning, who has directed all our councils, animated all our labours, and as a Board, in our social capacity, brought us thus far in entire harmony and peace.

Restricted by a constitutional provision to the purchase of Bibles and Testaments from the Parent Society only, we were consequently unable to commence the work of distribution until January last, when its publications first appeared.

Three hundred copies of the New Testament were soon after purchased, to which 300 Bibles were subsequently added. As yet these have been sufficient for our necessities. All applications have been promptly met, and arrangements will soon be made to scatter the word of God wherever the destitute are found, throughout the extent of our city.

For the sake of facility in distribution, two depositories have been established in different sections of the city. The upper at No. 417 Houstoun, the lower at 93 William-street. At both, a constant supply of Bibles and Testaments is kept, ready for delivery upon authorized application.

As yet, however, it will be perceived, that from the circumstances of the case, our chief object has been the collection of funds to enable us to pursue our work with vigour and efficiency.

Shortly after entering upon the performance of their duties, it became evident to the Board, that its operations must necessarily be crippled, if the business of collection was left entirely, to the unassisted efforts of its members, whose time will not permit that devotion to the work which it imperatively demands. The extent of the field, and the claims of the cause, seemed to render it indispensable, that some one individual should be constantly and actively employed.

In connexion with this subject, the Board are happy to inform you, that after experiencing more difficulty than was anticipated, they have been able to accomplish what has long been considered as desirable by the friends of the denomination in this city. A complete register has been made of the names and residences of the members of every Baptist church in New-York. That register is in the hands of the Recording Secretary, and will not only be of great service to ourselves, but we hope to others. It may at any time be consulted at No. 48 Franklin-street.

Considering it as we do, an indispensable requisite to successful collection among a dense population, your Board would recommend that it be frequently examined, its errors rectified, and the necessary alterations made; as without this attention, your agent will find his operations intricate, without necessity, and laborious without efficiency.

The collections during the year have amounted to \$674 60. Of this sum \$530 00 have been received for Life Memberships. \$49 50 from annual members, and \$74 00 in donations.

The expenditures have amounted to \$265 94, as will more fully appear by reference to the report of our Treasurer.

Three hundred dollars have also been contributed to the funds of the Parent Society, leaving on hand a balance of \$108 16.

Sixty-three Annual, and thirty-one Life Members, already constitute the Society. While we would affectionately invite all who can to co-operate with us by enrolling their names as Members for Life, we would still admire the self-denial of him who with limited resources "casteth into the Lord's treasury of such as he hath." Our constitution entitles every contributor to the privileges of membership, without regard to the amount of subscription, preferring rather to make that a matter between the donor's conscience and his God, than by stipulating any sum to prevent a single individual from enjoying with us the sacred pleasure of doing good.

While upon this subject, we would advert to a misapprehension, which appears to prevail somewhat; even among our friends. That because we style ourselves a "Young

Men's Bible Society," none save that class can properly be its members. Such is far from our design. Our officers must alone be young men. No such qualification is attached to membership. The distribution of the sacred volume throughout the cities of New-York and Brooklyn, is an object in which all, young and old, male or female, are alike interested.

We are to be chiefly but the active agents in the application of private beneficence. We are to collect the thousand rays of Christian generosity, and through the medium of the word of God, send them on in one broad stream of living light, into the moral wilderness where sin riots, until "blossoming as the rose," it shall bear the fruits of righteousness and peace. And we are never to abate our ardour until that light in its brightness and beauty shall be reflected up to mingle its tribute with the glory which surrounds the throne.

Such is the brief recapitulation of our labours during the first year of our existence.

We proceed then to lay before you our plans for the future, and the present task is finished.

By systematized effort we shall attempt to give to every destitute family in the cities of New-York and Brooklyn, a copy of God's revelation to perishing man. This we hope to do, by dividing the field into proper sections, and appropriating to each labourer his exclusive district for searching out the needy, and supplying them with the best of all gifts—the gift of heaven. Very many can, we know, be found beneath whose roof that Book was never seen, but who are willing and eager to receive it at our hands.

We wish also to provide all our Sabbath schools with Bibles and Testaments so far as they may need. This the Society regard as a duty at once primary and imperative.

It is not, however, our design to stop here. Still wider spheres of action open to our view as we look abroad upon the white harvest field of our labours. \* \* \* \* We intend that no immigrant shall arrive within our borders without having a Bible presented to him, that when landing upon a foreign soil and among a strange people, far from the home of his childhood and the graves of his fathers, he shall find that Christian love and sympathy are every where the same—that the warm gushings of holy affection are here full and free towards the poor outcast and the exile, and that upon the Atlantic's western limit he may enjoy in full perfection the best boon which even liberty can give—"freedom to worship God,"—freedom to peruse his holy book. Intellectually enslaved, as many of them have been, they will with peculiar gratitude receive the volume which has heretofore been to them "a fountain sealed." Or, if borne again upon the bosom of the westward tide of emigration, the wanderer may, through your beneficence, carry with him the seeds of life and immortality—and as he bends the knee upon the banks of the Missouri, or reads Calvary's tale upon the hills of Oregon, he may gratefully look back to your piety and your love, and call down heaven's choicest blessings to rest upon your labours.

Those too, who "see God's wonders in the deep," should be the objects of our peculiar care. Let us not permit a mariner to leave our port who shall not carry with him a copy of the sacred Scriptures. Little think we, brethren, of the good we may thus accomplish. Perchance God may, through us, save souls—nay, he will do so if we are faithful to our high and holy trust. The converted sailor may then virtually become a missionary, and whether under the burning sky of the tropics, or the ice-cliffs of the poles, still may he communicate the knowledge of salvation as it is in Christ, to the besotted Hotentot or the apathetic Esquimaux, until the sun of righteousness beaming upon the heart frozen by sin, shall melt it to a fountain of love and praise. Or if he should perish before having such an opportunity, still shall one soul be rescued; and when the howling tempest drives him on to death, he will clasp the Bible which you gave him, closer to his storm-beaten breast, and thank God for your instrumentality in saving him through the blood of the Lamb, from eternal shipwreck. And as he sinks beneath the wave, instead of the shriek of despair, the grateful hosanna to him who has saved us,—borne upon the wind, will ascend up to heaven, as a sweet memorial of your labours and your prayers.

In carrying out our plan of operations in this city and its vicinity, we shall not forget the wretched inhabitants of our prisons and asylums, where humanity feels most the need of consolation. Let us give to the criminal and degraded that consolation which cometh from above. Bind up the broken heart. Pour wine and oil into the wounds of the distressed and despairing, and he will bless our labours, who has taught us by his example—every man is thy neighbour.

Such are our plans, such our hopes. Let us remember, that we must drink deep at the well-spring of eternal wisdom, or our plans will all be futile, and our hopes vain.

Brethren, our Report is before you—but we should do but feeble justice to your feelings, or our own wishes, were we here to close and commence the labours of another year. Knowing our own weakness, we would desire first to ask assistance from on high, and pray our Father that he would be ever with us to guard and to guide.

Our field is wide—wider than is generally supposed, and we are weak, but—a shepherd's boy sat upon the throne of Judah's kings. With God's blessing we shall send the purifying and enlivening rays of piety and peace, deep into the stagnant marshes of vice and impurity, which we shall find at almost every step throughout the length and breadth of our city—degrading to our character—chilling to the pious heart—and an offence and abomination before high heaven.

One has said, that "the world is a moral hospital." It is so. Be it our holy task to dissipate the miasm of sin—the cause of pestilence and death, by scattering broadcast through this field of moral desolation, the word of the living God. To it let us bend all the energies which he has given us, and the band of angel-harpers who circle the eternal throne with their hosannas, will approve our work, and bid us in God's name, go on. Our reward is on high. We ask none here save the reward of a Howard and a Hale—"the noble consciousness of doing good."

Our labours may be arduous, and perchance apparently fruitless, yet shall we never regret that our hands have reared, or our alms maintained, "The Young Men's City Bible Society."

Submitted in behalf of the Board, April 18, 1839.

THOMAS S. SOMMERS, *Cor. Sec'y.*

---

*Extract of a communication to the Corresponding Secretary of the American and Foreign Bible Society.*

London, July, 1839.

We have great pleasure in forwarding to you the following resolutions, passed unanimously during the late annual session of the Baptist Union:—

On the motion of the Rev. J. M. Cramp, seconded by the Rev. Charles Stovel, "That a Committee of Correspondence with the American and Foreign Bible Society be now appointed, for the purpose of instituting a friendly connexion between the Baptist denomination in this country and that Society, with a view to the diffusion of information relative to the operations of the Society, and in the hope that some method of co-operation may hereafter be devised."

It was farther resolved:—

"That the Committee consist of the following persons:—Rev. J. M. Cramp, Dr. Cox, C. Stovel, J. H. Hinton, and W. Grozer, with the Treasurer and Secretaries *ex officio*; and that they report their proceedings from time to time to the General Committee of the Union."

The formation and progress of the American and Foreign Bible Society have been regarded with lively interest in this country. In separating from the American Bible Society, and establishing an independent Institution, for the express purpose of securing faithful versions of the Scriptures, you have set us an example which we shall rejoice to imitate as soon as circumstances shall enable us to do so. It is with this end in view, as well as to express our hearty fellowship with you, that we invite the correspondence contemplated in the above-cited resolutions.

Our protest against the proceedings of the British and Foreign Bible Society, in refusing to aid the Bengali and other versions of the New Testament, executed by Baptist Missionaries, and which protest was signed by 544 Baptist Ministers, has received only a cold and formal reply, containing a refusal to re-open the question. The Rev. J. H. Hinton's letter to Lord Bexley, President of the Bible Society, remains unanswered. Meanwhile the Society continues to circulate versions of the New Testament, unfaithful in regard to the words relating to baptism, and our Pædobaptist brethren have thus an opportunity of propagating their peculiar views, under the auspices and at the expense of an Institution, which, of all others, ought to be free from the imputation of sectarianism. By transferring the words relating to baptism, instead of translating them, and by this means introducing new words into the languages of the heathen, to which a definite meaning is attached by their well-known practice, they do in effect inculcate that those words really contain the idea of sprinkling, an assertion

which we believe they would not be bold enough to make, were they compelled to translate them. The practice of transferring instead of translating, as it is now insisted on by the Bible Society, becomes therefore an authorized mode of propagating error. It is obvious also that the same principle may be adopted in other instances, to the manifest detriment of faithfulness and truth.

We rejoice, dear brethren, that you have made a noble stand against such interference with the conscientious translator. The success with which God has honoured you, may be regarded as a token of his approbation, and will encourage and stimulate your zeal.

Your donations to the Translation Fund of our Mission, have afforded most seasonable aid. But for your kindness, the efforts of our Missionaries in the East would have been circumscribed within very narrow limits, as hitherto the Translation Fund has been inadequately supported.

Fully agreeing with you in the principles which have compelled you to separate from the American Bible Society, we are anxious to adopt a similar measure; but our chief object at present is to diffuse information, and employ all suitable efforts to enlighten the public mind. In this respect you can render us very valuable assistance; and we have to request that you will kindly furnish us with copies of your publications, and inform us from time to time of your proceedings, which we will take care to publish, for the instruction and benefit of the denomination, and in the hope that ere long some more determinate plan of action may be devised.

There is another point of view in which the importance of your labours will be more and more manifest. The baptismal controversy is attracting increased attention, and is destined, as we believe, to lead the way to searching and extended Theological inquiries. Baptists ought to present their sentiments to the world in the clearest and most complete manner. It is especially their duty to prevent the word of God from being tampered with. You are discharging that duty nobly. Assist us to do the same.

We shall hope to receive an early communication from you, and remain, on behalf of the Committee of Correspondence, affectionately yours,

W. H. MURCH, D. D. }  
JOSEPH BELCHER, } *Secretaries.*  
EDWARD STEANE, }

---

*Extract of a letter to the Corresponding Secretary.*

Dear Brother,

The Edgefield Bap. Bible Society, at its Anniversary, held on the first day of the last month, (June) unanimously resolved to become auxiliary to the American and Foreign Bible Society. In obedience to this resolution, I now write, in the name of the Society, to request that you will lay this communication before the meeting of the Board of your Society, when it shall next assemble, in the hope that that body will recognise us as Auxiliary to the Parent Institution.

Our funds are all expended in the donation which we made some time since, and in the purchase of Bibles and Testaments. With these we are very much pleased. The books are of excellent type, and very reasonable. The officers of the Society are W. B. Johnson, President, M. Minas, Vice-President, G. A. Addison, Secretary, G. L. Penn, Treasurer. Yours, &c.

GEO. A. ADDISON,  
*Secretary Edgefield Bible Society.*

We were originally members of the Society Auxiliary to the American Bible Society, formed in this place in 1826. But after the passing of the resolutions by the American Bible Society on the 17th February, 1836, we withdrew from that body, and organized ourselves on the 3d September, of the same year. In withdrawing from our former connexion, we presented to the Society the following communication:—

Gentlemen—The Board of the American Bible Society, on the 17th of February of this year, passed the following resolution, viz. "That, in appropriating money for the translating, printing or distributing of the sacred Scriptures in foreign languages, they feel at liberty to encourage only such versions as conform in the principles of their translation, to the common English version; at least so far as that all the denominations, represented in the Society, can consistently use and circulate said versions in their



schools and communities." This resolution was confirmed by the Parent Society, at its late Anniversary; and its operation upon the Baptist denomination, in reference to foreign translations, is so inauspicious, as to render the duty of withdrawing from your Society (an auxiliary of the American Bible Society) imperative upon us, who have the honour to belong to that denomination. Respect for you, gentlemen, and for ourselves, requires that we assign our reasons for this measure, at some length. First then, the resolution of the Parent Society makes the imperfect translation of the Bible into our language, *virtually* the standard of its translation into other languages, thereby establishing a principle, obviously incorrect in regard to the translation of literary works, and absolutely inadmissible in the translation of the *oracles of Divine Truth*.

2. The resolution goes to the violation of the positive instructions given to their missionaries by the Baptist Board of Foreign Missions, the organ of the denomination in missionary work. These instructions are contained in the following resolution, viz. "Resolved, That the Board feel it to be their duty to adopt all prudent measures to give to the Heathen the pure word of God in their own languages; and to furnish their missionaries with all the means in their power to make their translations as exact a representation of the mind of the Holy Spirit as may be possible. Resolved, That all the missionaries of the Board, who are, or who shall be engaged in translating the sacred Scriptures, be instructed to endeavour by earnest prayer and diligent study to ascertain the precise meaning, as exactly as the nature of the languages into which they shall translate the Bible, will permit, and to transfer no words which are capable of being literally translated." Under these instructions our missionaries have translated the Bible as philologists, as men of God. The term Baptizo and its cognates, have been rendered by them in their translations, in terms conveying the idea of *immersion, dipping*. It was this fact, honestly stated in an application to the Board of Managers of the American Bible Society, for aid in printing the Bengalee New Testament, that originated a discussion in reference to the principle on which Baptizo and its cognates should be translated, and that resulted in the adoption of the above resolution, which was formed by the Parent Society. That application was made and rejected on no other ground, than the fact of the rendering of those words in the translation by terms, equivalent to the words *immerse, dip* in the English language. According to our views of fidelity in translation, these words must remain unaltered in the versions made under our supervision. The Baptists are, therefore, cut off from all aid from the funds of the American Bible Society, in their translations into foreign languages. They are, therefore, thrown upon their own resources, and must take measures for concentrating and employing them to the best advantage.

We, the undersigned, take leave, gentlemen, for these reasons, to withdraw from your body, and to ask that our names may be erased from the list of members. You will do us the justice to believe, that our withdrawal proceeds not upon the principle of personal disregard to you as individuals, or as a body, or to any want of interest in the Bible cause. Respectfully, yours, &c.

We are happy to say, that the Society from which we withdrew, acted in a becoming manner. They passed resolutions of a friendly character, and *gave us one half of their books and money on hand*, and we have been quite friendly ever since.

*To the South Baptist Church Bible Society, New-York.*

LONDON, JULY 10, 1839.

" Beloved Friends—Accept the thanks of a warm heart for the equally undeserved and unexpected honour you have conferred upon me, in placing my name on the list of Life Members of the American and Foreign Bible Society; an institution which appears to me to be of all others the most honourable. It has made a stand for the rights of conscience on the part of the faithful translator of the Word of Life. It will not allow the revelation of God to be veiled before the eyes of the nations of the earth. To our American Baptist belongs the honour of founding the first state, in which the rights of man were given to all, independently of their religious creed: and on the American Baptists of this day has God conferred the happiness of resolving that all lands shall clearly see his revealed will in all its purity.

May it be your happiness, beloved friends, diligently and successfully to labour in this field; and long may the life and health of your devoted pastor, and my estimable friend, be spared to conduct its correspondence.

*Believe me, Dear Christian Friends, gratefully yours in our common Lord,*

JOSEPH BELCHER.

*Extract of a Letter to the Corresponding Secretary.*

HAMBURG, JUNE 4, 1839.

Dear Brother—You will I fear be displeased to hear, that the New Testament, for which you sent \$2000 is not yet printed; the reason for this delay will however explain, and I hope, satisfy you and the Board. My long absence from Hamburg, and afterwards the considerable portion of my time required for other works already put to press: the Memoirs of Mrs. Judson, Haldane's Exposition of the Romans, &c. made it impossible to commence the printing of the Testament, as I invariably read the proof-sheets myself. The work is, however, now in a state of forwardness, and will be completed in the course of the summer.

The sale and distribution of the octavo Bible, to which the American and Foreign Bible Society gave such a noble grant, is encouraging; 1624 copies have already left the depot, and my brethren embrace every opportunity of introducing the pure Scriptures, to which the most formidable opposition is made by the clergy;—one of them called these Bibles, the Bible of the Sect. Several hundred copies of the octavo Bible, have been sent to brother Lehmann at Berlin, who fully advocates the circulation of pure Scriptures, and who, in connexion with a number of young artists, is engaged in supplying the poor with the word of God.

The general features of the mission are most encouraging, but I am so unwell to-day, and it is so late an hour in the evening, that I shall leave the letter to Dr. B. open for your perusal. Your heart I am sure will leap with joy, when I still add, that brother Hobner left this morning for Fuhnen and Jutland. From these parts we have had encouraging accounts, from which it appears, that several hundred sinners have been converted to the Lord Jesus, through the instrumentality of several farmers, who were raised up by the Lord to preach the Gospel. Pray for us Dear Brother that we may also succeed in Denmark. All things are possible with him whom we serve.

I am anxious to hear how the American and Foreign Bible Society succeeds. Please write me soon, and do not forget to pray for your weak but happy brother.

In the best of bonds,

Your affectionate brother,

J. G. ONCKEN.

---

**LIFE DIRECTORS.**

Rev. Daniel Bytherwood, Beaufort, S. C. by the St. Helena Baptist church.  
Rev. Theodore Clapp, by the First Congregational Church, New Orleans.

**LIFE MEMBERS.**

Rev. George B. Ide, Mrs. Susan Keen, Miss Mary Hallman, Mrs. Mary Jones, Mrs. Mary Shadrach, Mr. John Hassall, and Mr. James Brown, by the Baptist Female Bible Association of Philadelphia.  
Mrs. G. Smith, (Post-Office, unknown.)  
Rev. Thomas Porter, by a Friend in Philadelphia.  
William I. Coon, Mobile, Ala. by himself.  
Mrs. Charles Brockway, Broadalbin, New-York, by herself.  
John Eddy, Esq. by the Fall River Bible Society, Massachusetts.  
Henry Marchant, Pawtucket, Rhode Island, by himself.  
Miss Martha Shields, Delaware, by herself.  
Rev. Samuel Kingsbury, by the Baptist Church, Windham, Vermont.  
Silas Adams, by the Baptist Church, Milton, New-York.  
Deacon Salmon, do. do.  
Thomas Turton, by Laurens-st. Baptist Church, New-York.  
James Woods, of Laurens-street Baptist Church, by himself.  
Henry B. Blair, do. do.  
Rev. John Allen, by the Seekonk Baptist Church, Massachusetts.  
Deacon Isaac Newton, by the Youth's Bible Society of the Oliver-street Church.  
Anthony Lamb, by the Bible Society of the Hamilton Institution.  
Rev. M. Platt, do. do.  
Ezekiel Archer, of the Oliver-street Church, by himself.  
Mrs. Rebecca Gibbs, of Laurence county, Illinois, by Benjamin Gibbs.  
Mrs. Elizabeth Taylor, of Oliver-street, by herself.  
William Gould, (Post-Office, unknown) by the Bible Society of the French Creek Association.  
D. F. Newton, of Philadelphia, by himself.

Nathaniel Cowles, Claremont, New-Hampshire, by himself.  
 Deacon Josiah Flint, Cornish Flat, New-Hampshire, by himself.  
 Rev. Alexander Henderson, Belize, Bay of Honduras.  
 Mrs. Lydia Sherwood, Bridgeport, Connecticut, by donation from herself.

#### APPROPRIATIONS.

At the regular meeting of the Board of Managers of the American and Foreign Bible Society, October 2d, 1839, it was unanimously

*Resolved*, That the sum of *Five Thousand Dollars* be appropriated and paid to the Board of Managers of the Baptist General Convention of the United States, to aid them in printing and circulating versions of the Sacred Scriptures made by our Missionaries in Asia.

#### AUXILIARIES.

Edgefield Baptist Bible Society, August 1839.

Newport, New-Hampshire, Baptist Association, Auxiliary Bible Society, August 1839.

#### TREASURER'S ACCOUNT.

*Moneys received by WILLIAM COLGATE, Treasurer of the "American and Foreign Bible Society," 1839.*

<i>July.</i>			
Orleans county Bible Soc. per Lemuel C. Paine, Treasurer		Northern Bpt. Association of Illinois per Isaac T. Hinton, Cor. Secretary	66 00
Bible Society of the Rocky River Association, per Henry Alger, Treas.	100 00	Amity-st. Bap. ch. from sundry persons, Bible Soc. of the French creek Baptist Asso. per S. S. Canfield, Sec. and Tr.	18 75
Saratoga Association Bible Society, per Rev. S. Illey	315 50	Union Bible Soc. of Beaufort district per Alexander I. Lawton, President	30 00
Rev. Wm. Frazier, Broadalban, Upper Canada, per Robert Henderson	10 00	Morgan County Bible Society, per Edward G. Minor, Corresponding Sec.	100 00
Baptist church at St. Helena, S. Carolina, per Rev. Samuel Bytherwood	150 00	<i>September.</i>	
Hudson River Association, per Elijah Lewis, Treasurer	65 15	Union Bap. Asso. of West Chester and Putnam cos. per Sam. McCord, Tr.	1 00
Laurens-street church, per Dr. Luke Barker, from which thirty dollars each was subscribed by Jas. Woods and Henry B. Blair	90 00	Bap. ch. Lawrenceburgh, pr E. Ferris	3 28
James Farquharson, of same church, a donation of	6 00	Female Missionary Soc. of do per do Collections by Rev. I. M. Allen	21 18
Champlain Baptist Convention, per W. I. Cutting, Treasurer	31 00	Dea. Josiah Flint, Cornish Flat, N.H.	30 00
Hampden county Bible Society, per A. B. Whitman, Treasurer	180 00	Justus Hyatt, Brandon, Vermont	3 00
First Baptist church, Philadelphia, per Thomas Rhodes	60 00	Several friends, do do	11 75
Youth's Burman Bible Society, New-York, per G. L. Newton, Treasurer	30 00	Thomas Stewart, Clarendon, do	5 00
Rev. I. Allen, of Seekonk, Mass. per Rev. I. M. Allen	27 00	Mrs. Eliz. Kinney, Natchez, Miss.	3 00
Hamilton Literary and Theolog. Institution Bib. Soc. per Rev. I. M. Allen	60 50	Jacob Button, Wallingford, Vt.	5 00
Deacon Jonathan Olmstead, Hamilton, New-York, per Rev. I. M. Allen	10 00	John Wheaton, East Dorset, do	2 00
Samuel Garrett, Ballston Spa, per do	1 00	Bap. church Saxton's River, do	18 11
Cash Sales of Books at the Depository	63 36	Baptist church, Rutland, do per S. Griggs	21 75
<i>August.</i>		Nathaniel Cowles, Claremont, N. H.	5 00
Ezekiel Archer, New-York, a donation Through Rev. Thomas Powell, Vermillionville, Illinois, viz. from	5 00	Mrs. Eliza Rawson, Cornish Flat, do	1 00
C. Winter and family	11 00	John Smith, Esq. Putney, Vermont	3 00
Misses E. & L. Winters, each \$2	4 00	Virginia and Foreign Bible Society, pr James Sizer, Treasurer	2000 00
Miss Lucy Gunn	5 00	Abington Baptist Association Bible Society, per Rufus Grenell, Treasurer	84 73
Mrs. Beardsley	1 00	Chautauque Bible Soc. pr Josiah Moore	18 00
Amos Newton and family	5 00	William B. Gurney, London, Treasurer of the Baptist Miss. Soc. England, a donation from himself, 10l. 10s.	51 10
Baptist church at Greenfield, Bureau county, Illinois	13 75	Rev. Alexander Henderson of Belize, per Rev. C. G. Sommers	30 00
Benjamin Gibbs, Lawrence county, Illinois, per J. M. Peck	40 00	Otsego Bible Society, a donation from Nathaniel Post	30 00
Washington Union Association, per G. M. Baker, Treasurer	50 00	Black River Bible Society, auxiliary, per Dea. Nehemiah Farnest, Treas.	28 00
		Cash sales of books at the Depository	23 64
		Harmony Association, Chautauque Co. N. Y. per I. B. Burrows, Treasurer	60 00
		Mrs. Elizabeth Taylor, New-York	20 00
		Elizabeth Atkins do	3 00
		John McKenzie do	3 00
			4084 00

WM. COLGATE, Esq. Treasurer, 6 Dutch-street.

Rev. CHARLES G. SOMMERS, Corresponding Secretary, 92 Madison-street, N. Y.

*NOTE* This publication is periodical, and contains one sheet; the postage for any distance under 100 miles, is 1-2 cents; for any distance over 100 miles, 2-2 cents.













C 10041.2.5  
Proceedings of the Bible Convention  
Widener Library 002745598



3 2044 081 841 421